# Catholic Record.

VOLUME XXX.

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LONDON, ONTARIO SATURDAY, JANUARY 18 1908

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#### The Catholic Record

LONDON, SATURDAY, JAN. 18, 1908.

KNOW THYSELF.

Whilst we are aware of our shortcomings we do not believe that Catholics are interior to others in all respects. Criticism has its uses, but a spluttering of unpleasant words is not should animate an influential publicacritisism and of no value. It is merely a betrayal of a soured heart and distempered brain, and to be cured should be treated to large doses of introspec- His prejudices are playing havoc with tion. The habit of fault finding begins to disappear when we take stock of ourselves. A review of our own fair nor pertinent. Pius X's condemskeletons conduces to mercy, regulates | nation of modernism has not a word our ambition to play the censor, and reduces our bump of self conceit, and, sanity ours once more, we may be able to see that the average Catholic is a decent citizen, not burdened mayhap pect that the world will surrender the with much of the world's goods, but a liberties it has achieved," etc., he is good son and father, contributing his quota to good government, and loval to the Church which shepherds him from the cradle to the grave.

#### POINTLESS WITTICISMS.

The joke smiths wax merry over the man who climbs on the "water wagon." These alleged witticisms which were elaborated about the time of Rameses II, may set the bar-room lounger a point so far as the average citizen is concerned. We venture to say that many parishes have more total abstainers than they had a year ago. We are informed that the "road house" is the last place on earth that the self-respecting young man wishes to enter. Not that its proprietor is not respectable, but because public opinion is against his business. Thanks to our press and pastors, we are able to see, not the ideal saloon, but the saloon as it is in all its ugliness. We know it as a menace to our youth and a breedingground of degeneracy and sin. A barrier to the progress of a parish, and a mocker at the exhortations of our clergy, it exists only for our discredit. business? If he did this he would not not substantiate, is regrettable. have, perchance, as much money as he has now, but what is a dollar in comparison with the joy of a builder, of a man whose work exhorts no curse from his fellows and leaves no trail of tears and misery. His life would be happier and his last moment untroubled by the phantoms that spring up from the dank soil of the bar room.

#### MODERNISM.

In view of the fact that the able to have sane misconceptions as to the purport of the Holy Father's condemnprogress and no hindrance to intelectual activity. "The only liberty," says Monsignor Moyes in the Nineteenth Century (December) "which she denies to her members is that of saying 'no' where God has said 'yes,' or, to put it otherwise, the liberty in those who profess her creeds and share her communion of saying yes and no at the same time," To the question why has the Pope condemned the Modernists? an answer, says Monsignor Moyes, may be given on the fingers

(1) Because the Modernists have denied that the divine facts related in the Gospel are historically true.

(2) Because they have denied that Christ for most of His life knew that He was God and that He ever knew that he was the Saviour of the world.

(3) Because they have denied the divine sanction and the perpetuity of the great dogmas which enter into the Christian creed.

(4) Because they have denied that Christ himself personally ever founded the Church or instituted the sacra-

(5) Because they deny and subvert the divine constitution of the Church by teaching that the Pope and the Bishops derive their powers, not directly from Christ and His Apostles, but from the Christian people.

In conclusion, it may be observed that one of the plainest features of the Encyclical is the doctrinal teaching which Pius X. apposes to these modern ist denials which rest upon the teaching of St. Paul and the Evangelists and was the common property of the Fathers and the councils long cen-

THE WITNESS AND CLAP-TRAP.

The Montreal Witness is, as a rule, not given to clap trap. It is fair to opponents, and in presenting its own views is mindful of the spirit that tion. In recent issues, however, the editor has lowered his standards when discussing the policy of the Holy Father. his mental vision, with the result that some of his utterances are neither against modern life and progress. It says nothing against any form of Government. When, therefore, the editor declares "there is not the remotest pros making much ado about nothing, is mis leading his public and giving an exhibition of ranting that may be well left to the non-Catholic weekly that looks upon blasphemies "as not very sensi ble remarks." If he must quarrel with the Holy Father's condemnation of modernism he should not, in deference to fair play and truth, read into it his preconceived ideas. His remark that there is no good evidence that Simon Peter ever was in Rome may be discackling, but they have absolutely no missed for the present with the words of the Protestant writer, Dr. Cave : "That Peter was at Rome, and for some time resided there, we intrepidly affirm with the whole multitude of the ancients."

#### A GHOST STORY.

Many of the clearest intellects of the Church see, says The Witness, the error and fatility, not to say the disastrous consequences, of the present reversal of the policy of Leo XIII.

This sentence may please those who are enmeshed in the nets of Protestant tradition, but it must grieve those who cannot see what some editors so interminably argue about. That press gos-And so we pity the man behind the sip should have beguiled The Witness bar. But why does he not leave the into making an assertion which it can-

#### OLD TEACHING.

More than once we have been ar echo of the teachings of the Middle Ages regarding the evils of multiplicity of text-books, of cramming, of making study an amusement, not a labor. When, however, an educator. as President Wilson, of Princeton, sponsors these opinions they may be welcomed in quarters which would deny access to us. Speaking the other editor of the Montreal Witness seems day at a meeting of the educators of the Middle States, he said: "We have been trying a series of reckless experipurport of the Holy Father's condemnation of Modernism, we may be pardoned for restating that it does not touch whatever is soundest and best in been trying a series of reckless experiation. Salvation, and besides the Vatican Council assures us that the Church has been furnished by her Divine Founder with notes or signs default of the Holy Father's condemnation, and besides the Vatican Council assures us that the Church has been furnished by her Divine Founder with notes or signs default of the Holy Father's condemnation of Modernism, we may be pardoned and maidens, of this country, instead of Divine Founder with notes or signs default of the Holy Father's condemnation of Modernism, we may be pardoned and maidens, of this country, instead of Divine Founder with notes or signs default of the Holy Father's condemnation of Modernism, we may be pardoned and maidens, of this country, instead of Divine Founder with notes or signs default of the Holy Father's condemnation of Modernism, we may be pardoned and maidens, of this country, instead of Divine Founder with notes or signs default of the Holy Father's condemnation of Modernism, we may be pardoned and maidens, of this country, instead of Divine Founder with notes or signs default of the Holy Father's condemnation of Modernism, we may be pardoned and maidens, of this country, instead of Divine Founder with notes or signs default of the Holy Father's condemnation of Modernism, we may be pardoned and maidens, of this country, instead of Divine Founder with notes or signs default of the Holy Father's condemnation of Modernism, we may be pardoned and maidens, of this country, instead of Divine Founder with notes or signs default of the Holy Father's condemnation of Modernism, we may be pardoned and maidens, of this country, instead of Divine Founder with notes or signs default of the Holy Father's condemnation of the Holy Father's con modern civilization. It is no bar to ing we have instructed nobody and with all instructing we have educated nobody." Noting the fact that information is not education, he went on to say that educators are daily cramming the minds of pupils with an enormous mass of irrelevant facts. It is better to see one thing than to look at a hundred.

> " Any course of study that disciplines the mind is beneficial to the student. I would advocate giving the children the tasks that are hardest for

to get easy, giving them something else The trouble is that we are trying to teach a little of everything, and in stead are not teaching anything of anything. We should reduce education to thing. We should reduce education a small body of great subjects. have developed a great genius for everything but simplification."

### A CONVERT'S THOUGHT.

I suddenly realized clearly what I had

only suspected before—namely, that if the Church of Christ was, as I believed it to be, God's way of salvation, it was impossible that the finding of it should e a matter of shrewdness or scholarship; otherwise, salvation would be easier for the clever and leisured than for the dull and busy. Two or three texts of Scripture began to burn be fore me. "A highway shall be there," wrote Isaias; ... the redeemed shall walk there ... The wayfaring men, though fools, shall not err therein." "A city set on a hill," said our Saviour, "cannot be hid." Again, "Unless you . . . become as little children, you cannot enter into the kingdom of heaven." And again, "I aid these things from the wise and prudent, and has revealed them to the little ones."—" Confessions of a Convert, "Rev. R. H. Benson.

Meritorious deeds have the wonder suries before the scholastics came into without the aid of the doer.

Maxims, or summary statements of established principles, are useful, whether in religion or in law, for a variety of purposes; but it can scarcely

FUL LEADING OF THE CHURCH.

be claimed for them that to the commo run of mankind they are self explana-tory, says the Ave Maria. A pithy expression of a general rule of conduct, such as St. Augustine's "Love God, and do what you will," may be absolutely correct when properly un-derstood, but may also be the reverse of a correct when misapprehended by the undiscerning. "The greater the truth, the greater the libel," is a maxim which may be very easily misunderstood by those who are not versed in legal lore, and among the commonplaces of religious writers there are axioms and aphorisms fully as liable to misconstruc tion by those who are unskilled in

theology.

Gone such axiom, or maxim, is our Catholic dictum: "Outside the Church there is no salvation." By the great mass of non-Catholics probably, by very many of them unquestionably, this statement is supposed to be equivalent to saying that none but professed Cath olics can, by any possibility, be saved; that, outside visible communion with the Church, damnation is inevitable. That this is the construction—or rather mis construction—given to the axiom by the members of the various sects has been made abundantly clear of late years by the tenor of the questions put time and time again to priests engaged in giving missions to non-Catholics.

The foregoing observations were suggested by a forceful and illuminative sermon on the subject, "How Can Non-Catholies and Pagans Be Saved?" delivered by Rev. John Gavin in the Cathedral at Westminster, London. London. Father Gavin took as his text the words: "For God so loved the world as to give His only begotten Son, that whosoever believeth in Him may not perish, but may have everlasting life." (John iii., 16).

"I close, my brethren, the course of ermons on everlasting punishment by indeavoring to answer a question of great importance: How are non-Catholics and pagans to be saved? Let me lay down at starting three ments that are of faith.

"(1) Whoever dies in the state of grace, free from mortal sin, is certain to see God face to face in heaven, some suffering in purgatory.

" (2) Whoever dies in mortal sin o thought, word, deed or omission goes

thought, word, deed or omission goes straight to hell forever.

"(3) God wishes all men to be saved (I. Tim., ii., 4) for He came not to judge the world, but to save the

world. " This wish of God to save all men without exception, Jew or Gentile, bond or free, is called the 'salvific lute; it is a subject to a clearly defined condition: it supposes and de-mands the creature's co-operation. No man who does for his own salvation what in him lies will ever be con demned to everlasting torments. And first let us examine in the light of God's justice and mercy the position of non-Catholics in this country. We are familiar with the great dogma of the faith, 'Outside the Church no salvation,' and besides the Vatiwhich all men can recognize her 'as the guardian and teacher of the revealed word. The doctrine of exclusive salvation, so much misunderstood by nor ill non-Catholics are lost, but only such as die through their own fault outside the Church. These notes and signs are clear and distinct when the vision is not dimmed through ignorance or malice. But they may escape the confused gaze of the non-Catholic, or they may stare him in the face without his being aware, as the book or letter we are looking for lies before us in the room, and yet we cannot see it. 'Judge not, and you shall not be judged. Remember our neighbor is judged by the All merciful in the twilight as granted to him, not in the full blaze of revelation so generously bestowed upon

"This leads me to the important and nuch misunderstood question of good faith found outside the Catholic Church. By good faith is meant the conscientious conviction in God's presence that a particular form of religion has been founded by Christ. So long as that conviction lasts there is an obligation to remain in that form of religion, and no call to inquire into the claims of the Church. It is evi dent I am not considering a state of mind which can afford to be liberal and generous to every sect and creed be-cause indifferent to its own, nor those who, forced by the eccentricities of their own tenets to doubt whether their sect can be of God, are afraid to inquire, lest the search end in the discovery that the Catholic is the one true Church. Such a condition of mind God commanding what is there and then to be done or to be avoided. Conscience is always and in every instance to be obeyed. It is the warn-ing voice of a higher power. It is a monarch in its commands and prohibi

"It is impossible to say how farreaching this good faith may be in a country where, for three hundred years, Catholic truth has been vilified and

with horror, indeed, but with compassion rather than dislike. Paganism was the raw material out of which empires were to be built for the Lord. The music of the Gospel never reached the ears of the infidel, Millions in this land, like the heathen, have never heard the teaching of the Catholic Church. Highly educated men and women know more of pagan rites than of the Church's doctrine. They accuse Cath-lics of holding doctrines which the Church has never taught, and abuse us for believing them. We outside the Church souls leading conscientious, self denying lives, graced with noble deeds of charity. Of many we may be hopeful, but it would be foolish to deny that even such souls Blessed Eucharist, or last anointing. or Holy Mass. Their fine qualities should urge us to pray earnestly that the full light of Catholic truth may dawn upon many who seem worthy, if indeed they can be worthy, of so priceess a gift as faith.

he reflection that saints and holy men, with their perception of things divine ave ever been anxious and nervous of the future lot of such as are outside the one true Church. For baptized ersons not belonging to the visible o'd are at a distinct disadvantage as compared with Catholics, since they ic,' says Cardinal Newman, 'knows how to set himself right as a simple matter of business. He repents sincerely, confesses frankly and the priest's absolution blots out his sins forever. An act of perfect contrition or sorrow for the love of God, is the sole way open to non Catholics to obtain for-giveness of their grave sins; and that way they often hardly know. An act of perfect contrition with God's grace is not difficult. It need not necessarily mean more than the state of mind, in sake to anything He has forbidden under pain of mortal sin. Perfect con-trition does not necessarily require aversion to venial sin. And we may hope in the goodness and mercy of God that before they die, even long before that last audience on earth between the Creator and His creature, He may teach non Catholics how to make it, and thus clasp to His embrace the souls for whom He died. When Dr. Magee, the late Archbishop of York, was seriously ill, we read of his eager ness to make acts of sorrow for sin. and to have the Anglican absolution. That absolution, as a sacrament, is absolutely valueless, but those acts of sorrow, as we may confidently trust, appealed to the merciful heart of Jesus Christ, Who wishes all men to be saved. And may we not also con-fidently hope that there are many in this country serving God in all sincerity according to conscience, Catholies at heart who will be counted among the

saved, while to others grace and op-portunity and warning are given which of my discourse by repeating once again that no man is ever lost except for a sin which is in him mortal, and consequently a clear, full, deliberate erve an infinitely tender, gracious Master, who is in all His ways just, and in justice ever mindful of mercy. In His arms the penitent is safe.

"And now I come to the second

portion of this sermon: How is the infidel saved? By infidel, as used here, is meant an inhabitant of pagan lands who has never heard the of the missionary, or any truth re-vealed by God. Infidelity, as thus des-cribed, has not the character of a sin, but rather of a penalty, inasmuch as such ignorance of divine things is a consequence of the sin of our first par-ent. Unbelief is a sin when one rejects the faith fairly brought under his notice (see St. Thomas 2, 2, p. 10. a. 1) The Church recognizes three states of permanent conditions of existence be-yond the grave—heaven for the just who die in sanctifying grace; hell for those who die in mortal sin, and limbo for the souls of unbaptized infants. Purgatory lasts for a time: It is closed after the day of Judgment. One third of the human race, so it is calculated, die in infancy. The baptized infant goes straight to heaven, the unbaptized to a place called Limbo, because it was sup posed to be on the confines of hell (limbus, a fringe). In Limbo the unbapti zed enjoy a state of perfect natural happiness. The soul knows and loves God, as He can be known and loved by will unillumined by grace or faith. It rests satisfied with its lot, and no more heaven than a bird desires to be an emperor, to use St. Thomas' illustra-tion. The soul in Limbo is as Adam would have been had he never sinned, or had he not been raised to the supernatural order.

"Let us consider now the infidel in the full maturity of his intellectual gifts. It is an article of faith that from the things that are seen by the natural existence of God and certain leading moral principles that some things are to be shunned as evil and to be per formed as good. Everywhere God is to be shunned as evil and to be performed as good. Everywhere God is
felt in the outer world by His works,
in his inner life of man by the dictates
of conscience which appeal to Him as
their Supreme Arbiter, and their

existence. Nothing, therefore, can be more puerile than any attempt to discount it as mere scholasticism.

HOW CAN NON-CATHOLICS AND of the Church revarded the pagan with horror, indeed, but with compassion rather than dislike. Paganism woods among animals were to follow the sent for at Mr. Mitchell's request, woods among animals were to follow the sent for at Mr. Mitchell's request, when revenue woods among animals were to follow the sent for at Mr. Mitchell's request, when revenue woods among animals were to follow the sent for at Mr. Mitchell's request, when revenue woods among animals were to follow the sent for at Mr. Mitchell's request, when revenue woods among animals were to follow the sent for at Mr. Mitchell's request, when revenue woods among animals were to follow the sent for at Mr. Mitchell's request, when revenue woods among animals were to follow the sent for at Mr. Mitchell's request, when revenue woods among animals were to follow the sent for at Mr. Mitchell's request, when revenue woods among animals were to follow the sent for at Mr. Mitchell's request, when revenue woods among animals were to follow the sent for at Mr. Mitchell's request, when revenue woods among animals were to follow the sent for at Mr. Mitchell's request, when revenue woods among animals were to follow the sent for at Mr. Mitchell's request, when revenue woods among animals were to follow the sent for at Mr. Mitchell's request, when revenue woods among animals were to follow the sent for at Mr. Mitchell's request, when revenue woods among animals were to follow the sent for at Mr. Mitchell's request, when revenue woods among animals were to follow the sent for at Mr. Mitchell's request, when revenue woods among animals were to follow the sent for at Mr. Mitchell's request, when revenue woods among animals were to follow the sent for at Mr. Mitchell's request, when revenue woods among animals were to follow the sent for at Mr. Mitchell's request, when revenue woods among animals were to follow the sent for at Mr. Mitchel guidance of natural reason in seeking after good and avoiding evil, we must certainly hold that God would reveal to him by internal inspiration the things which he is bound to believe or send a missionary to instruct him as he sent Peter to Cornelius.' In simplest words the Angelic Doctor teaches that God will grant the infidel all that is necessary for salvation, provided he oes what in him lies.
"But a further difficulty confronts

as. Among pagans, as among Catholics, there are good and bad. In Athenian society long ago men notorious for their evil lives were pointed at as belonging to the 'bad set.' are deprived of well nigh countless A pagan commits a mortal sin against graces granted to Catholics; for them the natural law. How is that sin to there is no sacrament of penance, or be forgiven? Mortal sin is canceled pagan is a stranger. Is there no hope for him, nor for the millions in pagan-ism, for its votaries form (so I have read) two-thirds of the population of the earth, who may possibly be guilty " Our zeal will also be quickened by from time to time of what is in them grave transgression? Are we to condemn them to everlasting barnings? No theologian would ing any to the hell of the damned except for full and deliberate fault. The heart of the pagan from God by grave sin can turn back to have not the sacrament of penance to dim, urged by natural motives of fear and hope and true repentance. Such motives do not cancel mortal to it, and thus afford free scope to the exercise of God's mercy. The great theological maxim helps us through the difficulty, 'Facienti quod in se est Deus non denegat gratiam.' Grace is never wanting in the hour of need to the soul in its honest and best endeavor to find its God. Everlasting fire shall

not claim that soul forever as its prey. God can by countless ways enlighten it to believe in Him, in His word, as punishing guilt and rewarding virtue. can draw aside the veil hiding His sovereign beauty, that the soul may love Him for His own sake, and repent of those mortal sins as an offense against Him so worthy of love; and in such acts of perfect love and perfect sorrow there is implicitly contained the wish to do all God wants and to be baptized by water, were this command realized or possible of fulfillment. And thus, through baptism of desire, as we call it, the work of justification is complete and the soul of the savage, as we con temptuously call him, is clad in sanctilying grace and becomes an heir to the

"We are never justified in saying that any one in particular, still less whole nations, are condemned to hell by the Saviour of the world. The num ber of the elect is known to God alone. Should you read of a theologian, or of human beings to everlasting flames you are dis inctly justified in holding that such is not the doctrine of the Church. Souls are not judged or conthey may reject to their destruction? demned in battalions. Each soul is "And thus I close the first portion judged according to the light granted to him. No jew or infidel, no Anglican or Catholic is ever condemned to everlasting perdition except because calmly and deliberately, and with full reflect tion, he has refused to serve God accordright to say of any one that he is damned. The Church allows her priests to absolve conditionally one who dies in the very act of sin, for at the last refusal to believe Gospel teaching, put We in each case there must be determined

kingdom of the saints.

"Whenever you are tempted to un-kind thoughts of God, or to murmar against what seems to our cramped vision the injustice of His ways, do not forget, my dear brethren, that the graver the charge, the more impartial should be the investigation. It is a maxim of all law to examine both sides before judgment is delivered. Have you ever heard God's side?

Have you read the sacred history of His dealing with each soul? Since to us in the past H has ever been loyal and true and mindful of mercy, most assuredly the presump tion is that others have also shared in cension and love. God reaches His end in unexpected ways: the immen sity of His love is our security: for all men the blood fell in large crimson stains on the unconscious grass in the Garden of Gethsemane, and for all streamed from the five precious wounds on the cross. The fondest wish of the Sacred Heart is that 'Who soever believeth in Him may not perish, but may have everlasting

### JOHN MITCHELL'S REASON.

VHY THE GREAT LABOR LEADER

Catholic Columbian. John Mitchell, president of the United Mine Workers, did not become a Datholic simply to"please his wife who is of that faith, as some of the dailies in Indianapolis and elsewhere put it. His embracing of the Catholic faith was the result of deep thought and careful in-vestigation. This was Mr. Mitchell's vestigation. This was Mr. Mitchell's own statement after he had perused some of the stories printed in the

Indianapolis papers.

The many friends of the president of the Mine Workers will be glad to know that he is now quite recovered from his serious illness. Mr. Mitchelleft for Excelsior Springs, Mo., last Mr. Mitchell

sponded to the call when a priest was sent for at Mr. Mitchell's request, Just before leaving Indianapolis, Mr. Mitchell in talking with Father Killan said that his motive for becoming Catholic, as published in the daily papers was far from correct.

"Of course," said Mr. Mitchell," it pleased Mrs. Mitchell very much, but that was not the motive that guided me in the matter. I had carefully investigated the subject and had long since made up my mind that I wanted to die in the Catholic faith."

The sponsors for Mr. Mitchell at baptism were W. D. Ryan of Springfield, president of the mine workers of that Stat and Herman Justi of Chicago, a member of the Illinois Operators' Association.

Turning to Mr. Justi, after he was aptized, Mr. Mitchell said: "Justi, I am going to do my utmost to be a good Cath lie and not one of whom there are many in the world who use the Catholic Church only when they are in sore distress. I want to be a consistent Catholic and a useful one. I have given much thought to this subject for a long time."

Mr. Justi, who is himself a convert, is deeply gratified at the conversion Mr. Mitchell and at the sincerity his feelings as expressed since his reception into the Church. There were ten miners and operaters in the room at the time of Mr. Mitchell's baptism,

among whom were two non Catholics. Quite an interesting incident in connection with the reception of Mr. Mitchell into the Church was the fact that just at the moment he was taken ill in the Miners' Conference, Ryan of Illinois, the miner leader, and Mr. Justi of the operators, were engaged in a very heated debate. When Mr. Mitchell was asked by Father Killian who he wanted as his sponsors, the sick man said with a smile: "It wouldn't be a bad idea to have Ryan and Justi act; I'd like to see them get tegether.

Mr. Mitchell took with him to Exelcior Springs a catechism, Gibbon's 'Faith of our Fathers' and several other Catholics, works. The day be-fose Mr. Mitchell left Indianapolis he had a nong his callers Bishop Chatard and Rev. F. H. Gavisk of St. John's both being introduced to Mr. Mitchell by Father Killian.
Father Killian, the young priest who

attended Mr. Mitchell comes from

The Most Rev. Daniel Murphy, D. D., Archbishop of Hobart, and the oldest prelate in the world, died at Hobart, Tasmania, Dec. 29.

European papers are still discussing the recent conversion to the Roman Catholic Church of a Russian Orthodox arch priest, Father Serguis Verigin. The conversion created quite a sensa-tion in St. Petersburg where he was well known.

Archbishop Murphy was born in Crookstown, Macroon, Cork County, Ireland, on June 18, 1815, on the eve of the day that Napoleon met his defeat in Waterloo. He sprang from ancestry as distinguished for lineage (being descended from Cathair Mor, and Here-mon) as illustrated for virtue.

By the will of Gen. Charles E. Furlong, of New York, a non Catholic, the following Catholic institutions get \$5,000 each: Convent of Mercy, Vicsburg, Miss.; the Good Shepherd Sister's Day Nursery, in Mulberry street, and the New York Foundling Asylum, both of New York.

The Sacred Congregation of Rites had before it on Nov. 26 the cause of Beatification of Mother Marie Madeline Sophie Barrat, foundress of the Ladies of the Sacred Heart. At its next meeting the Congregation will consider the case of Madeline Pontel, foundress of the Sisters of Mercy.

Bishop Ryan of Alton, Iil., had twenty-five priests slide down a new chute fire escape at the Catholic orphanage in that city last week while he stood at the bottom and watched them come shooting out. All came down in safety. Bishop Ryan said he was satisfied with the test and did not make the experiment personally.

The Living Church Annual, the year book of the Episcopal Church in America, has just been issued. In glancing over its pages some interesting indications of the growth of the High movement are noted. Under the heading religious orders, are noted twenty names similar to certain well known Catholic orders.

The President of the Argentine Republic ras refused the request of the Freemasons of that country for civil incorporation. The denial of the petition was based on the report of the Procurator, who maintained that the Freeto the contrary, were not organized for the common weal, and that their stat-utes comprised a certain number of prescriptions which were in formal opposition to the constitution and laws of the country.

According to Roman rumors. Mrs. Eleanor Magee, widow of Chris L. Magee, the traction magnate, politician and philanthropist of Pittsburg, will marry the Count de Cini, a nephew of Pope Leo XIII. Since the death of Senator Magee, his widow has lived in a magnificent home on the outskirts of

THE OUEEN'S CONFESSION

MARTYRDOM OF ST. JOHN NEPOMUCENE.

FROM THE FRENCH OF RAOUL DE NAVERY.

CHAPPER IX.

A COURT SCENE. Hatto's counsel seemed wise to the king. Next day the king gave a grand

feast, to which were gathered the youth and beauty, the valor and wit, of hability of Prague.
the court the air was rich with the In the court the

scents of rarest flowers and sweetes

In the banquet hall the gay trapping and rich hangings in silk and velvet and gold looked beautiful and glittering in the dazzling light of tall chande

Strains of music now low and plain tive, now rising high and wild, cam from harp, and violin, lute and clarion

played by unseen musicians.

Smiles played on the lips of the guests, gaiety beamed in their eyes, and wit enlivened their conversation. Every one spoke in high praise of the splendor of the banquet, and rejoiced in the coming pleasures of the chase, which was to bring the assembled guests

received within its walls such a large gathering since the day on which the queen came to Prague. The money, queen came to Prague. The money, which used to be spent in bringing to-gether the idle and voluptuous, was given to the poor. The proud, thought less ladies of Prague were hart when they saw how the queen forgot them to attend to the wants eedy wretches whom they could ly meet without loathing, and would never visit. They longed for some change which might bring the queen to rejoice in the pleasures which they loved. Their longings were discourt at the bidding of the queen, they vexed to find one of fer tastes accomplished; they were soon weary of the visit, for the queen tried to interest them in the wants of the poor and they resolved to court her favor as

little as possible.

It was therefore with great joy that the gay matrons and the giddy maids, the careless young men and the gouty fathers of the city of Prague hastened to the banquet now given by the king.

Wenceslaus was proud of his power and of the flattery it brought him. The debauch of the night before restored to his features all the loathsome mark of early indulgence and wild excess. looked again the gourmand, the pas sionate lover of costly wines, the ferocious tyrant, whose joy increased with the torture of his victim. He talked and laughed loudly, but there was no mirth, in his laughter; it was the reckless, mocking laugh, which we as scribe to the demon when he bear shricking soul to his flery dwelling. Like Domitian, Caligula, and

"There was a laughing devil in his sneer, That raised emotions both of rage and fear, And where his frown of hatred darkly fell Hope withering fled, and Mercy sighed far well?"

The king did not insist on the queen holy gaze would force a blush to the of his guests; her womanly mein would check unbecoming mirth

The whole arrangement of the feast, the selection of the wines, the ordering of the viands—all were entrusted to the care and skill of Hatto. His suc cess seemed proportioned to his zeal pleasing his royal master. Wenceslaus was proud of his favorite. Before the banquet was begun, he said to him : "Ask any favor you will without fear or refusal." Hatto answered that he desired no greater favor than the assur that his sovereign was pleased the manner in which he had conducted the preparations for the ban

The first half of the banquet passed off joyously. The rich, generous wines en ivened the feast, and doubled the pleasures of the guests. Wenceslaus drank deep dranghts of Bohemian wine. His eyes blazed with the fever of intemperance; his lips were red as blood; was in a more ungovernable state than if he had altogether lost his rea son. While drinking deeply, he talked of bloodshed. His cup-bearer stood on one side; it seemed that he wished to have his executioner on the other. While counting over the names of his prisoners, the name of Otfried sprang to his lips, and he offered a large re ward to the person who would invent tortures proportioded to the crime of which Offried was accused.

The guests to k up the topic of con versation furnished by the king. No thing was heard at the royal table but the recital of strange crimes and fear ful punishments. Every one felt morbid craying for hearing and reconn ing the deeds of wicked wratches an Just at this moment a rare bird in tended for the king was brought to the table. Whether the cook had been badly assisted by his helpers, or whether his distraction had hindered him from paying as much attention as was needed to this part of his functions, the bird wa burned till it was almost unfit for use "Hatto," cried Wenceslaus, angrily "this is unworthy of you. It dishe

Sire," replied Hatto, " I thought my duty was to give orders, and that might not go beyond the kitchen door How could I watch the spit and enjoy the honor of sitting at your majesty's table at one and the same time? While we were enjoying ourselves here, could we lower the fire which the idiot of a cook suffered to grow too high ?" The cook shall be punished," said

the king. "It is but just," said the guests. "What shall his punishment be?" asked the king. "I shall ask each one s opinion."
"I shall condemn him to fast on bread and water for eight days," said

"And I to a total fast for forty-eight hours," said another.

A A STATE OF THE PARTY OF THE P

" And I to a month in prison." re joined a young lady.
Wenceslaus smiled. "No, no," said

he, while he laid one hand on the table, and stroked his tawny moustable with the other: "I will have retaliation, lex tationis! My noble guests, but now you were speaking of the refinements of human pleasure, and you concluded that to feel pleasure we should be regaled by the sight of pain, as our delight is enhanced by the contrast. I will satisfy you. This feast shall not be lek those I have given hitherto; the memory of it shall not be so soon forgotten. While you are drinking exquisite wines, and enjoying the most delicate viands, I am treated to a fowl burned to a cinder. I shall divert you with the punishment of the guilty cook. You shall hear the cries of his agony mingling with the songs of the he, while he laid one hand on the table agony mingling with the songs of the singers and the music of the instru-ments. To deprive the king of a plea sure is treason; treason is punished with death."

Then Wenceslaus, turning to a page said to him: "Call Kostoiy."
was the chief executioner. The feast continued, but a heavy weight oppressed the hearts of the guests. Each asked himself what was to be the last episodo of this banquet. The red robe of the executioner, as he entered the banquet hall, suggested thoughts of blood. The guests were dismayed. If it should become the custom to order executions at a feast where would the barbarity of Wen cessaus end? Might they not ex pect to see m.n, smeared with pitch and resin, used for lighted torches? They stretched out their hands for their wine cups; they emptied them at once, and with no other view than to banish from their minds the dark forebodings which distressed them. They felt a pleasure in condemning the unlucky cook to some slight punishment, but they could never have expected that his fate should be so dreadful as it threatened to be. The tiger is not satisfied with the taste of blood. The brutal instincts were aroused in Wen

Never did an executioner look more repulsive, more terocious, than Kostoiy. The day on which there was no bloodshed he was disappointed. He looked on an execution as a gourmand locks on a feast. He did not tremble before the king. He believed his own power greater than the king's. Wenceslaus might condemn a man to suffer death. but it belonged to Kostoiy to fix the measure of his suffering. The king might sanction punishment by his pre-sence, but Kostory was the chief actor The king in the terrible drama. He had a choice selection of engines of pain: iron, fire, sulphur, and lead were pressed into the service of his terrible trade. He employed his imagination and devising whatever might add terror to his calling, or pain to his victim, no executioner ever discharged his

functions with such ferections joy.

Kostoiy loved the king, for the king's ecent behavior gave him promise of a rich harvest of victims, and Wenceslaus the talents of the executioner so well, that one day, clapping him tamiliarly on the shoulder, he plimented him on his rare talents.

As soon as he entered the banquet hall, the king said to him: "Kostoiy, our cook having spoiled a fowl, and offended our royal taste, we give him up altogether to your genius; but bear mind that while you are chastising the criminal, our guests will bear wit ness to your skill.

Kostoiy smiled grimly: his eyes sparkled with the pleasure it gave him to have so many noble witnesses behold ng what his practiced skill achieve. He went over to the window, scanned the situation, thought for a moment, and then, turning to the king, "The night is dark, but a clear fire lighted ontside, opposite to this window, would throw a glorious reflection here. If I were allowed to act as see; an immense fire of oaks and elms. as large as a funeral pile, two large fire dogs or roasting irons in front of the fire, then a spit, as large as a lance, turned slowly, and let the cook, so re gardless of your royal taste, roast for

your dog."

Wenceslaus threw his purse to Kostoiy. "By my faith," said he, "this is a sight worthy of us. Kostoiy. the demon never planned better; it you continue to deserve so well of us may make you our prime minister. Go; I give up the cursed cook to your care : prepare the pile. We will go to the window. And be careful you are not smothered."

Kostoiy went out. There was soon great stir in the kitchen and courtyard, Servants ran hither and thither, dragg ing huge pieces of wood, which they oiled up with branches and faggots Before the pile were placed the rames to which the hanks and feet of the doomed man were to be tied.

A horrible cry of deep, despairing anguish rent the air. It was answered by the applause of Wenceslaus and his friends. Some of the guests were sick ened, but they were too much afraid to say one word to save the unhappy cook. Pale, deadly pale, shricking and struggling, he was dragged forward by the strong arms of Kostoly and two valets The fames of the bright, red pile made the poor creature look paler still. He begged for mercy. Finding his prayers and tears useles he began to blaspheme, and to call down the vengeance of heaven on the head of the king. In spite of his flerce and desperate struggles, Kostoiy carried him on violently, and bound his arms to the iron frames. He was about to bind his feet also, when he felt a hand laid heavily on his shoulder. Kostoiy turned round, and saw John Nepomu-

ene.
"Who has condemned this man to the fire?" demanded the priest.
"The king," replied the executioner.

"Well, then, Kostoiy, you shall proceed no farther till I shall have spoken to the king."

The priest rushed into the presence of the king. "Si.e," said he, "the vulgar are ever spreading false reports, and the executioner has just said what cannot be true."

"Who dares-?" but the king would not finish the sentence springing to his ips. His eyes met the eyes of the man who had spoken to him with such noble and he murmured withou rudeness, John Nepomucene!"

"The same, sire," replied the priest,
"the same minister of God whom you

hall always find to stand between yo "As an obstacle?"

"Do you know what is done with ob-

"It matters little," answered the priest, with calmness and dignity. "It is my duty to speak and I do speak. It is my duty to stretch forth my hand armed with the crucifix to save from himself a monarch carried away by anger and wine. A king, who, like the pagan emperors of Rome, exhausts every power of body and mind in the very power of body and more possible andeavor to indulge every possible in enough! too much I plasure. It is enough! too much should have said! Mane, Thecel, Phares are written in burning letters over your head. Let drunkenness reign at our table, it shall be followed by a thire which God's anger shall prolong forever but that blood shall be spilt, that mur der should succeed drunken revelry this shall not be while John Nepoma ene shall live to explain the word o respect it ; you issue its decress, and am silent, knowing that my duty is to stand beside the criminal, to spend my best efforts to prepare his soul to meet his Judge. But because a dish was not prepared to your majesty's liking, because a paltry, sensual longing was disappointed, would you have a man murdered, tortured? It is not I who desire your hand. It is God who it, for I speak in the name of to stay demands the God who judges kings.

"And I have heard you," said the "And the sentence?" asked the priest. "Shall be carried out."

"Sire! grace and pity!" pleaded the

"Neither grace nor pity." "Then," demanded the priest, "is the chastisement proportioned to the

fault? "It is no slight offence when a king s concerned. "A life, a soul is not to be recklessly

dealt with by any one.' "Save his soul !" "Ah! the unhappy man thinks only his body; he lears, he suffers, his heart is rent with terror. Ah! sire. grace and pity! I no longer threaten.
I beg, I entreat. I have promised that you would spare him, that you would be merciful."

Wenceslaus slowly rose, and drawing near the priest, said to him in an under tone: "You can save this life."

"How can it be done, sire?"
"Do what you refused to do yester

day."
"Yesterday!" "Yes; tell me the secrets of the queen's confession.

'That is what I cannot do, sire.' said the priest.
"Withdraw this man from my venge ance, this man who is going to die blaspheming. One word, and you save

his life ; one word, and-"Impossible!" answered the priest, "Remember, it is you alone woo con-

dema him.' I remember only my duty."

"The fire-wood is ready."
"Then may heaven have mercy him on whom you have no pity! But, bear in mind, that for having shed the Boot of the Innocent by excellence,

the Jewish people were made the laugh ing stock of the nations, and were trampled under the iron hoofs of the conqueror's horse. The anger of Wenceslaus was rising higher, his fingers were locked vice-like grip; he bit his lips till they filled with blood, and then he muttered through his clenched teeth: "Will

othing overcome this stabborn priest? But." added he, I will no longer beg from you. I will know all! Kostoiy has terrible questioners. Distress yourself no further with the scorching of a stupid servant ; call up your own courage, for as soon as the body of Bus law is as lifeless as a cinder, Kostoiy's instruments shall tear from you all I desire to know.' Then turning to the guests, he said to them : " You are waiting a spectacle, I will show you two : after the careless cook, the inso lent priest; after the funeral pile, the torture.

The king, making a sign to two valets, the hands of the executioner. priest made no resistance. Wenceslaus writing down these words: "I wil see you again, John Nepomucene, after ipper," handed the scroll to the priest. In an instant the pile of fire wood was lighted up. It threw a wild red glare on the windows of the banquet room. The unfortunate man, whom the priest had vainly tried to save, was plainly seen transpierced by a long iron spit, twisting, writhing in the flames. (An historical fact.) Some few of the drunken revelors gave a shout of joy, but the greater number were appailed by the shrick, of the dying man. Father John Nepomucene had reached the awful scene in time to absolve the doomed man, then kneeling down, he prayed for him till his last scream was lost in the solemn silence of the night.

CHAPTER X.

THE PRISON AND THE PULPIT. When the are which burned the un fortunate Buslaw to death was put out, the king called for his cloak, and, attended only by Hatto, turned his step

to the prison of Prague.

Carried away by the warmth of the prayer he breathed for the poor wretch who died by the fire, and upheld by his strong faith, Father John Nepomucene, needless alike of the rage and the pow of Wenceslaus, cast himself cheerfully into the arms of his Saviour. He regarded martyrdom as one of heaven most priceless favors, and he begged it often, as he followed Kostoiy without a murmur. He at length reached the prison, and descended the stairs he had already known. He was told be should not enter the cell once occupied by Offried. A lower and heavier door

ened before him, and he found bimself in a large dark prison. The small lamp, which the jatler placed in one of lamp, which the jather places in one of the corners, cast strange, weird shadows on the floor, the walls, and ceiling of the prison. Before him and about him was a frightful array of instruments of the prison in was a frightful array of insorments or torture, and in one corner lay a large heap of charcoal for the purpose of heating such of the instruments as were used in burning and scalding persons who had fallen under the direct venge ance of the laws, or the worst hatred of the king.

Kostoiy, excited by the punishment he had inflicted on Busiaw, rejoiced at having something more complicated, needing more refined cruelty, and on that account more worthy of him. It was, moreover, a great inducement to him to display his skill, that he would be working under the eyes of the king

nim elf. The priest knelt down in his prison regardless of what was taking place be side him. The furnace flamed, the trons grew redder and redder; various instruments of torture were drawn out into the middle of the floor, a large yellow wax torch was fastened to the wall, and the executioner, with his elpers, awaited the coming of the

royal spectator.

Wenceslaus at last came. His smile encouraged Kostoiy. The executioner with his assailants, pulled the clother off the priest and stretched him on the rack. They bound his hands and fee to the dreadful bars. Then the iron glowing in the furnace, hot pincers, lighted torches, everything known to the most refined barbarity, were used to shake the resolution of the priest. His flesh hissed and crisped, the blo lowed from the wounds which covered his body. Then Wenceslaus, inclining towards the martyr, said to him: " Nov me the queen's confe will let you go

But the priest did not hear him. He closed his eyes at the beginning torture, and the only word which fell

from his lips was "Jesus!"

Kostoly himself could not under stand how there could be so much courage with so moch suffering. He exhausted all his means of torture. A ittle more suffering and the priest would have died. The executioner have died. looked at the king to know if he would proceed further. "Enough!" said Wenceslaus, "I would have him re cover that you may again try your skill on him." The priest gave no sign skill on him." The priest gave no sign of life. The executioner's belowers lifted him from the rack, carried him into Ottried's cell, and laid him down on a little damp straw. He lay a long time alone, conversing with the angels and with God. The divine consolation with which God filled his soul was so great, so rich, that he forgot his suffe ing. When he opened his eyes he saw a woman, closely muffled, standing over him. He heard her deep sighs; she dressed his wounds, and her presence and charity reminded the sufferer of the noble Christian virgins who lived and toiled in the glorious days of the martyrs. It was his penitent, Jane, Queen of Bohemia and Germany. The news of the terrible doings that

evening in the palace reached even to her. When she heard that the holy priest was doomed to suffer on account of his courage and his virtue, she has tened to cast herself at the feet of the tened to cast nerself at the feet of the king. So strong was her heart, so full, so moving was her elequence, that she touched one cord at last in the tyrant's hear. She vanquished the wretched monarch so completely that the ferocious beast was again muzzled, and Jane obtained the release of her confessor, and hastened to him herself with the happy tidings. She believed him already ead when the light of the torch showed the deadly paleness of his face, the blotches of frozen blood, and the wounds which disfigured him. accused herself of his death; she lieved herself to be the cause of his torture; her bruised heart found relief at length in the tears which

treamed from her eyes.

The priest recognized her, not for me," said he.
"How much you have suffered!"

said the queen. "I have moistened my lips with the martyr's chalice. God did not deem

me worthy to drink it entirely "
"Rather He spares you to the Church. " May He strengthen me to do His

Father John Nepomucene had offered no resistance to the the executioner; neither did he offer any resistance to the physician sent to him by the queen. With the same caim smile he abandoned himself to his treatment. He lived for Christ and by Christ; he sought neither to fly from death, nor to cast from him the blessing of life

He telt as he had never felt before. He no longer cried out, "Lord, if it be let this chalice pass from me;" on the contrary, he longed to drink it with all the yearning of his heart. But stronger in him than his desire to suffer, stronger than his yearning to be with God, was that resignation, that obedience greater than sacrifice, which causes our lips to pronounce the holy aspiration which changes weakness into strength,—May

The will be done.
The wounds of the martyr healed slowly. At first he could not rise : at length he was able to stand, and to walk a few steps in a feeble tottering manner. When he was able to leave the prison he went back to his own cell, and began to resume the duties of his sacred ministry. When he re covered his strength, his former zeal was doubled. His calm, pale face was doubled. His cam, pale take spoke of heaven. The spirit of God en-lightened his mind. The fire of charity burned warmly in his heart. He spent all his hours in the pulpit and the confessional. His words were like the words of the ancient prophets, His advice borrowed weight from the authority of God, and the fullness of his apostolic heart filled the void in the hearts he consoled.

On the feast of the resurrection a great crowd thronged the church of our Lady of Tein to hear the holy priest, John Nepomucene. After briefly reminding his hearers of the great mystery they were then celebra-

ting, he began to unfold to them the

"We see many things in this world dying and coming back to us again. We see the freshness and verdure of summer yearly disappearing and yearly returning; but when man, for whose use and benefit the seasons are appointed, goes out of life, we are not cheered with the hope that we shall soon see him again. We see the grass withering above the graves of our friends, we see it soon after recovering its bloom, but they who sleep beneath moulder and decay, till nothing of them remains to tell us of the friends we once knew and loved.

The work of decay never pauses. The cold, damp earth claims us as hers, and she holds us in her icy grasp. But the earth will not hold us forever. We see many things in this world

hers, and she holds us in her icy grasp. But the earth will not hold us forever. The wintry loneliness of the grave will not always last; The Almighty would not suffer the sorrowful humiliation of the grave to press too heavily upon us. He has promised that He will raise our bodies up again to life; 'In a moment, in the twinkling of an eye, at the sound of the last trumpet; for the trumpet shall sound, and all the dead shall rise again incorruptible.'

dead shall rise again incorruptible.'

Then, having explained the sente in which the general resurrection was to be understood, and the reasons why our bodies should be raised up again to life, he began to speak on the state of the bodies of the just and of the unjust in the day of the general resurrection " All men shall rise with the same bodies they had in this life. Shall out bodies be then the same in every re-spect as they were before they were separated from our souls? The bodies of the just and the bodies of the unjust shall be changed in their condition but not in their nature. The bodie of the just shall arise to everlasting life, the bodies of the unjust to ever lasting malediction. The state of th just differs so widely from that of the wicked that the two states must be separately considered in order to be rightly understood. What, then, shall be the condition of the just? 'Whose ever will honor Me, says the Lord, 'him will I make glorious.' The bodies of those that have honored God in this life shall be made glorious. What are the gifts and qualities of a glorified body? St. Paul, spe king of the Resurrection, says that, 'our cor-ruptible body shall become incorrupt-ible, and that it 'shall arise in glory, and power, and immortality.' This body, which, during life, is subject to so many ills, racked with so many rains, troubled with so many diseases, shall be freed from every ill, from diseases and deformity.
"This body, now so slow in its

movements, so easily wearled by exer tion, shall be placed beyond the reach of heaviness and fatigue; for it will rise in power, and all its weakness shall be changed into strength. Our divine Lord tells us that the 'just shall shine as the sun in the kingdon of their Father.' The body, which lay so long in the cold damp grave, shall be made as clear and as bright as the sun ; so clear, so bright, that if the 'Almighty were to place the body of a just soul in the heavens, it would give more light than the mid-day sun.' But the crowning joy of all is, that the bodies of the just will live for ever; all fear, all danger, shall be far removed. 'Heaven and earth may pass away,' but one iots of the glory which ennobles the bedies of the just shall never pass away.

"But what shall we say of the

bodies of the wicked ? How shall the appear? Shall they bear upon them the evidence of their evil deeds, or will they find in the cold damp grave : garb of innocence to cover the hideous ness of the guilt in which they lived and in which they died? Will the Almighty, as a last act of mercy, hide their shame from every eye? No! It is impossible! The hour of mercy is passed; now the hidden things of darkness shall be brought to light. No They outraged God's mercy. Their life was a life of brutal excess. They were too proud to obey God. They scorned the virtues of the good : they clapped their hands, and they praised the vices of the wicked. They looked upon the duties of religion a useless things, of which great minds like theirs had no need. They relike theirs had no need. They regarded the Gospel precepts as trifles, to be thought of only by the old, the feeble, and the silly. They never thought of God except when they blasphemed this sacred name. They sowed a rich crop of wickedness, it has brought them a harvest of misery. Their life was wicked : their death wa hopeless; their resurrection shall be terrible: it shall be the union of a suffering soul with a hideous body, a uoion from which they shall never be divorced.'

preacher's warmth had been gradually gathering in impressiveness; his hearers were stirred in their in-most souls; they had forgotten the preacher, for he had forgotten himself. With breathless eagerness they gathered every word that fell from his lips; and when the speaker paused, the assembly was awed by the deep silence which followed. With the deep calmness which speaks

of indwelling peace, the preacher again began: "Many a sinner has a costly monument raised to his memory, tell-ing all who see it that he who sleeps beneath was a pious, God-fearing man, that he loved the poor, was a staunch friend to virtue and religion, did many things in God's honor, and last of all, that he sleeps peacefully in his grave

awaiting a happy resurrection.

"But to obtain a happy resurrection, he has need of something more than the flattery of friends. Friendship and art may publish his praise as lavishly art may publish his praise as lavishly as they will; they cannot make him better than he is, nor can they reward him for virtues which he never practiced. When his body is raised up from the grave, all those acts of piety traced on his tomb by the chisel of the stone-cutter will be found to have been the silliest flattery. They will vanish like a mist before the beams of the rising sun. In this world guilt might rising sun. In this world guilt might be hidden, but in the resurrection the

mask shall be torn from the face of the hypocrite. In this world sin rankled ike a cancer in the heart of the ner; but in the resurrection it shall cover his whole person like a leprosy.

"In this world we blush at being charged with an unbecoming act -what shall be our shame when the dark record of our life shall be unrolled to the gaze of the world? Then shall the sinner tremble before the eye of his Judge : then shall he shrink fro nis Judge: then shall be shrink from the gaze of the pure and holy. Weighed down by guilt and shame, he will call to the mountains to fall upon him and crush him; but the mountains will not be moved. The sinner must live for ever. Now self-murder, slow or sudden, is impossible. That body which was refused no indulgence, that body which was nurtured and fed into rebellion against the laws of God, that body which looked so fair to the eye ecause the eye could not see its foul ness, that body must live for ever, but its life shall be the living death of eternal malediction."

The eloquence of the preacher told with wonderful effect upon his hearers. Those who came to the church out of mere curiosity "remained to pray, The eloquence of John Nepomucene was rewarded with the sorrow and the fear which succeeded each other in the downcast eyes and on the grave face of the assembly. No one was ashamed to confess birself a sinner, to avow imself a Christian.

Again silence and decency reigned in the court of Wenceslaus, but ne or the queen nor the priest expected the calm would be long. Wenceslaus had once more yielded to the influence of the queen; but Hatto watched, and he would again surely find the means

to disturb the queen and the priest.

In his deep humility John Nepome cene did not deem himself worthy to suffer for God; but strong in hope mingled with love; he rejoiced as the apostles did at having suffered for the name of Jesus, and he trusted that God would fill up the measure of his sufferings by deigning to give him the martyr's crown. He knew that every dogma of faith had its martyrs and con-fessors; him alone had God permitted to suffer for the silence which seals th lips of the confessor. John Nepome cene feared that the king would one day grow weary of the marriage yoke, and sue for a divorce. The Church would refuse him. Then, not being able to win the sanction of the Church, he would make war against the Church, by suppressing the confessional.

Every night the priest lay down to rest with this thought in his mind, Kostoiy will awaken me to-morrow. rt of his sufferings had gone He was revered by every one, and the esteem in which he and the esteem in which he was held daily grew greater, not only in Prague, throughout Bonemia. carried their children to him that he night bless them, and many an anxious father came far to implore his advice He was an apostle of Christ gave to him the grace given to this apostles, he laid his hands upon the sick and they recovered. He never gave himself credit for the wonders God wrought by his hands, He was afflicted at his growing popular isy and success, and he trembled for the salvation of his own soul whenever he was not engaged in saving the souls of others. His wounds had been healed, but he bore on his body terrible marks of the persecution had undergone. He repaired to the court, and fulfilled all the duties he bad formerly discharged. Wenceslaus often met him, and he remarked that the queen's confessor looked holier milder, and humbler than before, but that his words breathed a strange enthusiasm which he could not under stand. Thus has it ever been. The saint understands the sorrow. the bitterness, the anxiety, lived pleasure, the fleeting hopes, the gnawing remorse of the worldling's life; but it is only a saint that can understand the divine fire which burns in the breast of a saint. Holy know and esteem each other men who know only the names of faith ope, and charity, but have never felt what they mean, presume to sit in judgment on the lives and acts of men whose thoughts, and words, and deeds. have had their beginning, their growth and their fuililment from God Him-

TO BE CONTINUED.

THE AGNOSTIC CRITIC

If there be any characteristic that protuberates more than another from the mental periphery of the modern agnostic critic it is his immanent sense of his own infallibility coupled with his certainty of the very weak mentality of all who differ with him. He is so habituated to this mental state that he is no longer conscious of it, though the protuberance is as apparent to the less gifted as the nose on he face of Punchicello. The time not absorbed and enjoyed in contemplating the all-comprehending wisdom of his Ego is squanderingly devoted to the impossible task of dragging his less gifted f llow mortals up to his own high altitude. He does not expect to succeed, for he knows they have not brains enough to endure so elevated and attenuated an intellectual atmosphere; but he must, to prevent explosion, have some vent, or safety-valve for his activity.

He begins by denying all certainty, except his certainty, that nothing is certain. His genius, if he has any, is destructive, like rust that destroys the strength and usefulness of iron. He strength and usefuiness of iron. He con tructs nothing, gives no information, for he denies the ability of the human mind to know anything with certainty—his own mind of course excepted. Starting out on the basis that truth is unattainable, he proceeds to astonish and enlighten the world with the truths he has to deliver. As the truths was to deliver. As the truths in the starting in vain we must Creator made nothing in vain we must suppose there is some use for the agnos-tic critic that, like other mysteries of nature has not yet been solved .- N. Y. Freeman's Journal.

THE APOSTOLAT MA

JANUARY 1

Maggie, she was humored girl of mwas full of freekles, bright blue, and thaffection could neve But Maggie's he ness and charity, v hands were ever I to others, and tak she was as cheer little servant as c New York. Her early life ba

one. Her childhoo her girlhood oppre edge that things instead of better. seek a new coun golden tales were who had gone bef the dawn of a mi and affluence, br sorrow of her life and family. So the battle with an un two very tear stai Ireland fading a one was there to droop of the curly cried "the heart or two and then gether, and her s were the most which visitors to carried away with There was one faced girl who maid feeding a was ill, and after girl went back t face out of her

verse sunshine, its brightness s poor Irish girl's not coax one si own surrounding When the vesse met by two older made the ventur in the old coun vere largely rest They gave her and took her to with the warn race, got her a work with a lit

It was not alw but light or hear

told me long afte

absolutely happy

with a sort of

good humor sw became so pleas of American h looked. She wa capable a little Of course, she ances among th the first results the Sodality of in the parish c tion of a nun fi corner; and Maggie's acqu evening sermo orking girls.

words came to sion to perfor mission of a p to see, but th missions in so not recognized make one's lif in our Lord's hat their live tiresome : they to do, when al passing by son them specially ities to do go life touches we will be at know we hav mallest missi piness, remem one, as there and meaning i

That week I I found out virtue in the retreat, and evening I spok of each one a to her life. O early, after M ence."
"Good-bye you are not go 'Yes, your

the summer s (they're my fr the same p places as ch down at the thinkin' I nee got me in, to for the summ Ostober, and wants me back "Well, good girl. Do not sacraments 1 and don't for mission.

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### THE APOSTOLATE OF A LITTLE

When I first became acquainted with Maggie, she was a red-haired, good-humored girl of nineteen. Her face was full of freekles, and her eyes were bright blue, and the wildest stretch of affection could never call her beautiful. But Maggie's heart beat with kindness and charity, which made one for-get all about her want of beauty. Her

hands were ever ready to do service to others, and taking her all in all, she was as cheery and wholesome a little servant as could be found in all Her early life had not been an easy

one. Her childhood had been marred by the crushing poverty of Ireland, her girlhood oppressed with the knowl. edge that things were growing worse instead of better. Her resolution to instead of better. Her resolution to seek a new country, of which such golden tales were told by other girls who had gone before, though seeming the dawn of a millennium of comfort and affluence, brought the bitterest sorrow of her life—parting with home and family. So that, despite the brave heart that tunned as convergence to heart that turned so courageously to battle with an unknown future, it was two very tear stained eyes that watch ed (as she told me) the shores of old aroland fading away from view. No one was there to notice the pathetic droop of the curly red head, so Maggie cried "the heart out of her" for a day or two and then gathered herself to gether, and her smile and cheery voice were the most prominent memories which visitors to the sceerage quarter carried away with them.

There was one tall, beautiful weary faced girl who saw the little Irish maid feeding a baby whose mother was ill, and after this delicately reared girl went back to her own luxurious state-room she could not get Maggie's state-room she could not get Maggles 8
face out of her mind. (All this was
told melong after) "Why, she looked
absolutely nappy!" said the tall girl,
with a sort of irritation at the perverse sunshine, which seemed to shed its brightness so plentifully over the poor Irish girl's life, while she could not coax one single ray to touch her

own surroundings into brightness.

When the vessel landed, Maggie was met by two older companions, who had made the venture a year or two before. Their homes had been near "her pare" in the old country, and their letters were largely responsible for her coming

They gave her a rapturous welcome, and took her to a safe home, and then with the warm heartedness of their race, got her a place as maid-of all work with a lit le widow in Brooklyn. It was not always light work, either, but light or heavy, Maggie's smile and good humor sweetened it, and these became so pleasing to the widow and family that her newness to the ways of American housekeeping was overuntil she developed into as deft and capable a little maid as the most cap-tious mistress could desire.

Of course, she made some acquaintances among the neighors, and one of the first results of this was her joining the Sodality of the Children of Mary in the parish church, under the direct tion of a nun from the convent at the corner; and here it was I made Maggie's acquaintance. A retreat was given to the Sodality, and the evening sermon was devoted to the working girls. I don't know how it

was, but somehow one evening these words came to my lips: "Each of us has some special mission to perform in this world. The mission of a priest or a nun is easy to see, but there are other hidden missions in some lives—work to do—not recognized by the world, but which make one's life perfect and pleasing in our Lord's eyes. Some girls think that their lives are commonplace and tiresome; they long for great things to do, when all the time they may be passing by some little work sent to them specially by our Lord Himself We should be watchful for opportun-ities to do good to every one whose life touches ours. Think how happy we will be at the hour of death if we

know we have never left even the smallest mission unfulfilled. This hap piness, remember, is possible for each one, as there is no life devoid of mis sions sent us with a special purpose and meaning in each."

That week I had a talk with Maggie.

I found out the bidden treasures of virtue in the girl, and we became fast friends. She often visited me after retreat, and always referred to the evening I spoke of the special mission of each one as a great en ightenment to her life. One day she came rather early, after Mass of a summer morning. "I want to say good bye, your rever-

"Good bye? Why, surely, Maggie, you are not going to leave us?"

'Yes, your reverence, but only for

the summer sesson. Mary and Katie (they're my friends, father; came from the same place at home) have got places as chambermaids in a hotel down at the sea hore, and they be down at the seashore, and they be thinkin' I need a change, and so they got me in, too. But, father, it's just for the summer. I'm coming back in Ostober, and the missus she says she wants me back again then."

"Well, good-oye, Maggie. Be a good girl. Do not miss Mass, and go to the sacraments regularly. Pray for me, and don't forget to look out for your mission."

"I do be thinkin', father, my mission

Is to sweep and dust I never can think of anything else for me."
"Well," said I, "that is a very good mission in itself. Maybe God wants you to help keep this old earth clean. ee that you do it we l. Don't leave dust in the corners and some day you may find another little mission or two clinging to your broom or hid en in

Maggie went to the seashore, and maggie went to the seashore, and was assigned, with her friends, the task of caring for the rooms of a certain corridor filled with handsome apartments, occu ied for the most part by the girl butterflies whose wings flatter so busily and brightly during the summer time. These rooms

were filled with daintiness and frippery, shining silver articles scattered over the toilet tables, and the thousand and one things that belong to the paraone things that belong to phernalia of the modern girl.

There was one room, Maggie told me alterwards, where she delighted to dust and to linger. On the dressing table was a gilded frame containing an oval ivory miniature of the Madonna. The beautiful, sorrowful face was painted with rare delicacy, every detail of frame and a containing an oval ivory described by the containing the containi tail of form and color was brought out, the whole thrilling the gazer with the mingling of human and divine which is the result of prayer and inspiration in an artist.

At this picture Maggie never tired of gazing. The room seemed to gain a sort of sanctity from its mere presence, when she dusted the articles on the dressing table her hands touched with reverence and her

the picture with reverbile.

lips formed a prayer.

One morning she was standing gazing at the picture, her duster tucked under her arm, her hands clasped, when the owner of the room, who hap, when the owner of the room, who hap. pened to be the same tall, weary-looking girl who noticed Maggie with in-terest in the steamer which brought ooth across the sea, entered suddenly. Her memory brought back the pang of envy which she had felt at the first sight of the blithsome little maid in the steerage She looked at her with unusual interest. Maggie was too much absorbed to hear the light cotfall, and it was not until the girl poke that she started, and blushing up to the roots of her ruddy hair,

apologetically, hastily resuming her dusting, "that I couldn't help looking

"It is beautiful," assented the other girl, looking curiously at Maggie. You way look at it whenever you wish. That is what beautiful things are for to give pleasure to every one.
This was painted by a great artist in
Rome, and I think it is the most beautifulface I ever saw. It is only a dream, however. No human face could ever

"The dear, blessed Mother of God nust have been that beautiful, even nore so," said Maggie shyly, yet with

direct simplicity.

"Surely you don't believe such a person ever lived?" said Edith abruptive timpules which made her forget position, education, habit, everything, save the d sire to argue with this creature who held a belief she could not share.

The astonishment and dismay in the wide open blue eyes which Maggie turned on her gave her a curious thrill, half amusement, half pain.
"Not to believe—" Maggie was too

horrified to finish the sentence. "Our dear, blessed mother! O, miss surely you know about her?'

Poor Maggie! In all her life she had never been in contact with unbe lief, and this coming face to face with an open doubt of the very existence of the dear, blessed Mother was a shock.

Edith laughed, but she was impress ed in spite of herself by this evidence of absolute taith in what she had never considered more than a poetic myth. Born of a father who was an avowed ambeliever, deprived of her mother beore she could well utter her name, she ad beed reared in a fashionable atmosthere of conviction that religion was but a sentimental creation of saints and angels. She had been her father's constant companion, mingling but little with other girls; and in the society that always gathered about the brilliant physician she blossomed into a radiant womanhood without one stone of found

faith and religion.
Edith had visited the cathedrals of the Old World, She had knelt under the gentle benediction of the Holy Father; she had answered the silver chimes of many a church abroad and assisted at sacred pageants, but had looked on with the eye of an artist, and sometimes smiled a little cynically. It was to her love of beauty she attributed she witnessed a ceremonial benediction at St. Peter's. Once, when she was in Fiorence, she had stolen into one of the lofty churches there. The dim light, with the shalts of amethyst and gold taining the marble floor, the sanctuary lamp hanging in mid air like a jewe alive, stilled her heart for a mo she knelt, and then she ran away, trightened. In the bright sunshine outside, filled with the glow of Icalian color, she laughed at herself, and thought she was growing emotional. But the memory had never left her, and comething of these thoughts and inci dents flashed through her mind as she looked at Maggie. There had always seemed a sort of reverence about.

When she reached the Madonna Edith saw her lips move as she touched it tenderly, and she said gently:
"You handle that picture almost as if it were alive.

"I couldn't be rough with it, miss," was Maggie's answer, and she glanced ander her lashes to see if the proud ace had the amused scorn it wore the day before. But no, it was grave, and even a little sad, and the sadness melted Maggie's quick heart and stirred her

"Pray to her, miss. She's God's blessed Mother. She holds the heart or her blessed Son in her hands, and He can't refuse anything she asks."
"Pray, child" said Edith. "I?

Why, I never prayed in my life. not know what the word means. How should I pray ?

And then Maggie forgot she was a poor little servant; she only thought of the depths of the stormy heart thus haid bare, starving for faith and love. She laid her red hand, hardened by toil, on the soft white one of Edith and said with sweet solemnity:

"Say, 'Mother of Christ, pray for le l' and you il get the grace of pray ing and believing, for she never lets a prayer go by unheeded." And then Maggie took up her duster

and west quickly from the room, leaving Edith gazing at the picture, while the little aspiration rang through her heart like s deep toned bell—only for a moment, however, for she dashed the tears from her eyes angrily.

"What am I thinking of to let the aroma of an old superstition enthral me? Edith, you are a fool to let your motions run away with you so! when Maggie came back later to finish her work she found the Madonna lying

face downward on the table. That night when Maggie's duties were finished she slipped away to the church, and kneeling in the dim light. she looked straight up at the white agure of the Immaculate Conception and recited the resary for the strange be so unhappy, and who did not know how to pray. "Mother of Christ, pray how to pray. "Mother of Unrus. Little for her," whispered Maggie. Little for her," whispered Maggie. did she know that at that moment Edith was kneeling at her window with the Madonna clasped tightly in her hands, murmuring over and over again
"Mother of Christ, pray for me!
Mother of Christ, pray for me!"

Each morning it was the same. Edith lingered to ask questions, and Maggie, whose direct answers, clear and con-clusive, with the simplicity of perfect faith, carried conviction to the heart trembling between doubt and desire. Maggie never hesitated; she never wavered. To her the unhappiness of not knowing the blessed Mother seemed so vast that her whole endeavor was turned to a prayer that Edith might learn. For wasn't the Blessed Virgin close to God in heaven, her Divine

All Edith's half-cynical arguments against the unreason of blind faith were met with the indestrictible weapons which that faith puts into the hands of stopped her praying. its weakest soldier. Maggie's untaught "It's so beautiful, miss," she said language had about it a rude, pictures. its weakest soldier. Maggie's untaught que beauty, especially when she grew interested and forgot her shyness. And as she spoke she made the great truths of faith doubly dear to her listener.

And as every morning found Maggie-nswering Edith's questions about religion, so every evening found her kneeling before the altar in the little seaside church praying with all the strength and fervor of her simple heart for the gift of faith to this other heart blindly groping in the dark.

And so the summer days dawned an died. Edith's friends wondered at her pre occupation, and Maggie's compan ions accused her of being in love until they found out about the daily visits to the church, and then they said she was cultivating a vocation to be a nun.

The culmination came on the evening of the 15th of August. As Edith knelt at the window, while Maggie was going to confession in the church, intending to offer her Communion next day for her beautiful friend, something seemed to float through the starlight down upon her. "Mother of Christ, pray for me!" she murmured. And suddenly the tightness about her heart loosened; the darkness became light, and, laying the dear picture against her cheek, she burst into tears.

"Oh, I know! I know!" she cried to berself. "She has prayed for me.
Dear Mother of Christ, I believe in
His one true faith!" And in peace with her tired soul she laid her head on her pillow.

The next morning, as Maggie passed Edith's door, going to early Mass, she heard her name called, and a moment later she was gazing into the radiant face of Edith, who laid her ban is on the little servant's shoulders, whispering, "Maggie, Maggie! Pray for me at Mass. I am going to be a Catholic. The Mother of Christ has indeed prayed

This was only the beginning. The end was when Edith was baptized on the 21st of November, Feast of the Presentation, and Maggie, more smil-ing and blushing than ever, was her god mother. When we went into the ation on which to rear the structure of sa risty I said:
"So you found your mission hidden

in your duster, after all, Maggie?"
"Ah, your reverence," said Maggie,
"I forgot about my mission. I was too busy with my work and telling Miss Edith about our Lord and His blessed Mother.

And then I thought, as I looked at humble, ruddy head the Master's work in the guise of common things. Blessed be God in His saints. She is a true apostle!"-Rev. Blessed be God in His R W. Alexander in the Standard and

### GREAT ST. AUGUSTINE.

There are few more interesting figures in the history of the Church than S. Augustine. As one of the greatest thinkers of all time, he well deserves to be called "the Great Doctor." The following somment upon his surpassing wisdom and ability is taken from the second volume of the Cath olic Encyclopaedia:

It is first of all a remarkable fact that the great critics, Protestant as well as Catholic, are almost unanimous in placing St. Augustine in the fore most rank of doctors and proclaiming him to be the greatest of fathers. Such, nim to be the greatest of lathers. Such, indeed, was also the opinion of his contemporaries, judging from their expressions of enthusiasm gathered by the Bolandists. The Popes attributed such exceptional authority to the Doc tor of Hippo that, even of late year , it has given rise to lively theological con-troversies. Peter, the venerable, accurately summarized the general sen-timent of the Middle Ages when he ranked Augustine immediately after the apostles; and in modern times. Bossuet whose genius was most like toat of Augustine, assigns him the drst place among the Doctors, nor does he simply call him "the incomparable Augustine," but "the Eagle of Doc-Augustine," but "the Eagle of Doctors." If the Jansenistic abuse of his works and perhaps the exaggerations of certain Catholics, as well as the attack of Richard Simon, seen to have alarmed some minds, the general opinion has not varied. In the nineteenth century Stockl expressed the thought of all when he said, "Augustine has justly been called the greatest doctor of the Catholic world."

And the admiration of Protestant oritics is not less enthusiastic. Mo e than this, it would seem as if they had in these latter days been quite speci-ally fascinated by the great figure of

have they studied him (Bindemann chaff, Dorner, Renter, A. Harnack, Sucken, Scheel, and so on) and all of nem agree more or less with Harnack then he says: "Where in the history hen he says: of the West, is there to be found a man who, in point of influence, can be compared with him?" Lather and Cal vin were content to treat Augustine with a little less irreverence than they did the other fathers, but their de scendants do him full justice, although cognizing him as the father of Roman Catholicism. According to Binder ann, "Augustine is a star of extraordinary brilliancy in the firmament of the Church. Since the apostles he has been unsurpassed." In his "Histoire de l'Eglise" Dr. Durtz calls Augustine "the greatest the most recent page "the greatest the most recent page." ine "the greatest, the most powerful of all the fathers, him from whom proceeds all the doctrinal and ecclesi astical development of the West, and whom each recurring crisis, each Schaff himself (Saint Augus ew orientation tine, Melanctuon and Neander, p. 98)
s of the same opinion: "While most is of the same opinion: "While most of the great men in the history of the hurch are claimed either by the Cathdie or by the Protestant confession, and their influence is, therefore, con fined to one or the other, he enjoys from both a respect equally profound and enduring." Rudolf Eucken is bolder still when he says: "On the ground of Christianity proper a single ilosopher has appeared, and that is gustine." The English writer, W. ningham, is no less appreciative of

extent and perpetuity of this ex-ordinary influence: "The whole life the medieval Church was framed on es which he has suggested: Its re-ous orders claimed him as their con: its mystics found a sympathetic e in his teaching; its polity was to e extent the actualization of his ture of the Christian Church, it was ts various parts a carrying out of as which he cherished and diffused. does his influence end with the line of mediavalism: we shall see sently how closely his language was n to that of Descartes, who gave the t impulse to and defined the special aracter of modern philosophy." And or having established that the doc-And e of St. Augustine was at the tom of all the struggles between senists and Catholics in the Church rance, between Arminians and Calsts on the side of the Reformers, he and when a reaction arose against ationalism and Erastinianism it was to e African doctor that men turned with enthusiasm: Dr. Pasey's edition of Confessions was among the first fruits of the Oxford Movement.'

But Adolf Harnack is the one who has oftenest emphasized the unique role of the doctor of Hippo. He has studied Augustine's place in the his ry of the world as reformer of Chris ian piety and his influence as doctor of the Church. In his study of the "Confessions" he comes back to it: No man since Paul is comparable to him "-with the exception of Luther, he adds. "Even to day we live by Augustine, by his thought and his spirit; it is said that we are the sons of Renaissance and the Reformation, but both one and the other depend upon him."

MORE ABOUT FRANCIS THOMPSON,

Francis Thompson has been so in telligently seen from the outside, says the London Tablet, that it is a great pleasure to give a closer Catholic view of him expressed in a private letter from which we are able to quote. It comes from a priest, one whose words are especially precious: "I loved the poet well, as you know; loved not only his undounted genius, but also his poor self that was so entirely unfitted to battle with life. My poor Francis, how I longed to see and serve him, and yet he always eluded me and ded himself dilanca Ha made one's life, apart from duty, bear able and ple sant. Never will I forget the old happy days we passed together when my plain philosophy seemed to give him pleasure, when his brilliant thoughts and suggestions used suddenly to light up my whole soul, and over the gorse and threatening the rocky hillthat showed us the sea, we discussed all things in heaven and on earth, and life seemed worth living. My prayers will follow Francis to the other world; and there will be few in heaven whose conversation I shall more eagerly seek

Another priest, to whom the poet wa a stranger in the sense that they had never met personally, writes: "For never met personally, writes: "For many years I have read and quoted him to all who had any ear within the ear and many have responded. It was in 1899-1900, when agone on a wild, very poor mission scattered over a doze walands, and too sore and tired on a Sunday night to eat or speak to any-one that Thompson's great Odes used to open to me like clear skies when the Yet another priest, one sun is gone." by whom Francis Thompson has been quoted in his public addresses—jewels placed in a fine gold setting—has writ ten to a friend: "It was a part of him to die in the month of the dead. All he did was finished. His death was the last resolving harmony of a life of clashing discords. And he has gone to the nursery of Heaven to have his voice perfected in the heavenly choir. To ne he is a prophet as much as Newman. No one has given such expression to man's true attitude before God. New man's life and work are a commentary on the 'Credo.' But I can recall no one who has equalled Francis Thompson as a commencator on the 'Confletor.'
Newman is the seer of taith. Thomp son the singer of Contrition. Some day, I hope, fragments of his song may be heard with the 'Stabat Mater' and the 'Dies lrae' in the Church s prayer; and he, on hearing it, will sing a new song, 'Domine non sum dignus'—his last, and sweetest, and strongest, in the ally fascinated by the great figure of Augustine, so deeply and so assiduous-

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THE JEWS AND THE PUBLIC SCHUOLS.

The Jews, as Mr. Dooley remarks, are a "splendid race that has been crooly persecuted an crushed f'r manny inchries but are still far fr'm broke F'r a race that has been throd nadhe ot so long, our fellow-dimmycrats fr m a few miles east iv Ireland are far fr'n weak in the great centres iv our fi-nan cial disturbances. Names endin' heimer' are far more frequent on the 'heimer' are far more frequent on the windows iv banks thin names beginnin' with 'O' or 'Mac.' Their names are seen on th' iditoryal pages iv many newspa-apers an' on th' more allurin' advertisin' pages iv all.'' This last fact noted by the humorist explains why the New York dailies have published to a work of editions. lishe; not a word of editorial commen on the Jewish demand for the suppres sion of all songs of a specifically tian character in the schools. And in their news columns they have tried to make it appear that the question been totally misapprehended. W we come to examine the misapprehen sion, we find that it consists in this that it was a year ago, not the other day, that the Jews made their protest, and that the Board of Education has only by implication forbidden the use of Christmas carols in forbidding the singing of nymns or songs of a sectarian or denominational nature. In one sone book it was found necessary only to cut out two pieces, viz., Aiblinger's "Holy Night," and Schubert's "Ave Maria." these being the only hymns which made any mention of the Redeemer. "Lead Kindly Light" and "Come, Thou Almighty King" were allowed to re main. Why not? Since Christian, Jew, Mohammedan, being all believers in God, can interpret them to suit themselves. The director of music for the elementary schools of New York City explained the matter frankly enough: "Our purpose has been simply to omit instructions of songs in which there is mention of Christ. Naturally that shuts out practically all Christmas It is a case of a misapprehen songs sion which did not misapprehend,-Casket.

#### CRIME IN IRELAND.

The Catholic Standard and Times. It is an old, old story and probably will be "continued in our next" so long as the Irish-hating London We have what we call vellow journals in this country. They are looked upon as well up in the art of lying; but the old Thunderer may be classed as the very Ananias of the

newspaper world. The Times (airly revels in the "crime and lawlessness of Ireland." and not finding great result, it im agines. Of late, there has been cattle driving. fearful high handed outrage. Times, evidently, has gout or dyspep-sia. If a youngster is spacked for mis-eat and drink and be drunk? country; if a vagrant is caught pil fering a potato, the land is steeped in crime.

always have been. In an address recently delivered in Merthyr, Hon. John Redmond said that everywhere he tory.

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REV. A. L. ZINGER, C. R. PRES.

went in Ireland he found the jails shut While there was neither crime nor outrage, there was widespread unnor outrage, there was widespread un-rest and impatience, and there were over a certain section of the country, taking place constantly, technical breaches of the strict letter of the law shape of what was called cattle driving. In no instance, however, had a single beast been injured, nor had there been an instance of malicious injary to property or life, either of man or

Ireland to-day is practically a crime less country, and, as Mr. Redmond said in another address, this fact can be proved from Government statistics. Papers in this country almost every day print lying cablegrams on this sujbect of cattle-driving. Their methods of treating the matter are in-sulting in the extreme. Surely it is bad enough to have English p pers thus libel a nation. Cannot the out-rageous proceeding in this country be halted? A little unanimity on the part of our people will do it. What irish society will start the movement?

CARDINAL NEWMAN ON CHURCH SCANDAL.

The Church has scandals, she has reproach, she has shame; no Catholic will deny it. She has ever had the reproach and shame of being the mother of children unworthy of her. She has good children—she has many more bad. Such is the providence of God, as de clared from the beginning. He might have formed a pure Church; but He has expressly predicted that the cockle, sown by the enemy, shall remain with the wheat, even to the harvest at the end of the world. He pronounced that His Church should be like the fisher's net, gathering of every kind, and not

examined till the evening.

There is ever, then, an abundance of material in the lives and histories of Catholics, ready to the use of those opponents who, starting with the notion that the Holy Church is the work of the devil, wish to have some corroboration of their leading idea. Her very prerogatives give special opportunity for it : I mean that she is the Church of

ail lands and of all times.

If there was a Judas among the Apostles, and a Nicholas among the deacons, why should we be surprised that in the course of eighteen hundred years there should be flagrant instances of crueity, of unfaithfulness, of hypocrisy, or of profligacy, and that not only in the Catholic people, but in high places, in royal palaces, in Bishop's revels in the households, nay, in the seat of St. ss of Ireland." Peter itself? . . . What triumph one of the few and gradually disappearing personalities whose friendship and finding great result, its it, though in a long line of between martyrs, confessors, doctors, sagerulers This throws the London and loving Fathers of their pe paper into spasms. It fumes and frets
and almosts explodes because of this
Lord's description of the wicked ser-The vant, who began "to strike the man-dyspep-servants and the maid-servants, and to deed, Ireland is filled with crime; if a will come of it, though we grant that couple of loafers come to blows, it is a at this time or that, here or there, miswave of crime that has engulied the takes in policy, or ill-advised measures, country; if a vagrant is caught pil or timidity, or vacillation in action, or secular maxims, or narrowness of mind crime. Crime, crime, everywhere—a have seemed to influence the Church's action, or her bearing toward her children? I can only say that, taking man as he is it would be a miracle were such offenses altogether absent from her his-

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palianism, though intended to afford

confort to any Anglophobists who

#### The Catholic Record

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

Mr. Thomas Cofley:

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 limbured with a strong Catholic spirit. It strenuzuly defends Catholic principles and rights, and stands firmly by the teachings and authority of the Church, at the same time promoting the best interests of the country. Following these lines it has done a great deal of good for the welfare of religion and country, and it will do more and more, as its wholesome influence reaches more Catholic homes. I therefore, earnestly recommend it to Catholic families. With my blessing on your work, and best wishes for its continued success, Your very sincerely in Christ. as Coffey :

DONATUS, Archbishop of Ephesus,
Apostolic Delegate.

Mr. Thomas Coffey:

Dear Sir: For some time past I have read
Four estimable paper. The CATHOLIC RECORD.
and congrabulate 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 pleas
ure, I can recommend it to the fathful.
Hossing you and wishing you success believe
me to remain.

Ain,
Yours faithfully in Jesus Christ
† D FALCONIO, Arch. of Larissa
Aoost. Deleg.

LONDON, SATURDAY, JAN. 18, 1908.

MODERNISM IN THE CHURCH OF AMERICA.

This is the title of an able and opportune article in the Ecclesiastical Re view for the present month. It is the frank opinion of the Ecclesiastical Review " that the evils of which the Pontiff chiefly complains exist to a very large and dangerous extent in the United States." The very tactics employed by modernists, in secretly maintaining these errors whilst openly disclaiming them, propa gate them more effectively and protec their holders from the consequences of deviating from the Church's teaching. Our youth are too busily employed in worldly pursuits to be seriously affected by false theories such as modernism so strongly inculcates. Their religion they received pure and undefiled from their good parents, to whom faith was everything, and from that robustness of character which prevents the absorp what is right. There may be material falsehood without the formal assent; where the causes of modernism exist the danger of evil follows. Now three and more causes pointed out by the Ency clical are widespread. First, we must admit that there is a great desire for noveltles. Secondly, the training and knowledge of our apologetics and religion is so superficial that we are apt to mistake what is plausible for what is true. And thirdly, there is amongst us a disdain for tradition. It does not of the gravest nature. The surest condence we have of being cured is to principles and replace them by true ones is the work set before all. Its initiative must come from the Bishops. They are the judges, and with them rests the responsibility. The Holy the tree. He urges most strongly the find any of them," writes our Holy Father, "imbued with the errors of the the prescriptions of the Apostolic See. no matter how these may be published. let them absolutely forbid the teaching office to such; so, too, let them exclude from sacred orders those young men who give the very faintest reason for doubt that they hold the condemned doctrines and the pernicious novelties." Books which contain these condemned opinions are to be guarded against. The Bishops are to see that these publications "are removed from Catholic publishing houses, and especially from the

Will all this, or will any of it, be applicable to Canada? Not holding the conscience of this portion of the church we cannot answer the question with great satisfaction. Let us examine our conscience any way. That will not do us any harm, and may do us much good. Some of the causes indicative of modernist tendencies exist amongst us. We may have more respect for tradi tion and the [past : we may be more conservative, less given to novelties, less addicted to criticism, less inclined

hands of students and the clergy."

family hearth; they may be read in the newspapers emanating from poisoned sources ; they may be more clearly recognized in the half-hearted support many of our people give the Catholic schools, and the views they express upon Catholic education. There is another cause which the Ecclesiastical Review applied to the United States and which may well be applied to Canada. It is the superficial knowledge of our apologetics and religion. Here lies the greatest danger. A time is not far away when our professional young men, and others too, will not be so completely engrossed in material pursuits that they will not have desire and opportunity to indulge in other reading and study. Should they take up the elevating and sanctifying enquiry of religion they will be handicapped by their very imperfect early training and by the unsystematic course of reading which could be placed in their hands. Our ordinary educational institutions are so busy preparing their students for examinations of one kind or another that little time and less energy ars left for the greater and more important spiritual work of deep, thorough Catholic education.

THE UNFAILING WITNESS.

Now that Christmas tide is gone we may with advantage reflect upon the act of faith which the Church makes at this holy season in the divinity of the Babe of Bethlehem. This year more than for many years does this duty specially devolve upon us, for the reason that the more Christ's divinity is denied by others the more should we make reparation by our faith. Nor is this spirit wanting. Zealous pastors have everywhere manifested their Catholicity, and given occasion to their people to adore "the mystery of piety." They have sought the headquarters of the enemy that their faith might be more manifest and their pro testation more emphatic. Our attention has been called to one particular example, the Church of the Immaculate Conception at Ithaca, N. Y. Ithaca is the seat of Cornell University, which is decidedly anti-Christian in its spirit and in some of its teachings. Last fall one of its Professors was very pointed and definite in his denial of the divinity of Christ. To allow such an opinion to echo through University corridors without reparation was never characteristic of the venerable Bishop McQuaid, in whose diocese Cornell is situated, nor was it an attribute of the pastor of Ithaca, tion of truth by the poison of error in the Rev. Father Harrington. A mishearts simple, just, and wishing to do sion conducted by two Jesuit Fathers was held in the Church of the Immacu late Conception during two weeks of Ad vent and Christmas time. The sermon at Christmas Midnight Mass, by Father Stanton, was a most masterly discourse upon the divinity of Christ. Attend ance at the mission exercises was not onfined to Catholics. Forty-five converts were received into the Church Thus did the denial of the atheist professor work unto the faith of others and thus was blasphemy made to pay homage. Ithaca seems to be breaking need much probing to find, not one, but its pagan chains, which we fear will all of these causes festering within the fetter its University as long as Hegelmystical body and foreboding sickness ian philosophy reigns in its halls, directing its thought and expounding ite theories We do not see know our disease. To eradicate false one professing this compound of pantheism and atheism can with consist ency profess belief in the divinity of Christ. To stand, therefore, somewhere near such a University and emphasize the Eternal Sonship of the world's Father has laid the axe to the root of Saviour, to profess faith in, and to adore, His divinity, was to draw down vigilance of the ordinaries, especially blessings and to attract the attention with regard to teachers. "Should they of thoughtful men outside the Church. The mission gave occasion to an eloquent tribute to the Catholic Church modernists, and eager for what is new as the unswerving and unfailing witness and nexious, or lacking in decility to of Christ. We copy it in extenso. It is taken from the Ithaca Daily News:

" Century after century, the mighty arm of the Catholic Church has been stretched forth to subdue the powers of darkness. Unwavering in her pro-fessions, unswerving in her teachings, the grand old Church of Rome ha thundered forth, year in and year out, that the wages of sin is death. In vain have the tides of atheism beat against her adamantine ramparts; in vain has a so called "advanced" theology leveled its slungshot and volley fire into her entrenched camps. The Catholic Church stands to-day, as it has stood, for the inviolability of the faith and supreme in the hearts of the

people who compose its membership.

No one of properly balanced mind, in or out of the Catholic Church, can fail to admire and profoundly respect a structure that can sarvive all thisdefy all this, without ever so much as asking quarter or receding a hair's breadth. As for Christian people, professing whatever creed, they surely must rejoice that a defender of the faith so sturdy and so able remains to them. For the Catholic Church be longs by no means to the Catholic priesthood and to their immediate followers; it belongs to the Christian world. It is because of this fact dimly perceived long ago, and now

L. J. San & British

or non-Catholics as well as Catholics. of us who are out of the Catho lie fold may improve our minds a great deal, and learn a great deal of the subtleties of an absolute devotion, by joining our Catholic friends in hear-ing the mission fathers this week and

ABSURD STORIES.

The Church is a wonderful institution It affords more material for earnest study than any other. And it offers more field for the dream of dreamers and the hatred of the nations than the land of the bright Orient. Stories as im probable as those of the Arabian Nights, but much more malicious, are started from the Church, aiming now at one thing, now at another. The latest yarr of this kind appeared in that very extraordinary paper, The Toronto World, on the 6th inst. In introducing the subject the World assures us that both the religious and political world of Quebec is deeply interested in the story contained in a strange document which three years ago was addressed t Mgr. Sbaretti, the Papal Delegate. It has only just come to light. It may be said to consist of two chapters. The first has reference to the resigna tion of the aged and saintly Bishop Bourget from the See of Montreal. We are led to believe from the statement that the resignation of the Bishop was due to pressure and compulsion on the part of Rome. The Bishop is made to say:

'I had received, as well as the other Bishops, instructions from the Holy See to exhort the young mea of the pro-vince who were destined for the liberal professions to go to Quebec to follow their university course, and although did so with all my heart I saw that all my efforts were absolutely nil, so strong was the opposition against the move ment. Rome, however, insisted, and I was convinced that the Holy See be lieved that I had failed in my duty that I had not followed its instructions; in a word, that I had failed to obey its decrees, and, this thought being so pain ful to me, I offered my resignation."

This is clear enough when we renember that the Catholic University of Laval was at Quebee, and it was quite natural that Rome should wish the Catholic students to go there. That Montreal's growing importance might create ambitions for a second Catholic University in that city, might also be quite natural. The real cause of Bishop Bourget's resignation was his advanced age. The educational situation, trying and causing friction, was grave enough to require the en-

ergy and activity of a younger man There is in all this nothing more than what ordinarily occurs in the ad ministration of religious affairs. No occult influence was at work. The scene of the second chapter is at Rome the persons are ecclesiastics; the topic of conversation, Freemasonry in the Church. A Roman dignitary tells what happened to himself. A doctor had some time before been treating him for sore eyes. One day he came with a copy-book, and after examining the prelate's eyes, said :

"Monsignor, you see that your eyes are failing, and as you are only an Archbishop in partibus, you must be thinking of promotion, which is easy enough. Will you kindly sign your name in this book? and I assure you that before very long you will reach a very high position in your church.'

replied that it was consent to become a Freemason. said that I would never consent to sign such a document, but he insisted, say-ing: 'Monsigner, you should do it, the Masonic order is a very powerful body, and if you consent to sign thi register you will be made a Cardinal I, however, persisted in my refusal, saying that it would be an abomination to affix my name to such a paper. The doctor, however, went on to say that there were respectable and very hon rable names in the book, and opening he added : Here is Monsignor so and so and others. We protect these men, and you will see before very long they will be cardinals. At this moment said to him, 'Vaue retro Satana' (get thee behind me satan ) and he left me

That gauze is too thin : it will not wear. What do papers want with material so full of holes? It was three years old anyway. It is easily dis cernible as the weaving of a simple old man whose memory and imagination have been mixed. It is unfair to involve a dignitary like the delegate in it. It is absolutely unnecessary to repeat the name of the author. His past services, his venerable age and all else should shelter him. We fail to see what gain even the Toronto World can derive from such absurd stories. Anv. thing, however, to get a rap at the Church.

AMERICAN EPISCOPALIANISM.

The difficulties of Anglicanism are not confined to the mother country. They show themselves in Canada and more prominently in the United States. As long as Canada is a colony without the Establishment Anglicanism sinks less addicted to criticism, less inclined to contempt for things from older lands, but we are not entirely free from these faults. They may be heard at the lower forms of thought. It is every one of the lower forms of fully recognized by countless thousands binded hitherto by an unreasoning prejudice—that the mission now in progress at Immaculate Conception Even the change of its name to Episco-love evading it.

might wish to share in its aristocratic dvantages, does not protect it from divisions. Cut off from the parent trunk the branch, or rather, branches, though they grow in beauty side by side, are weaker than at home for want of even the make believe of a primate. Complete lack of unity is more evident. Lord's spiritual there are none whose traditional influence and personal learning might count for something. It needs something which Anglicanism does not possess to make it thrive upon the democratic soil of the United States. It is not enough to be called Episcopalians or even for chosen indiv iduals to wear the lawn. Apostolic authority is needed to command attention from the household and respect from outside. When members can criticize not only superiors but the very forms of belief, or when they speak in the name of the Church, there is shown the essentially Protestant characteristic of the whole institution. A number of errors generally may be found underlying almost any one error. It is not with thought and things spir itual as with the material world. Priv ate judgment cannot dissociate itself from possibility of error : nor is it compatible with forms of belief. If form of belief contain and convey the truth they must be received as they are given without any subjective power on our part to reject or modify them. Ideas will work out more thoroughly in their conclusions than in their premises and first fruits. Private judgment as started by the reformers (?) was bound down by confessions of faith. Thus there are the Augsburg confession for the Lutherans. the Westminster Confession for Presby terians, and the Thirty-nine Articles for Anglicans. Private judgment refuses to carry these burthens. The latest attempt to show the injury which formulas do to religion comes from an episcopalian clergyman of New York. the Rev. W. R. Huntington, who maintains that the time has come " for the Church to define its attitude towards thirty-eight of the thirty nine articles of the Anglican Communion." The Athanasian Creed, although among the bibliotheea anglicana, is for years not binding upon American Episcopalians. A natural question suggests itself : Would it be binding upon Canadian Anglicans? Why is it not binding upon our American cousins? Who relieved them from its sweet yoke? Argument is useless where logic is not observed. Private judgment alone is was, and shall be as long as Protestantism will not obey. Dr. Huntington "be lieves that the Church now loses many of its finest youth because they cannot honestly connect with an establishmen which demands pledges to such a defin ition of truth and of faith." That is a poor reason, no reason at all, for change ing base. One day, so we read in the gospel, a young man, wealthy, innocent promising, stood before our Blessed Lord, and asked Him what he should do to possess eternal life. Our Master told him to keep the commandments. Or being assured of the young man's fidelity to them Christ gave him the call to perfection. The young man went away. But our Lord never modified His con dition. He laid it down simply and fully, without severity and leniency. "If you wish to be perfect sell what thou hast, give it to the poor, take up thy cross, and follow me.' Our Saviour made no explanation-nor did He yield. It is not a question of numbers, or of coaxing many. It is a question of sacred truth to which we ourselves must conform, and not expect it to conform to our subjective state of mind. We may be shocked at the multitude, ever increasing, who, filled with their own conceit and yielding too frequently to sensuality, turn away from truth and faith. We may deplore their loss. Truth is much more to be valued than count less individuals. Truth cannot be changed : it is from heaven, a holy de posit. We are not surprised, of course. that young men will not conform to the Anglican Articles. They see the logical error in the whole institution -private judgment in business under a class name of Episcopalianism. All these denominations have been keeping too much company with false philosophy. They are completely honeycombed with modernism. Not

The thought of death-it sobers even the merriest of us. To fall into the hands of God-what an awe-inspiring thought. It is the fate of each and every one of us some day or another. We know not the day nor the hour. But it is sure. There is no avoiding

being able to shake it off they are

letting go whatever remnants of truth

they ever possessed. Thirty eight out

of thirty nine articles gone, we fear for

the last solitary rose of summer not

even blooming alone - half-withered,

frost-bitten and odourless. Truth is

not safe except in the unfailing faith

and undaunted courage of St. Peter.

ALWAYS UNFRIENDLY TO THE IRISH.

It is with pity we note a man of reat literary renown scattering, as he is going down into the shadows, the eeds of rancor between race and race and creed and creed in this fair Canada of ours. Such is the position occupied by Dr. Goldwin Smith who writes editorial comment in the Toronto Weekly Sun. He dearly loves to cast odium upon the Irish and upon the faith which St. Patrick gave them. He elongs to that school of Englishmen which is ever inclined to treat the Irish people and the Irish question in Podsnap fashion. When a man has a bad cause and a bad conscience it is very convenient to get rid of an unpleasant question by a wave of the hand. Referring to the Celtic Irish, Dr. Smith writes :

" Their labor is of course most valuable, and they shine as orators; one of their orators perhaps is the rest in the United States. But they are not eminently successful as farmers, a point which should be considered when the question in Ireland is between small arable holdings and pasture."

This is indeed, a most extraordinary tatement. We will give the eminen loctor credit for sincerity, for we would not like to state that a man of such prominence would advance a statement knowing it to be false. But of this we are certain, that he is entirely ignorant of the conditions prevailing amongst frish settlers in the Province Ontario. We wish we could take the venerable Professor for a tour of the London, Ont., market on a Saturday. A great many of the farmers visiting it, from surrounding townships, are the descendants of Irishmen who came here about eighty years ago from Tipperary. Their names are unmistakably Celtic. He would find them intel. ligent, well-dressed, prosperous, each of them the owners of farms from one to five hundred acres. He would find them with a snug bank account, the fruit of sobriety and industry, and their families in turn take up more land, and there is a general air of happiness amongst them. This could never be looked for under that miserable system which prevails in Ireland, where the people must tip their hats to His Lordship the landlord, and thank heaver they are permitted to live on, and pay rent for, a few acres of land of which their ancestors had been robbed by the freebooters who came from the sister isle. Nor is it alone in this part of Ontario the Irish have been prosperous. They may be found in every county in the province, contented and happy and prosperous. All they want is a fair field and no favor. This has been accorded them in Canada, and were like conditions their lot in Ireland there would be no Irish question to put blot upon the British flag. But the doctor has taken up another phase of the matter which surprises us still more. Referring to the American Civil War he says that the Irish were the enemies of the negro and that "he happened to be in New York when the city was dreading a repetition of the Irish rising in favor of the South and slavery. A Federal General came into the har bor with troops, landed with his staff, called the Irish leaders before him. said some plain words to them, and all went well.' Surely Dr. Smith must be mistaker The writer of this article happened to

be in New York at the beginning of the war when anti negro riots were threatened and well remembers that to Archbishop Hughes was given much of the credit of restoring peace and order in the community. It is well to recollect that the Irish were not alone in hatred of the negro. Antipathy towards them is harbored by every race of white people. Only a few days ago respectable negroes were refused admission to one of our London hotels. If to - day Washington Gladden were to present himself at the office of some Toronto hotels he would be told there were no vacant rooms. We cannot understand why Dr. Smith would even insinuate that the sympathy of the Irish in the North was with the Southern confederacy. This inference would naturally be drawn from his statement that the Irish were the most thorough going supporters of slavery.

If they were in this class they most assuredly would not have flocked to the front by the tens of thousands to wage war on the slave-owners. Those whose memories carry them back to the beginning of the Civil War will well recolect the formation of the 69th Regiment under command of Col. Corcoran. This regiment was exclusively Ir'sh, as was also the Irish brigade commanded by General Meagher. Of all who had a right to speak for the Irish Catholics of the Republic in 1861 and 1862, Archbishop Hughes, of New York, occupied the most prominent place. His words may be taken as an index of the opinions of his countrymen. Here is what he said about the war:

" If I had a voice in the councils of the country I would say let volunteer should find nothing better than what is ing continue. If the 300,000 be not provided for him by the average Sunday

enough on your list this week next week make a draft for 300,000 more. It is not cruel, this. This is mercy. This is humanity. Anything that will put an end to this drenching with blood the whole surface of the country, that will be humanity.' (Life of Arch

Surely this is proof that the Irish and their leaders were loyal to the Republic. The Irish knew, as everybody knew at the early stage of the war, that the defeat of the Southern confederacy would ring the death knell of slavery. May we not justly say that Dr. Smith is inconsistent in this matter. The Irish could not be for and against slavery at one and the same time.

that to the Irish of the Republic was largely due the triumph of the Northern army. Does he forget that General Sheridan's fighting at Winchester practically saved the Union? The tremendous energy and generalship which he displayed had so weakened the Southern forces as to render General Grant's capture of Richmond a very easy task. Does he forget that while undreds of thousands of Irish had shed their blood to preserve intact the great American republic, English Canadians received with open arms Southern reugees, and privateers were permitted to leave English ports to prey upon American commerce? Does he forget that the English governmen: was forced to pay a very large sum of money as compensation for the depradations of those privateers? Of one thing Dr. Smith may rest assurred, that it matters very little what he, or others like minded, may say about the Irish. There was a time in the United States when Knownothingism did its best to persecute them. Knownothingism is dead. The Irish have survived and are very much to the fore as leaders of thought in all the great enterprises which are bringing glory and prosperity to the American Republic. They are making their way in Canada too.

KEEP THE RUBBISH OUT OF

In the last number of the Nineteenth Century Frank Foxcraft deals in a very trenchant manner with the American Sunday newspaper. We have much pleasure in publishing therefrom an extract, because the unlovely epidemic has made its way to some extent into Canada also. While our laws prevent the sale of Sunday papers on that day there is nothing to stop their distribution on any other day of the week. We pity the young man who is seen on the street with a bundle of this literary rubbish under his arm. His ideals are low and we may take it as a sign that the prize ring occupies more of his thoughts than those subjects which would give him an equipment to take his place amongst manly men. He gloats, too, over the criminal news and he has a taste for that reading which brings publishers oftentimes perilously near the gaol doors for violating the law against immoral literature. The father who would bring into his house one of these Sunday newspapers or who would permit any of his children to do so, is recreant to his duty. He is sowing the wind. The whirlwind will come later on. Here is what rank Foxgraft writes .

"The latest development of Sunday journalism is the colored 'comic section,' which flaunts itself on the outside of most of the larger Sunday papers. Crudely drawn, daubed with vivid reds and greens and yellows, and conveying the very feeblest humor, it is like a 'comic valentine' ex-tended and multiplied by forty or Here is a specimen fifty. metropolitan Sunday paper. One page is take up with fourteen pictures representing a small boy's nightmare: another series of twelve pictures por trays the inconvenient consequences of Little Sammy's Specze. Another page of twelve pictures describes the pranks of an urchin who puts a dress on his dog and passes it off for a little girl. These are fair specimens of the type. What can be the mental condition of the adult person who thinks them even faintly funny? These gandy atrocities have now had a run of several years have now had a run of several years. There are cheerful optimists who look for a reaction against them. They reason that it is impossible that the Sunday paper should remain stationary; that these pic ures are as cheap and maudlin as can be conceived of; and that therefore any change must be for the better. This sounds plausible but there can be no assurance that there are not yet lower depths than have been reached present monstrosities would have seemed incredible.

"The influence of the Sunday newspaper in dissipating intellectual energy and lowering standards of taste in art and literature is not easily measured. In these respects it works along the same lines as the indefinitely-multiplied ten cent magazines which strew the counters of the pows stands. But it reaches a lower level and achieves a wider circulation. The typical American is a more emnivorous reader than any other national type. He leaves behind him in the street cars and railroad trains a trail of discarded papers and magazines with which he has beguiled his journey. It is a pity that, for his one leisure day of the week, he should find nothing better than what is

bishop Hughes, p. 487.)

We may here remind Dr. Smith

YOUR HOMES.

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newspaper. And it is deplorable to think of the children in American homes turned loose among the tawdry attrac-tions of these publications."

THE IRISH WILL SURVIVE.

Perhaps the bitterest enemies of the Irish race in the British Empire were the Walter family and the other stockholders of the London Times. For generations that paper has been the organ of the anti-Irish faction in England and the advocate of the grinding process in the government of the people of Ireland. The editors seem to have received instructions to stop at nothing, not even the most glaring misrepresentation of facts, that thereby may be perpetuated that unfriendly sentiment toward the Irish which un. fortunately took deep root in the minds of too many people in England. Half a century ago the influence of this great newspaper had brought about a disposition tending towards persecution of the Irish even in the city of New York. But the Irish is not a race of cowards. They fought their traducers inch by inch and to day they hold a place in the commercial life of that city which is in every way most creditable. But just here let us say that it is too much the fashion to hold up to public scorn a man who, with an Irish name, has proved to be an unworthy citizen, while hundreds of others may be equally guilty and the question of race is not given any consideration. But what of the Times? The great Thunderer has come under the control of C. Arthur Pearson, the publisher of cheap magazines. He also controls the Standard and the St. James Gazette, which prompts the editor of the New York Times, in its issue of has borne the brunt of life's hard battle. Jan. 7, to write that " this transaction suggests a train of moralizing which we shall endeavor to avoid." The new controller of the Times makes, as might be expected, very glowing promises as to the future, but of these promises its

New York namesake writes: "We accept the statement of his in tentions as veracious, but nevertheless the Times will never be its old self."

The editor of the New York Times also gives it as his opinion that " since the London Times made its sad mistake in the Parnell matter, many years ago, its influence in Great Britain is not what it once was." And so, after all, the Irish have downed the Thunderer. Would it not be meet were Dr. Goldwin Smith to take a lesson from this

DEATH OF A GREAT PRIEST.

The Rev. Denis Joseph Stafford, D.D., died at Providence Hospital on the 3rd of Jan. He was paster of St. Patrick's church, Washington. As a preacher, platform orator and Shakesperean reader Father Stafford enjoyed a continental reputation. As pastor of one of the greatest congregations in Washington he was always most beloved by his Cardinal Gibbons on hearing of the

death of Father Stafford said:

" All I can say at this time is that the city of Washington has suffered a great loss by the death of the Rev. Father Stafford."

The warm friendship of Father Stafford and President Roosevelt is well known, and the news when conveyed to the White House shocked the President. Attorney - General Bonaparte, who was one of the first to learn

There were similar expressions at the Apostolic Legation, at the Catho lie University, with which Father Stafford was intimately associated, and at Georgetown University, where he received his degree as doctor of divin-

MR. ROCKEFELLER.

Press dispatches inform us that John D. Rockefeller has withdrawn his support from the committee for the prevention of tubercolosis of the charity organization society. His first contribution was \$7,500, but it would appear that he cannot afford to continue the good work. There will be some misgiving in regard to this when it is borne in mind that up to date he has contributed \$20,000,000 towards the Chicago University. It would be well, however, not to be too hasty in passing judgment on the Oil King. He might have had reasons. That he is the possessor of great wealth no one will doubt. As to its disposition it would be well for him to bear in mind that, although there may not be an accounting day in this world, there will be one in the next.

AT OKLAHOMA City, Okla., on Dec. 30, twenty-three hundred barrels of beer, valued at \$17,500, belonging to the new State brewery, were poured into the sewers by United States Internal Revenue Collector Charles Howard. The brew was completed after Oklahoma became a State. The State lic school of colonial times to the religanthorities would not permit its liceschool of to-day, was not sale and shipment from the State. By sudden, but gradual. The uncertainty in that broad sense. Well, if you did The hopeless are the helpless.

this action the people have certainly not suffered loss of any kind. They are all the happier, all the better and all the richer because the sewer disposed of the beer.

> FOR THE CATHOLIC RECORD. MOTHER.

The sacred name of mother is to the the vocabulary of man. She who nur-tured and solsced him in infancy, is, if God so ordains, his greatest support and guide in the never ending battle of life. She it is who, when all others have despised, ignored and ridiculed him, takes the broken reed to her heart and sees in all his failings and way wardness, something good, noble and

The world can never understand the depth of a mother's affection, nor the terrible sacrifice she is ever ready to undergo for her offspring. The lesson foot of the Cross was never fully heeded nor followed; neither is it copied to any extent in these our days of so called enlightenment and civilization.

Was ever mother so afflicted as she who is "our own tainted nature's solitary boast?" Who kneeling be-fore her God and Son as He was being felt the most terrible pang that morta ever knew.

Justly she merits the name Mater

Dolorosa as she kneels there a heartroken witness to an infamous murder. We can at least in some manner understand how she, who was "above all women sanctified," is the exemplar for the earthly mother and how the same feeling that actuated Mary find a place in the heart of every mother. We of the world to day regard that loving name of mother too lightly, and it is only when she has passed forever from our sight that we realize sadly, but too well, our irreparable loss. Society midst its environments of pleasure and gay festivities scarcely

and who carries as her reward a bent form, and head of gray is left unnoticed in the back ground No language can adequately express mother's love. It grows stronger in the face of

considers the name at all, and she who

danger and lives even beyond the silent grave where in heaven her constant Let us love her then and cheer her declining years by being dutiful, kind

and true for

"There is nothing so kingly as kindness And nothing so royal as truth"— John Quincy Adams said at the death

of his mother, "Oh God! could she have been spared yet a little longer." Few have expressed in more exquisite language than MacAulay the affection which every good man feels for his mother.

"Make most of it white yet you have that most precious of all gifts, a loving

Read the unfathomed love of those eyes; the kind anxiety of that tone and ook, however slight your pain.
In after life you may have friends fond, dear, kind friends; but never will

you have again the inexpressible love and gentleness lavished upon you which none but a mother bestows. Often do I sigh in my struggle with the hard, uncaring world, for the sweet, deep sincerity I felt when of an evening, nestled in her bosom, I listened to some

quiet tale, suitable to my age, read in her tender and untiring voice. Never can I forget her sweet glances cast upon me when I appeared asleep-

her kiss of peace at night. Years have passed away since we laid her beside my father in the old church yard, yet still her voice whispers from the grave, and her eyes watch over me as I visit spots long since hallowed to

the memory of my mother.

REV. P. T. O'REILLY.

CREDIT TO WHOM CREDIT IS DUE."

icago New parte, who was one of the first to learn of the death, said: "I am greatly grieved over the death of so brilliant a churchman."

Says the Concago New words: For the following letter, from the pen of one of our revered Chicago priests, we are indebted to our esteemed Minne apolis correspondent. It is taken from the pen of one of our revered Chicago Priests, we are indebted to our esteemed Minne apolis correspondent. It is taken from the pen of one of our revered Chicago New words: For the following letter, from the pen of one of our revered Chicago Priests, we the Sunday Edition, Dec. 22, of the Minneapolis Daily Tribuns. The letter forms one of an interesting collection of letters on the School Question, written for the same paper by clergymen of various denominations, in respections with a general invitampliance with a general invitation from the managing editor.

Judging from the large number of letters that have already appeared, and from the great variety of religious bodies represented by the writers, it would seem that what the editor well terms the "much-mooted School Daestion is, in spite of the politicians forcing itself to the front in Minneapolis, as elsewhere. Be this, however as it may, the great Northwestern deserves much credit for being the first, the Pioneer among the big jour-nals, in the matter of intelligent and fearlessly impartial treatment of the

Editor of The Tribune: "Assuming with your other elerical correspondents on the school question, that our nation is not a pagan, but in a sense, a Christian one, the present writer in his remarks about religion in the Public schools will be guided by universally admitted Christian prin-ciples. We all, Catholics and Protestants, hold, for example, the theory that religion should in some manner, be imparted to the rising generation; but when we come to the practice, when the question arises, who is to impart it? Then begins in the non Catheither in person or through his church? Or is it the state through the so-called Public school? In the early years of our history the natural cons veloped themselves, and consequently

had not yet become so apparent as they are to-day. "The change from the religious Pub-

in the non Catholic mind became by degrees indifference. Indifferentism naturally bred a want of vigilance, and this it was that left the way unguarded for ever-wakeful scientific infidelity, to begin its insidious work of ousting the very idea of God and his Church from the Public school, in order the more surely and swiftly to obtain the same result in the mind and heart of Amer-

ican childhood. "It would, however, be a mistake to think that all non-Catholics were so blind as not to see the real drift of For several years back this drift has been becoming more and more drift has been becoming more and more apparent to the more intelligent and thoughtful minded among them. We cite a few instances: A third of a century ago, in the ably edited Congregational paper, the Chicago Advance, the eminent Protestant physician Dr. Henry M. Lyman, thus addressed his correligionists. his co religionists:

"'The complete secularization of education deprives it of the greater portion of its value. The secularization ow imparted in our schools produce forms of worldly activity which require little or no moral discernment. cation. The great want of the age is moral training; but that can never be obtained at a purely secular school.'
"As an instance of a few years later

on, we will cite a prominent member of another denomination, Rev. W. H. nother denomination, Rev. Pratt, Episcopalian rector of Grace church, San Francisco. In one of his sermons at the time that all Protestant hymns and readings were being forbidden by the city school board in the schools of San Francisco, he tells his could be schools of San Francisco, he tells his could be schools of San Francisco, he tells his could be schools of San Francisco, he tells his could be schools of San Francisco, he tells his could be schools of San Francisco, he tells his could be schools of San Francisco, he tells his could be schools of San Francisco, he tells his could be schools of San Francisco, he tells his could be school be sc

are. " 'If we are to have,' he tells them, religious liberty here in fact as well as in name, let our religious money be as free as our religious opinions; and I claim our school money to be religious money. Let Jewish money go to Jewish schools, if they choose to establish them; Catholic money to Catholic schools, Protestant money to Protestant schools, and infidel money to infidel schools. Let each man do as he is persuaded in his own mind, otherwise there is no liberty here for any but those who hate religtheir dictation Christian people are taxed to educate the children of Christian families out from the Christian religion; for not to educate children in religion is to educate them

out of it into infidelity.'
'One instance from recent years, selected from many similar one's will serve to show the public, and especi-ally our infide wire pullers, that not all our Protestant friends are as gullall our Protestant Triends are as guil-ible as has been taken for granted. In the early 90's a respected Methodist organ, the Nashville Christian Advo-cate, left no doubt as to its being fully awake to the danger. To the ecularists then slyly maneuvering for a 'non sectarian' national university at Washington, the Advocate thus for-

We want no national university. We have already gone far enough in the direction of government control of education. The Christian conscience and common sense of the country will be more likely to recede than to ad vance a step farther on that line. The family and the Church will have more, not less, control of education in our country. The assertion of parental authority and the reaffirmation of the Church's functions as the educator of our own children-these are duties of the hour.

"Were the esteemed non Catholic writers we have cited asked their opin ions to day, can there be the least doubt as to how they would answer? As to how they would line up? Can any fair-minded person think for a moment that they would be found standing for the 'purely' secular, 'really' God excluding school, the pet choice and idol of one section of the community, thus spending the public money, contributed alike by all sections and belonging alike to all, for the unjust benefit of one favored one? The writer each reader for himself."—James M. Hayes, S. J., Editor Catholic Penny Booklet.

#### DOGMAS.

N. Y. Freeman's Journal. The Outlook has an article on the Pope's Encyclical. It is so hazy and indefinite that the reader cannot make out what its author thinks, or what he wants the reader to think about what he talks about. His general scheme is religion, which he attempts to define, but only succeeds in giving a vague

and unsatisfactory description of He rejects dogmas, that is, all dog-mas but those which he utters on his own authority, and they are scattered with lavish hand through his article.

Here are some of his dogmas:
Outlook: "Religion is not a series of dogmas imposed on man by author-

Did you intend to impose this dogma on man by your authority? But passing that, did you ever meet a man, woman, or child that believed religion was nothing more than a series of dog-mas? Do you know of any society or Church that teaches that religion is a series of dogmas? If not, why did you go to the trouble to deny what no one believes? Did you utter your dogma to imply and leave the impression that the Pope whom you criticise, or the Catholic Church, holds that religion is a series of dogmas? Did you wish to put the Pope and the Church in a talse position in order that your criticisms might be more effective? Outlook: "Belief in such dogmas it not faith."

not faith."
This is another of your dogmas that you would impose on man. The dicyou would impose on man. The dic-tionary defines faith to be "the assent of the mind to what is stated or put

forward by another."

In view of this definition will you still say that " belief in such dogmas" on the authority of another is not faith? or that belief in your dogma on your

not mean it you should not have said HERESY AS TAUGHT IN MODERN. it. You should have told us what particular kind of faith you meant. dictionary definition is perfectly correct. Under it there are distinguish ed two species of faith. Belief on the authority of God-divine faith; and belief on the authority of man-human faith. You did not say which of these essentially different species of faith you meant, and consequently the reader cannot tell what you meant.

Oatlook: "Belief in dogmas is not faith. We have already noted two kinds of

faith, divine and human, and that be lief on the authority of God is divine faith, while belief on the authority of man is human faith. But there is another distinction to be made. is subjective or objective. Subjective faith is a menta attitude, a firm assen to a proposition or doctrine presented for acceptance. Objective faith is the whole body of doctrines or dogmas which the Church presents as the sum

of Christian truth. Now when you say, "Belief in dog mas is not faith" which of these various kinds of faith do you mean? statement give us no clue as to your meaning The reader may drift along the legitimate product of such an edu on the swift current of your words and think he understands you. But let him take issue with you and he will quickly find he is all at sea as to your meaning. He thought you meant this and finds you meant that or he thought you meant that and finds you meant the other, or when carefully analyzed he finds that there is no particular or

mae) is not infidelity."

Disbelief in dogmas is certainly infi-delity so far as those dogmas are concerned. And as they cover the whole ground of revealed truth disbelief in them is infidelity, and this without re ference to whether Christianity be It is a dogma that the Bible is the

inspired word of God. Do you believe in that dogma? If not you are an infidel, whatever you may call yourself.
Your use of the word disbelief is equally indefinite. Disbelief may mean a mental act by which one rejects a statement as false, and is equivalent to an affirmation of its fallacy. Disbelief may also mean the mere ab ence of an assenting judgment, arising from ignorance or indifference, or doubt. of these meanings you intend is an un solved problem to the reader.

Outlook: "Religion is not a set of rules for the government of human conduct.

Here again you deny what no one affirms. Rules, laws, or commandments are an element, a component part of religien, but they are not it any more than the laws of the United States Government are the Republic of the United States. You would be just as calightening if you were to say "This Republic is not a set of rules to govern human conduct." While government is not the rules, the rules or laws government or authority of some kind rules or laws are inc nceivable. In the same way religious laws presuppose

religion, but they are not it.
Oa:look: "Obedience to such rules
is not religion." Certainly not. Obedience to the aws of religion make a man religious, out it does not make him religion

bedience is a religious virtue, but it is not religion.

rreligion. Is not disobedience to the commands, Thou shalt not kill, Thou shalt not steal. Thou shalt not commit adultery, irreligious? Assuming that you are not an atheist, will you say it is not irreligious? It most certainly is, though

is not irreligion?
Having told us some things that re ligion is not, you next attempt to tell what it is.
Outlook: "Religion is a life spring-

ing up within the soul—the life of God in the soul of man."

In this definition the terms used to defend religion are more obscure than religion itself is. That is a fatal defect in a definition. Your definition is void of meaning until you tell your readers what you mean by "life. more particularly by the "life of God."
If you meditate a little on these vague terms of yours you will perceive how hollow your definition is. You seem yourself to have a doubt of its

validity when you say:
Outlook: 'If this definition seem oo vague, then let us say that it is the life of faith, reverence, conscience,

nope, love."

This is just as vague as your first at-This is just as vague as your arst at-tempt, for "life of faith" is as ob-soure as the "life of God." "The life of conscience" is an unmeaning phrase, and so is "life of hope, life of ove," etc., until we know what life is.

But you are not satisfied with this second definition of yours, for you borness to you call Edward Everett Hale's definition which is no less vague

than your own.
Outlook: "To borrow Edward Outlook: "To borrow Edward Everet Hale's definition, Religion is to look up, not down; forward, not backward; out, not in; and to lend a hand!" hand.

This is no improvement on your own definition. To "look up" may be a religious act, but it is not religion. It may also be an irreligious act, as when the thief "looks up" at the object he is about to steal; but in either case it is not religion. If to "look up" be religion, then to look down would be irreligion, although it be merely to tie one's shoes. And so with "looks" in any direction. None of them looks in the direction of a definition of religon.

Hope buoys us up every day we live. this like the wing of an angel, soaring up to heaven, and bearing our suppliant messages to the throne of God. Hope should be cultivated, for it strengthens other graces. Whatever mlarges hope, will also exalt courage You will say you did not mean faith Where hope is not, endeavor is not.

1STIC NOVELS

study by Father Delataille, in A study by Father Delawatte, in Etudes, (Paris), of the uncompromis-ingly heretical teachings of the Mod-ernistic novel-writers, points in a very lucid manner, several of the charges made against the school of Modernism the recent Papal Encyclical. at this hour, there are ill-informed people, says the writer, who are ask-ing themselves why a novel like "The Saint" should have been placed on the There are discoverable, to the man

who fully accepts the teaching of the Catholic Church, three invariable tendencies in the Modernistic novel, first, dencies in the Modernistic novel, irise, a faisification of degras in general, and of certain dogmas in particular; secondly, an attempt to overturn the ecclesiastical constitution; thirdly a general travesty of the notion of sanctty. Thus, in "The Saint," in reference sire is expressed that Catholics should start about "renewing all in our religion which constitutes the dress and not the body of truth, even if this renovation should be painful to certain consciences"; and, again, we are assured by one of the characters that the soul of Catholic doctrine possesses a certain virtue whereby it is con tinually enabled to transform its ovn - In other words, that it must follow the ordinary laws of natural evolutionary progress in matters of belief.

The Modernist in his novel invari-

The Modernist in his novel invari-ably advocates the "wholesale purifica-tion of the faith." What, asks Father Delataille, is the nature of this puri-fied faith? We are assured, accord ing to the Modernist, that "a man may deny God without being really an atheist and without being deserving of eternal damnation, when God is pre-sented to him under a form which does violence to his reason. A man may be child of God, if he loves Truth, good works and mankind, and follows out

his belief in practice.
In other words, natural virtues are sufficient for salvation. 'The sole thing necessary for a man,' they assert, 'i is a great respect for reason and a firm faith in universal and in-divisible Truth."

In regard to miracles, they hold that what the vulgar call a miracle is really only the normal product of a "natural activity" called faith.

A man is cured of his palsy because

he has the will to be cured. This force is a force in the soul, just as the forces which are in water or in fire. If, then, a man is cured of his palsy, it is because God placed a great force in

he Universe which we call Faith.
In regard to the ecclesiastical con stitution; the Modernist declares that the directing principles of the Church are represented in the hierarchy; the acquisitions of experience are represented in the lay element. Hence the source of doctrinal authority comes from the laity to the hierarchy, teachings are consequently subject to the control of, and derived from, the faithful."

This is an entirely democratic principle, says our writer, but by no means Catholic. The ecclesiastical magisterium is far other than a mere register of lay thought, and its truth is not de rived from the fluctuations of philosophy, nor from the caprices of criticism, nor from the vicissitudes of scien tific theories. One consequence of this doctrine is that the Church cannot really work out a full mission on earth unless she works through laymen.

As for sanctity, according to the Modernists, the term undergoes a complete change from the average Catholic notion of its meaning. Ascetiscism and the practice of it is, apparently left to the good will of those who are ascetically disposed. The absence in a person of the ascetic disposition cannot, however, be accounted to him for blame : nor can we find it in their doc that the ascetic life is in any trines way a better one than an unascetic

In truth, says our writer, it is naturalism in the end as it is in the commencement, and how could it fail to mutilate the Christian life? Even to the most casual reader of the Modernist who advances his theories in the plot of a romance, three conclusions are perfectly clear: First, that their false teachings are declared to be pro-gressive Christian truth; secondly, that the adversaries of this progres sive Catholicism are always said to be hypocrites, fanatics and intriguers, and that they would, in their turn, orucify Christ anew; thirdly that an attack is made on the ability of th Sovereign Pontiff to direct the Church; inasmuch as he is declared "not to realize what is best for the Church. In conclusion, says Father Delataille, there was really hardly any necessity for the publication of a new Syllabus. The Syllabus was already in existence—in "The Saint," for one instance.— N. Y. Freeman's Journal.

GOOD CITIZENSHIP AS A RULE

Can a Catholic be a grafter ? Here is a timely question for you—though we bush to ask it. Rev. W l-

though we bush to ask it. Rev. Wiliam Hughes, of Pasadena, has given a good answer to the query. In discussing of "The Consecration of Citizenship" Father Hughes makes these telling points:
"For the Catholic, conscience is

constitution and the flag. My country, right or wrong, is not a Christian maxim. On this point a statesman recently wrote: 'If patriotism involved, as happily it does not, the enthronement of country or empire or constitution as the conscience of man, the touchstone of right and wrong, the lodestar of political action, patriotism would be un Christian.' But when the constitution is not opposed to conscience, it is strengthened, it is reinforced, it is ratified by an enlightened

Catholic conscience.
"Have you ever thought of good citizenship as a religious as well as a civic duty? Needless to say, you have. You know that by being a good citizen you gain not only the fickle re-

Subject to Bilious Attacks ?

OR-FRUIT LIVER TABLETS

will stop them.

" Fruit-a-tives " stir up the liver-make the bowels move regularly - and naturally-and cure those Bilious Attacks. Made of fruit juices and tonics. 50c a box

-at druggists'. 127

spect of your fellow men, but also the abiding favor of God. The Catholic religion teaches the sacredness of all duty—at home, in the shop or the ballot-box and in Church. is holy and blessed. The Catholic religion is a religion of every day, not of one day, in the week allow us one conscience at home another abroad, one for social an other for business life, one dealing with individua's and another with States. It says a thief is no less a thief who purloins a purse from other's pocket or graft from a Gov ment contract. It declares that man who poses as a Catholic but is bent on getting rich quick and at any cost is twice over a worse traitor than edict Arnold parading as an American patriot and trying to sell his count y for a price, because this flend of high finance betrays both his country and his God. So, too, the dishenest office-holder is fee alike to the Constitution and the faith. Because upon the morality of its individual citizens depends the security of the State And morality without religion there is none, Above all, true liberty is impossible where men are not honest and women a not pure."—San Francisco Monitor.

#### A CORRECTION.

THE APOSTOLIC DELEGATE DIRECTS ATTENTION TO A MISQUOTATION OF THE RECENT PROPRIO OF

Apostolic Delegation. United States of America. 1811 Baltimore Street. Washington, D. C., January 1, 1908.

Editor Catholic Standard and Times. Dear Sir: I have noticed that in nite a number of Catholic newspapers and reviews the recent Motu Proprio of His Hollness, "Praestantia Scripturae Sacrae," has been published. However, I have remarked that in a certain part the wording of the Motu Proprio as given by them does not correspond with the official text which I have received from the Holy See. In fact, whilst in the above mention publications the words of the Father are given as follows: "Quap-ropter declarandum illud praecipien-dumque videmus, quemadmodum de-claramus in praesens expresseque praecipimus, universos omnes obstringi officio sententtis Pontificalis Consilii de re Biblica, ad doctrinam pertinentibus, sive quae adhac sunt emissae sive quae posthac edentur, perinde ac Decretis Sacrarum Congregationum a Pontifice probatis, se-subilciendi, etc.," the official text reads as follows: "Quaprop er declarandum illud praecipiendumque vide-mus, quemadmodum declaramus in praesens ex presseque praecipimus conscientiae obstring niversos om officio sententiis Pontificalis Consilii de re Biblica, sive quae adhue suut emissae sive quae posthac edentur, perinde ac Decretis Sacrarum Congregationum pertinentibus ad doctrinam probatisque a Pontifice se subiiciendi, etc.'

As the above misquotation leaves room for a very serious misinteroreta-tion of the Motu Proprio, I would ask you to have the correction made in the next number of your publication. Most faithfully yours in Christ.

Apostolic Delegate.

Every heavy burden of sorrow seems like a stone hung around our neck, yet are they often only like the stones used by pearl divers; which enable them to reach their prize to rise enriched.



Third Sunday after Epiphany MIRACLES

As the Gospel of to-day relates one of the miracles our Lord performed, is am led to say a few words about miracles as need in evidence of the truth of the divine doctrine of Jesus Christ Certainly our Lord appealed to mir acles sometimes as proof divine power, but that was by no means the rule. The miracle of chang ing water into wine was performed for no such purpose. On other occasions He bade those whom He healed to say nothing about it. And St. Matthew expressly said that the reason why He wrought not many miracles among those who knew Him best was because of their unbelief; the very reason we would think why we ought to have worked miracles before their eyes so as to oblige them to believe in Him. And St Joan also intimates that our Lord did not place much reliance upon be lief that only depended upon miracles; for he says, "Many believed, seeing the signs that He did. But Jesus did mot trust H.mseif to them, for He knew w at was in man." If we read the Gospels attentively we shall see that through the history of Christianity, that the triumph of His divine truth has not been due to miracles, but rather in spite of them. If there was then, or has been since, anything which the world hates to learn of, and obstinately refuses to credit, it is a The idea of God or any messenger

from God pretending to do things a man cannot understand! Don't I know nature well enough to know that even if God made it He cannot change it? To believe in miracles I would it? To believe in miracles I would have to acknowledge God knows what cannot know " That is the way men think, if they do not speak out their thoughts quite so plainly. There have always been miracles, plenty of them, enough to convert the whole world to Christianity if that were the means intended by Almighty God to bring about conviction and conversion. A man convinced against his will is of the s me opinion still; and miracles convince men against their will-the will of their proud, self-conceited, re-bellious heart. They see them plainly as you and I do, but they won't believe them. The triumph of our Lord's holy religion, therefore, has not been due to miracles of healing. These are the things unbelievers hate, as they do every other sign of Christ that de-mands their submission. But what con-quers the world despite itself is Love and the sacrifices that it makes. They cannot stand out against the sight of our Lord's love, even unto death, nor gaze upon the love of those who through all generations have taken His place, and spoken, prayed, preached, suffered and died in His name, without

being won to belief.
So, my brethren, if you are anxious to convert anybody to our holy faith, never mind about miracles: and do not be astonished if they pool-pool arguments as strong as the reasoning of St.
Thomas. Go and show them a little of the unselfish, charitable, self-denying, suffering love of Christ. Let them see how sweet spoken and kind you are to the poor, how patient you are in afflic tion, now nobly you conquer your pas sions for God's love, and resist tempta-tions to drink and steal and gratify de-sires of the flash. Did I say never mind about miracles? I made a mis-take. For if you do what I have just told you, I am inclined to think some of you will be doing as great a mir acle as there is on record. You that are stingy, give freely. You that dislike the poor, go and serve them. You that are complaining of God's providence, submit to your lot like a man and a Christiau. You that are a drunk ard, take the pledge and keep it. You that are living like a beast, get honorably married and live chaste. You that have hands getting hot for helt with id-gotten money, make full restitution. These will be miracles miracles of grace; and against such miracles unbelief nover will have any argument or power to resist either con visition or conversion. And then yo will not believe in the Catholic relig lieve it for the work it can do. It can bring a sinner back to God, and that is a greater miracle than raising s

#### FROM THE RANKS OF FREE-

The writer of the following letter is a convert from "free-thought" and since conversion has been doing not a little to present the knowledge of the Catholic Church to the social group that for a long time counted him as a prominent member. The letter is of value among other reasons because it tends to broaden our estimate of our apostolate. The largest part of non Ca holies are no longer old-fashioned Protestants, and many of the stereo-typed arguments of the well-known books of controversy are largely out of date. New phases of error are con stantly manifesting themselves and the missionary to non-Oatholies must be fally equipped to meet the active minded thinkers. The group of "free-thinkers" are particularly keen in their discussions and in their search for moveties, the last place they look to is the Church of the Ages. Yet many of them are strong minded enough to be convinced by the logic of the Catholic position once it is fairly presented to

To The Editor: Rev. Dear Sir-Iam in receipt of your kind letter stating that you have heard of the attempts we are making to place the truths of Catholicity to the extent they have dawned on us, before our free thinking friends, and recent comrades. We thank you for your expression of saympathy and the problem will have to be met sooner or later. It cannot be denuted with "How to talk to the the literature? What the Protestant? Where the literature? What the policy? These are our queries. The

clergy whom we approach, persistently assert that they are not equipped for a propagands to freethinkers, that the question is they propound require special consideration in order to deal with them After a pretty thorough can vass of this diocese for eighteen months we have succeeded in getting less than half a dozen men to speak at our meet-ings, and these, when invited to come again, with one accord begin to make xcuses. And yet we treat them with for us, great consideration, and we have the countenance of the Archbishop.

As to literature, Hecker is of most of the books of his you mailed us. We feel of so little account that we are absolutely ready to crawl to anybody who will throw us a kind look, but literature? Yes! Apropos of but literature? Yes! Apropos of Father Hecker's pamphlets we are in clined to think that the man Hecker or rather "The Story of His Soul's Quest" is of infinitely more value than anything which he said in a set way, sermons, articles, etc. The first half of Elliot's Biography contains the gist of what our people at this stage can assimilate seeing that it contains the testimony of a man who tried Radicalism in all its phases, who was thrown back on his own personal needs. This back on his own personal needs. This with the attempts he made to meet them, together with the affirmation them, together with the affirmation that he found what he sought in Catho licity is, what we must ring the changes on at this stage in the proceedings. If we could have the first half of Elliot's Biography of Hecker, it would certainly be of immense worth in the propaganda. Newman is of supreme value or of no value at all. Only the distinctive literary and naturally re-ligious appreciate him. However his 'Present Condition of Catholics in England" has its uses in correcting

Now permit me to make another suggestion. I do believe, yet, I know, that there is literature which was never intended for propaganda, which does turn one's thought, sympathatically, towards the claims of the Church prejudice. without one at first knowing it. This may be a fancy on my part. I refer to the fiction and poetry of Catholic-minded men. I will not further specify at present, but if you would like to know the literature to which I allude, know the literature to which I alinde, say so and I will state what sort of literary stuff is calculated to draw shallow and susceptible people like ourselves into considering the claims of a Church which expresses the stock of religious truth in the most perfect ceremonial on earth.

ceremonial on earth.

Pardon, I pray you, the infelicities of a neophyte and do not withdraw from us your kindly and highly appreciated consideration.—The Missionary.

#### HER "FIRST PIECE."

Miss Margaret Anglin contributes to the Bohemian some notes with regard to the beginning of her career. She of age my mother sustained a very severe accident, and it was thought advisable for the quiet of the house to dispose of me, so I was forth with confided to the very good and watchful care of the Ladies of the Sacred Heart, whose convent almost overlooked our whose convent almost overloosed our own garden. During the weeks I spent there, petted and made much of, I learned my first 'piece.' How easily, or with what great mental strain this feat was accomplished. I can't tell now. I think, however, that my application must have been very thorough, as the first lines of that little verse are only ones which I have ever memor ized and not as quickly forgotten. Not more than an odd sentence or two could I quote to-day from 'Mrs Dane,' Roxane, ' or any other of my old

forgotten 'Little Pearl Honey Dew,')
was the beginning of the end—the
was the beginning of what I was 'born' to be.
When I was formally entered as a
'boarder' in Loretto Abbey I marveled
'condition for membership in His Church.
'They recognize, finally, that the
'boarder' in Loretto Abbey I marveled
'condition for membership in His Church.
'They recognize, finally, that the
'condition for membership in His Church.
'They recognize, finally, that the
'condition for membership in His Church.
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'condition for membership in His Church.
'They recognize, finally, that the
'condition for membership in His Church.
'They recognize that the profession
in, this noble woman, thinly ciad, her
many souls has she not led to the feet
of Jesus, her Son and her Creator. in my blood. I stood it as long as I one Institution founded by Him could and then 'broke loose' in the "But here arises their difficu vent chaplain the next morning after Mass, and, lying quietly in my little cot, I realized that then or never was ny chance.
"I found a book of poems on the in-

or understanding ' The Exile of Erin.' by Campbell. I knew that Erin meant Ireland, the home of my foreiathers— and to morrow (and the reason for the concert) was St. Patrick's Day. For the rest, it was poetry—it was a 'piece.' I volunteered next morning at the concert, my services were more or less doubt'ully accepted, and then with a conddence, which I would very willingly purchase now at any sacrifice or price, I walked upon the so called

class-room stage.

"Several times before I left that school I was invited to appear again in other entertainments, much to my depublic appearances, as on some occa-sions the attendance was very large, consisting of the parents, relatives and friends of the papils."

To any of our non-Catholic readers who have been simple enough to take stock in the current fairy tales about the Church always opposing the pro-gress of the Natural Sciences, we gress of the Natural Sciences, we would recommend the study of the following few statistics taken from a re-cent "Little Catholic sidelights:"

Gatenberg, inventor of the art of printing, after years spent in perfect ing his art under the influence of the Church, died and was buried fifteen years before the apostate monk Luther

The agnostic historian Hamboldt, writing on the progress of science dur ing the sixteenth century (Cosmos, Vol. work of what we at the present time call Physical Geography is contained in the Jesuit Acosta's work, entitled Historia Natural de Las Indias.

Early in the ixteenth century, the Catholic navigator, Sebastian de Elcano, lieutenant of Magellan, was the first to circumnavigate the earth. So well understood at the time was the importance of this, that he obtained for his armorial bearings a globe, with the glorious inscription: "Primus circum-

very igno ant, after all, in old Catholic times, judging from facts handed do∞n to us. Every intelligent person who has ever crossed the Atlantic knows how indispensable for ocean navigation is the Variation compass. And yet, as Humboldt tells us, ever constructed was the work, not of some university professor, but of an ingenious apothecary of Seville in Spain, Felipe Guillen. This, says Humboldt, was before 1525.—Brief Catholic Comment.

#### " FIND THE CHURCH."

No well informed reader needs to be told that the non-Catholic Christian world is in a state of great unrest today. In what the chief cause of this process of the consists and how this consists and how this unrest consists, and how this cause may be removed is most clearly and convincingly shown in a remarkable little work ("Find the Church") re cently published by Herder, St. Louis, Mo. The author is Rev. William Poland, S. J., of St. Louis University, the eminent and popular writer on theological and ethical ques ions. We give a sample of Father Poland's way of approaching his subject:
"This aid is intended to meet a

special need of many who profess Christanity. They have their own special difficulty which arises from a fact that is plain to the eyes of the world. They recognize the divinity of

Christ "They recognize that Christ estab-lished a Religious Society which is called a Church.

"They recognize that Christ left certain truths or doctrines to that

ecite. If they couldn't see it, why word is the bond which unites the could they not feel it? It was tingling members into one Society, one Church,

But here arises their difficulty. It being coddled for a slight cold There cannot help seeing. They behold was a concert to be given to the con around them hundreds of distinct In ling, but the card bore no name to restitutions, each one of which claims the | veal the authorship. They ran as folright to be called the Church of Christ. lows: They see, moreover, that each one of these distinct Institutions holds a doctrine which it puts forward as the doc 2 Do nothing you would not like firmary table and chose without reason trine of Christ, but which disagrees God to see.

of all the Institutions.
"So that the difficulty which besets
the inquirer is a two-fold difficulty.

the sixs himself:

"1. Where does the name 'Church of Christ' really belong?

"2. How are men to-day, to get the exact doctrines taught by Christ?"

The editor of Comment knows no more suitable book in these busy days, for earnest religious inquirers, than this precious little work of Father

#### STANDING REBUKE TO INTOLER-ANCE.

The bronze statue of the late Mgr. Doane of Newark, has been completed, and will shortly look down from its pedestal in one of the busiest parts of that site.

ON FAIRY TALES ABOUT THE that city.

Born an Episcopalian, son of one Episcopalian Bishop and brother of another, he did not hesitate when his conscience bade him enter the Catholic

" In the erection of this memorial to the deceased prelate," says The Moni-tor, "men of every form of religious belief and of no belief have vied in their generosity and effort. The day of the unveiting will behold Catholic priest Protestant minister, Jewish rabbi all tanding on the same platform to do honor to a man who all alike loved and respected. This statue of Mgr. Doane will be a credit to the great city of Newark. It will be a perpetual anti-dote to bigotry. It will be a lasting evidence of the liberal spirit of its citizens. The cassocked prelate will be the advocate of religious peace The serious, kindly face of the cld friend will be an inspiration to all that is pure and unselfish in life. Few cities will be able to boast of such a monument. The dead monsignor will live and love and labor more than when he walked the streets which his monument now guards and decorates.

#### PRAYS AT POE'S GRAVE.

One of the greatest admirers of the writings of Edgar Allan Poo is the poet priest, Rev. John B. Tabb, pro-lessor of English at St. Charles' Colege, Ellicott City.

Every month, or, at least, every chance that Rev. Dr. Tabb gets to come to Baltimore he pays a pilgrimage to the grave of Poe in the little grave yard Westminster churchyard, at Fayette and Greene streets. no other person more interested in the movement to place a more elaborate stone over the grave in the little church-yard. The poems written by Poe, he says, have never been equaled by any

So enthusiastic is Father Tabb over the writings of Poe that every day he recites to his pupils a couplet, if no more, which was written by the great

Young men, " he tells them, " Poe never had an equal. He was the poet of all poets — that's why I advise you all to read his works. Don't give them only cursory readings, but digest what

Father Tabb is a poet himself. Frequently he contributes to the magazines, and many of his contributions are eulogies on Poe. His monthly visits to the grave are done with great reverence. Despite the shortcomings of Poe — for Father Tabb does not believe that all genius is the work of the temperate Father Tabb goes to the humble grave and, kneeling down, prays for the soul of the dead poet.

Father Tabb recalls the touching insidents in the sad life of Poe. He says one of the saddest was the devotion exhibited even up to his death by Mrs. Clemm, mother of his wife, whom he loved as his own mother. Winter after winter, when both he and his wife were

#### Golden Counsels and a Word of Warning. Some time ago we came across a card

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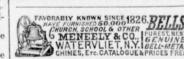
Write nothing you would not like God to read.
4. Go to no place where you would London Mutual Fire

not like God to find you.
5. Read no book, of which you would not like God to say: "Show it

to Me. Never spend your time in a way that you would not like God to ask:
"What are you doing now?'
If to these golden counsels we add a

word of warning: Never associate with dangerous company; never share their immoral or profane language—we feel we should have offered counsel, which if followed, would realize true happiness .- Irish Messenger.











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#### CHATS WITH YOUNG MEN WHAT CONSTITUTES REAL HAPPINESS.

Everywhere we see prosperous people who are making a great deal of money, and yet they are dissatisfied, discontented, unhappy, restless. They rove and yet they are dissatisfied, discontented, unhappy, restless. They rove about from place to place, trying to find pleasure in this thing or that, but are always disappointed. They think that, if they could only get somewhere else than where they are, could only do something else than what they are doing, if they could only go abroad, travel over different countries, in a touring car or in an automobile, they would be happy, Their eyes are always focused upon something in dreamland instead of something in the land of reality.

of reality.

They mistake the very nature of happiness. They put the emphasis on the wrong things.

The secret of happiness is not in your partune, but in your heart. It does not consist in having but in being. It is a condition of mind.

happiness is of such a nature as to satisfy us day by day as we go along, now or never. Like the manna which the children of Israel tried to hoard, if we try to keep it for to morrow it spoils. There are men everywhere who can see ease and useful ess to-morrow, not to-day. The opportunity for doing good they are too busy to attend to to day. They will neglect friend hips to day, social duties to day. They postpone all little charities, because they are going to make some great donation when they get a little further on, and

have a little more money.

What pitiable failures we see everywhere-unhappy men who have gained wealth, which they thought would be the solvent of all their woes. Most men seem to think that when

they once get their fortune they can change their life habits, that they not be anxious. They do not realize that they are the victims of their life habits, that they are no more likely to get away from these than a leopard is likely to change his spots. What a mockery most of us make of

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our lives! They are but the burlesque of the life we were intended to live. We know that the Creator ist nded life We know that the Creator int nded life to mean more, to be infinitely richer, nobler, happier than it is. This brutal game of money football, which so many of the human race are playing, this restless pushing, and crowding for place, this lust for power and wealth, had no place in the infinite plan for the race.

A strong resolution to be contented every day, to wear a cheerful face, and to speak a pleasant word to the newsboy, the elevator boy, and the office boy, to be civil to the waiter in the restaurant or hotel, to speak cheerily to the servants, to everybody with whom we come in contact, would not only add enjoyment to the ordinary industries of life, but would also keep the wheels of our ordinary social activ

ity well lubricated.

It is a great art to learn to see the things close to us, to enjoy life as we

go along.
So do not spoil 1908 by trying to crowd 1909 into it; do not try to live February in January. Do not be lean and stingy this month, this year, because you are aiming for next month, Do not trample on the violets and

the daisies to day, never seeing the world of beauty and marvel all about you, under you very feet, because your eyes are fixed on the stars.

Resolve that you are going to enjoy

the horses and carriages you own now, and not spend your time riding in imagination in the fine automobile you are going to have next year.

Just make up your mind that you are

going to make the most of your little cottage, the home you have; that you are going to make it the happiest, sweetest place on the earth to-day and every day, and that you are not going to try to live in that long-dreamed of new house until it is finished.

Resolve that you are going to mar single, in planning what you are going to do when married. Instead of all the time thinking what you are going to do when you have a home of your own, en joy what you have now-not stingily, not with a part of yourself, but completely, royally, wholly. Fling your whole life into the present moment. Do not plan to get 99 per cent. of your happiness out of to-morrow, while you

nappiness out of to-morrow, while you take 1 per cent. to-day. Get a 100 per cent. out of the day you are living in.

Learn a lesson from happy, care free, childhood. See the abandon with which while the contract of the co a child gives himself to the joys of life. They are no "ifs" or "buts" or "wherefores" in his bright sky. No care-filling thought of time or money haunts his visions; he simply gives himself up to the passing moment; enself unshadowed by dreams of what is to come.

This does not mean that we should never plan for to-morrow or have pleas-ant anticipations of things that are to ant anticipations of things that are to come. It only means that we should not so focus our eyes and attention on the future, and be so absorbed in anti-cipation of to-morrow, that we get no thing out of to-day; that we lose it

pleasures, its opportunities and its joys.
It is not intended that we should al
ways live in anticipation. Imagination. that blessed faculty, was given us as an occasional retreat from suffering, from

occasional retreat from suffering, from trying conditions, a retreat to which we can fly and get a better outlook on life, where we can refresh our minds and renew our fancies.

Living too much in the imagination makes life seem dry and dreary. It makes our vocations drudgery instead of the delight which they were intended to be 11 dectars as weather.

to be. It de-troys our power for enjoy-ing the life that now is.

If you have made a botch of 1907; if on."

It dos troys our power for enjoying the life that now is.

If you have made a botch of 1907; if it has been a failure; if you have not succeeded in your undertakings; if you have blundered and made a lot of mistakes; if you have been foolish, have wasted your time, your money, do not draw there exhert even the transfer of the feeble voice made the statement.

The feeble voice made the statement of the properties of the properties. wasted your time, your money, do not drag these ghosts over the new year line to haunt you, to destroy your happiness. Let it all go. Forget it; bury it. Do not let it sap any more of your the truth now. I haven't a friend on

time, destroy any more of your peace or happiness. You cannot afford to give it more thought or attention. "Leave thy low-vaulted past."

Resolve that when you cross the line between the old and the new year, you between the old and the new year, you will throw away all useless baggage, drop eyerything that hinders, which can rob you of joy or power, that when you enter the door of the new year, you will not be mortgaged to the past and will never look back.

Live in the here and now. Lot this

Live in the here and now. Let this be the bugle call for the new year. Live your life fully, completely, richly. Do not make this a mean, stingy, poverty stricken year. Pack this year, not next year with all the good things you can command. Live as you go along.—O. S. M., in Success.

#### OUR BOYS AND GIRLS. HIS MOTHER.

Father Crumley reversed his crossed Father Crumley reversed his crossed legs, laying the left one over the right, and pulled up an extra foli in his cassock to allow play for his knoe.

"No. I certainly never knew an un mitigated rascal," he said. "I've known pretty bad "pecimens—under death sentence, in state, prison and death sentence, in state, prison and

death sentence, in state's prison, and out of it—the worst cases being out of it—but I never knew a man who hadn't a soft spot somewhere, if you could find it. There's a spark of good in the worst of us, believe me." " Tim?" Mr. Black hinted sugges

tively.

"Ah, well now, there is Tim! Yes, there is Tim!" Father Crumley asented refunctantly. "To be sure he seems—But then look how little we seems——But then look now little we know him! If I weren't a priest very likely I could get close enough to the man to see his soft spot."

"There are plenty do get near to him, Father," said Mr. Lamb, scowling.

"There's never been one of his friends who said a word in his praise."
"His friends?" The old priest's

eyebrows went up with interrogative humor.

"Associates, then," Mr. Lamb amended appreciatively. "Tis said he's the last person any of the men who know him best would go to for a favor. We know that he never darkens a church door. He's mean, cruel-look one ever takes his word, and hardly his note without endorsement, and every low sin in the list is laid to him. As far as I can see, Tim's your excep-tion, Father."
"Well, maybe he doesn't backbite

"Well, maybe he doesn't backbite his neighbors as we do," Father Crum ley said. "Must you be going? It's early in the evening yet, and I could show you a chest that I had sent me that is worth your examining. No? Well, you're defrauding me; I looked for a long chat after business. But I li see to the business the first thing in the moning, trust me. Good night to the morning, trust me. Good night to you, gentlemen both."

The old man bowed out the president of his St. Vincent de Paul Association and his tenor soloist with old-fashioned dignity combined with cordiality. Then he put up his chain bolt, turned the key in the lock, testing it to make sure that it had turned, whistled his dog from the ambush of the basement stairs where he lurked, wagging his whole body, impatient for the visitors

whole body, impatient for the visitors to go, and went back with the dog to his fireplace to finish his evening.

Shamrock, the setter, laid shis head on the knee that was wearing shiny, and licking the kind hand that held an unopened boo. Father Crumley absently patted the dog's head and thought of Tim. Times one of his thought of Tim. Tim was one of his abiding sorrows; he was the man that scowled at him when he passed, and whose reputation was such that Father Crumley's heart yearned over him. He seemed, as far as eye could see, the exception to the priest's experience of men, inasmuch as he appeared destitute

of one redeeming virtue.

At that same hour Tim was hastily throwing into his bag the necessities for a hurried journey, gnawing his underlip until his short cropped mus-tache stood out fiercely, and swearing tache stood out fiercely, and swearing at his old housekeeper in the intervals of packing when she offered to help him. On the table lay a yellow telegram; its words were few.

"Come at once. Your mother is dangerously ill," it said. Occasionally Tim threw it a glance of fear and aversion, and then his eyes traveled to the

sion, and then his eyes traveled to the clock and he swore pointlessly. It seemed an endless journey to Tim

It seemed an endless journey to Tim that night, although it was a familiar one. No one guessed that when he dis-appeared from his haunts every alter-nate month it was to take this journey But it orded at last, as all journeys do—even the lifelong one which Tim's old mother had found long, long and wear some as long and as wearisome as her some, as long and as wearlsome as her sen found the journey which he was taking to see her arrive at the ter-

He saw in an instant when he entered the room that her journey was to end in the Great Arrival. It frightened him first, and stabbed him secondly. For there on the bed, dying, lay the clue to Tim's better nature in which the priest on whom he frowned had faith. Battered, sin stained Tim, cruel, relentless to all the world, loved his

"I knew you'd get here. Timmy,"
the little mother said. "You're such
a good boy, my little Timmy! I knew
you would never fail me at the end."
"It's not the end, mother," the son

said, slipping to his knees beside her bed. But he knew that he was not speaking the truth. She saw that he knew it, and smiled at him to spare

him.
"It's full time," she said. "And now listen to me, Timmy, my own little

earth. There isn't one who would speak a good word for me — with reason. I couldn't speak a good word for myself. There's nothing bad I don't do, and nothing good I do. I never put foot on the lowest step of a church. 've deceived you on top of it all, for

"You've never deceived me, Timmy," his mother said. And Tim was start-led. The quiet of one who already saw by the broad light of e-ernity, and was within its peace was hers. "Do you think that a mother doesn't see when her son's face grows harder year by year, with the look of a child fad-ing out of it? I've known all along, my Timmy. Yet I say still you're my good son, Tim, if you're not a good man. The world hasn't known, may be, but I've known how mindful of me

you've been, how generous to me Never once have you failed me on the day I looked for you, and I've kept in memory the conforts you've brought me. Not one of them but pleads for you now, Timmy, when your mother must leave you. And when you lied to me, boy, and tried to make me believe you were as faithful to what I'd taught you as I'd have had you, then I knew you lied to save me the pain of knowing. And though the pain was deep my heart that moment, still I hoped it might turn to good for you that you hated to have your mother know the blackness that had grown into the little heart she gave you. So now it's all open between us, Timmy, and that's because you'll never sgain come here to me. I want your promise to come to me by and by where only you'll find me — if God is gentle to me

-and where we've all got to come truthful, Tim dear." "I wouldn't know how," said Tim.

"I wouldn't know now, said Find.
"I can travel to you on the railroad, but I can't follow you, mother."

"I laid the rack for you when you were tittle, Tim," she said, with a gleam of humor which was a part of her very self.

The little mother did not die at once : she lived three days with Tim at her side, and then left him in her gentle manner.

Tim was gone a week. His associates wondered what he was up to, and accorded to the wickedness which they conjectured admiration which this time was not Tim's due. When he came back he was white, the mark of suffer ing was upon him. Always taciture, he opposed absolute silence to the speculations as to the errand that had called him away with which those who dared bombarded him. On the evening after his return he made himself decent in his black coat and tie, and rang Father Crumley's bell.

The old priest himself answered the summons. He fell back as Tim stepped torward. "Bie s us and save us!" he mur

mured. Then he put out his strong hand and drew Tim within the warmth of his house and his presence.

of his house and his presence.

"I'm a pretty tough proposition,
Father Crumley," Tim began abruptly.
"But as far as I can see you've got to
take the job o' reforming me."

"Very well," assented the priest
quietly. "It can't be a very hard job
when you come vourself to offer it. when you come yourself to offer it to me. Do you smoke? Down, Sham-rock! You are not fond of animals, I

think, Tim?" "I never have been," said Tim, laying a hand that shook on Sham's gleaming red head. "Bat my mother loved everything. She died last Monday." "Ah!" said FatherCrumiey. "Death must be blessed to those who loved must be blessed to those who loved everything. And you loved her! It's an irreparable loss, Tim. There's no use in offering you weak comfort. You'll miss her till you go to her. I miss my mother at times with positive hunger still, and she died when I was under

The old priest went on talking quiet-, simply, of that unforgotten mother, and the home that she had made for her three boys and one girl, of his boyhood which had been gay and light hearted with her sympathy to brighter

twenty.

it, her influence to restrain it.
"Why, when I was sixteen I felt that

mother and in missing her," said the priest.
"I promised her I'd come to you," said Tim rising. "I didn't suppose I d like it. You we been kind, sir. I never treated you decent, but then I'm not decent. The way I telt about mother was my one good spot—do you think you can spread it for me?"
"All men have at least one good

think you can spread it for me?"

"All men have at least one good spot, Tim," said the priest, laying a hand on the burly shoulder of his visitor. "Yes, your love for her will spread and blot out your wrong. Good night, my son. I il be in the church tomorrow night at half past seven, then. Mind the step; I don't want your and own around want you so my mg. And come around often to share my nre and tobacco. It has done me good to talk of my mother to one whose grief is fresh." Tim did not look around to see the radiance of

the beautiful old face.

"Thank you, Father," he said.
"I'll come. It's a queer, lonely thing to feel she's not looking for me."—
Marion Ames Taggart in B. C. Orphan

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made by Giovanni Galeazzo Visconti, Duke of Milan, 1386. The material is pure white marble from the quarries of Mount Gandogila, near the Lago Mag giore, or Greater Lake. The Duke paid for it all.

The present grand temple is erected on the spot occupied by the ancient metropolitan church, which was built A. D. 836 and dedicated to Santa metropolitan church, which was built A. D. 836 and dedicated to Santa Maria Maggiore. The cathedral today bears over its splendid facade the dedicatory title, "Mariae nascenti"—"To Mary giving birth." It thus forms one of the foremost architectural wonders raised to the honor of Our Blessed Lord's Mother.

The building is Gothic with the exception of the front, which was built in Greek style by Pellegrini, and slowly carried on until Napoleon, in 1805

y carried on until Napoleon, in ordered its completion. Nearly 3,000 statues are on the exterior and in the interior of the edifice, and the cost of the whole imposing structure up to date is set down at 550,000,000 francs, r \$110,000,000.

There is sincerity and faith in the whole edifice. The statues and statustes, the roses and the leaves and the ther ornaments in carved stone, are carefully and neatly finished away in the air as they are down below. was built for God's eye to sean, and nce no flaws or slurs are permissible. was a monument to Mary, the Spot s and Perfect, and nothing that was perfect was considered worthy of a lace in this monument in her honor. n length the Cathedral ranks next to St. Peter's in Rome.

#### IMMORTALITY.

It is interesting, but equally painful, witness the constant groping in the rk, the futile strivings, the hopeless pressions of hope, of those who set their human intelligence and asoning powers against the "problem immortality." Harper's Weekly cently contained a labored editorial the "fascinating" theory that im-ortality may be realized by those who desire. As might be expected when attempts to amend the laws of God, result is a curious confounding of

ernal truth and unsupportable theory. ally by the Son of God so many cen-uries ago that it is doubtful whether nany persons will hail this new disensation with much enthusiasm.

The Buddhistic "law of Karma" is

brought to b ar to enhance the fascina-tion of the subject. The visions of other great poets of later days are quoted with som- approval. Still, it matters little that each man sees immortality through the medium of his edge that she is separate vision. Exactly; it matters the most highly so little that each might well cease Almighty God.

Hail from

cription and prices.

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6002.....15

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6274 . . . . . 14

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straining his separate vision, and look r a while through the clear vision of Christ.

With some other conclusions of Iarper's writer there can be no quarr matters that come purely within the matters that come purely within the limits of human reasoning and exper-ience. "Who lives in the consciousness of life without end," he says, "lives with a different courage from his who lives trying to make life out of the poor changes contained in four score years and ten."

Such a view of the matter can do no harm, but only good, as tending to awaken in the minds of those engrossed in worldly pursuits some thought of the after-life. This thought, once inspired, hould turn from flimsy latter-day theories to the enduring truths uttered and sanctioned by the Son of God. The great organization of the Catholic Church should appeal especially to the business man, to whom success counts for so much in these days. When that access is maintained and carried for ward through the gentlest and most open of appeals, it must strike both the irresistible force.

After all has been said and done, but e thing remains to satisfy the the rists on immortality; namely, to go in life into other spheres by our desire and our will," says Harper's editorial which the idea proceeds. Let no human adulteration render the stream spheres was disposed of so unequivoimpure ere it reaches the thirsting soul. One flow alone has remained undefiled through all centuries, and that one is of the Holy Church of Rome. -The Intermountain Catholic.

> Catholic devotion sees in the Blessed Virgin Mary not a rival to her divine Son. Underneath all our prayers to Mary runs the deep current of knowledge that she is only a creature, albeit the most highly honored creature of

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Wild Animals of America. With illus-

The Diamond Cross. By SHIELA MAHON. Notable Events of the Past Year. With illustrations.

Little Folks' Annual

ne National Bank of Scotland, London, Eng.

JAMES MASON.

General Manager

It is in the pitiful nature of things, says Rome, that the world has heard so little of the splendid abnega-

tion and loyalty of the French clergy in the crisis which has robbed them of their houses and their stipend and their visible means of support, and it is in evitable that a few more or less black sheep among them should make more noise that the fity thousand silent ones. One knows the figure made by the Dapaty Abbe Lemire, rounded out and party special to the results of the control of the co and perfected by his recent speech in which he proclaimed that the Holy Father was an honest but misguided man. And now we have the case of the Abue Totton, which, according to the point of view from which you look at it, is instructive, vile, pathetic, amusing

This unforturate abbe, haled this week before the Second Correctional Chamber of the Tribunal of the Seize for non-payment of his just debts, had an in cresting explanation to offer to his judges. I is quite possible that in s of detail the hapless abbe may absolutely accurate, but the main lines of his story are patently true, and they are best given in his own words. He had dealings with Briand and Clemenceau which he promised to keep sec ret, but when the two of them threw the poor men to the wolves, and when, as he puts it quaintly enough, his "honorability' was impugned, he felt re-lessed from the compact, and this is

One day I went to the Ministry of Cults and there met an ex secretary of the Hon. Briand, who spoke to me about the religious situation in France and the religious situation in france and the new law of separation. 'Something in the way of propaganda should be done,' said the secretary. 'Why not start a newspaper?' I told him I was quite willing, but had not the money. 'It that is the only difficulty,' he re-joined, 'it will be surmounted. Do you k ow Clemenceau?' I said that I bad never seen him. 'Go and see him he never seen him. 'Go and see him he advised; and he went on to give some explanations as to the kind of newsexplanations as to the kind of newspaper that was wated—it was to be orthodox, not aggressive, edited by respectable priests. I then made application for an audience with Clemenceau and received an answer by telegram that I would be received at the Minister.

FIFTY THOUSAND COPIES WEEKLY. "I went, and Clemenceau at once entered with me into the subject of the newspaper. \* \* \* Then he asked me suddenly how much money would be neces ary to start it, and I replied 100. 000 francs. 'th,' he exclaimed, 'too much—100 000 francs is a great deal of money, and the Chamber thinks that I am spending excessively on secret service. But I will give you ten thousand a month. Clemenceau then instructed me to call on Bubau Varilla, director proprietor of the 'Matin,' for ideas on the foundation of the new paper. I went to Varilla's chateau and eight days after returned to the ministry and showed Clemenceau the list of names I had thought out for the journal. Clem-encesus selected 'La France Catholique,' and this is how that paper came into As I was about to leave, Clemencean handed me an envelope containing ten thousand francs. \* \* \* I set to work at once; the journal made its appearance, and we printed fifty thousand copies weekly, which were sent to all the curés of France."

But Rone and the French Bishops failed to adopt the ideas of La France Catholique in favor of the associa tions cuituelles. Clemenceau recog it was no use for him to go on paying 10,000 francs a month to his now use ess tool. The paper brought in no other revenue, the creditors grew insistent first and then indignant. nd at last brought the abbe before the courts, and now the ex editor announces that he intends to appeal against the sentence which condemned him and that he will cite as witnesses Cl-menceau, Briand, Briand's secrewner of the Chateau and of the "Matin," etc.

THE CHURCH'S ATTITUDE TO-WARD BIBLE READING.

ON NO OTHER POINT ARE PROTEST ANTS MORE ASTRAY.

The attitude of the Catholic Church bible reading was the subject of a most instructive series of dis-courses delivered in St. Ignatius' Church, Baltimore, by Father Corbett,

S. J. during Advent.

The Church, "said the lecturer,
that nothing to lear from the deepest
study and investigation of any science,
and investigation of any science, historical or philosophical. alraid of the truth. What gret is the ignorance and e against her and her doctrines that are so widespread among those not of the faith. On no subject perhaps are the ideas of Protestants ray than on the Church's atti-This very week I have received a letthe following question : "Did not the Protestant religion give us the first Bible written in the lang-nage of the people?" and the answer Whoever makes such a state ment is ignorant of the facts of history. of the Apostles the Old Testament had been translated into Greek and the New Testament was written in Greek, the language of the pepie In he middle of the second intury the Bible was translated into Latin and Syriac that it might be un dersto d by the people. At the end of the fourth century the Pope had St. Jerome revise the Latin version in comand use and later the saint prepared the great Vulgate version of the Scrip-ture in Latin, when Latin was the uni-versal language of the Western world. 350, into Armenian in ill. When the modern languages began to take shape, modern languages began to take snape, the first works were translations or paraphrases of the Bible. St. Bede was engag d on his death-bed in translating the Go-pai of St. John into Anglo-Saxon. There were two versions of the Gospels carrent in the tenth century

CLEMENCEAU'S CATHOLIC PAPER
REMARKABLE STORY WHICH HAS
JUST BEEN TOLD IN A FRENCH
LAW COURT.
LAW CO that tongue. There is still preserved a complete French Bible written in the

"Sir Thomas More tells us that 'the whole Bible was long before Wiklif's days by virtuous and well learned men translated into the English tongue, and by good and Godly people with devo-tion and soberness well and reverently

"What is true of England is true also of the other countries of Europe. During the three centuries before the Reformation the Scriptures were to be had in Italian, Spanish, German, Dan-ish and Flemish. Immediately after the invention of printing, Bibles were printed in these languages before Luther was born or Henry VIII. broke the Bible in German appeared before

'As long as the Bible was not abused and set up as a standard of revolt against the Church, the reading outy as guardian of the faith had she not warned her children and condemned such corruptions of God's Word."

mistranslations on the part of Tyndale in England and of Luther in Germany were pointed out. Protestants were quoted to show that they looked on one another as "corruptors of the Word of God." The legislation of the Church on Bible reading was then re-

viewed, and it was shown that for the last hundred and fifty years there has been no restriction on the reading in the vernacular of versions approved by the Holy See or the Bishops. In answer to the question, Ought Catholics to read the Bible ? the exhortation of Popes were quoted and the recommendation of the Plenary Council of Baltimore. His Eminence Cardinal Gibbons has often urged the faithful to read the Bible. Pope Leo XIII. granted an indulgence to all who would read the Gospels for fifteen minutes and a plenary indu gence once month to all who make such reading daily practice. Some five years ago a society was established in Italy for the spread of the Holy Gospels, and in three years they distributed 300,000 copies of the Gospels. This society as been highly commended by our Holy Father Pope Pius X.

Father Corbett recommended especially the reading of the Gospel in the New Testament and of the Psalms in the Old. He also recommended the following books for those who might read on the subjects that had been treated: "The Bibie and Its Interpreter, ' by

Rev. P. H. Casey, S. J., McVey, Philadelphia on the question of the right of private judgment and the infalli-bility of the Church.
"Concerning the Holy Bible: Its Use and Abuse," by Mgr. John Vaug-han (Benziger Brothers.)

"The Sacred Scriptures or The Written Word of God," by Rev. Wil

Datholic Truth Society.
Also Maitland's "The Dark Ages," use of the Bible during the

CLAIMS OF THE CHURCH IN A NUTSHELL.

The following contribution to "Comment" from Lawyer Copeland, a well known and such esteemed retired capitalist of Caicago, will be found, we think eminently useful to my earnest, intelligent, truth secker.]

Comment," a few lines of my personal experience as a convert to the Church, I venture to send you the following ex tracts from a letter of mine writter who wished to have the claims of the Church "in a nut shell" and who was frightened by the idea that the Church is a "machine."

is a "machine."
"My ignorance and prejudice were
"My ignorance and prejudice were "My ignorance and prejudice were as dense as your possibly can be, until at twenty-four, after my business suc-cess was assured, I determined to dis-pel toth and settle the religious question for myself.

"I had never been baptized, and was teaching Sunday school in North Market Hall, Chicago, where Moody had just become superintendent. I was often urged by my friends to 'profess' and become a member of the Protest ant Church. I gave my nights and days to the work for two years. I read the Old and the New Testament and tried to proceed the control of the procedure of the control of th tried to prove Christ a myth-prayed carnestly-studied history, etc. My conclusion was that Christ was God, and that I would follow Him. No more independent man, I believe, ever lived

What did Christ say to me? He it must certainly be the Church which

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read the history of the churches which

med to be Christian.

Most of them, I found, were of quite recent origin and of man's found-ation, and no one of them was as old at the time Christ lived on this earth, and none of them taught what and as He commanded. Then doubt in Him returned. He had not fu filled His promise. He was not God. I was troubled. I told my troubles to an able, learned lawyer—a good, honest can one impart who is himself conscious of sins unrepented of, and wrong doing member of any Church. He asked me unatoned for? away from the Church. The Italian if I nad considered the claims of the Bible was printed in 1471, the French Bible in 1477 and eighteen editions of should I bother myself about that old abomination of abominations? It surely could not be the work of the humble, lowly Jesus. I had been taught till then that it was the work of the devil, and that the Jesuits, whon was not restricted or prohibited. He advised me to see, were the worst of his imps. But I was not afraid of to circulate corrupt translations the tnem and went several times to see Church would have failed in her sacred them. They explained to me the duty as guardian of the faith had she claims of the Catholic Church; its dogmas, its sacraments, its institutions, its foundation, its Catholicity, its work in the world and its influence on The special characteristics of the distranslations on the part of Tyndale n England and of Luther in Germany found His Church. I heard it and was happy; all doubt was removed and I have continued to be happy until this day, within its fold and under its guid-

> "If the machinery seems (to you) to be the 'rankest kind' of a contradiction of the teachings of Jesus Christ, it is certainly on account of your ignorance concerning it and your prejudices The reason why a Christian should be member of the 'Catholic Machine' is that He told him to be a member of it.
> 'Hear the Church.' 'Be of one faith
> and one baptism.' Is not that 'in a and one baptism. Is not that in a nut-shell?" Do not forget that He is God. It is His 'machine' we are talking about, and He it is who is running it."—Brief Catholic Comment.

> > FATHER MATHEW.

PROTESTANTS ON RECORD AS TO THE REMARKABLE CHARACTER OF THE PRIEST.

[[Thackeray, the English novelist, who met Father Mathew in Cork, bears witness in his "Irish Sketch Book," to the beneficence of his work and the rare charm of his manner. Even the cynical Carlyle, who happened to come upon him as he was administering the pledge, could not listen to him un moved, "I almost cried to listen to moved, "I almost cried to listen to him," he said, " and could not but lift my broad brim at the end, when he cried for God's blessing on the vow those poor wretches had taken."

Mrs. Carlyle was still more deeply moved when she beheld a similar scene as she writes to her husband: "You know I have always had the greatest reverence for that priest; and when I heard that he was in London and attainable to me, I felt that I must see him, shake him by the hand and tell him that I loved him considerably. He Written Word of God," by Kev. Will liam Hamphrey, S. J., on the subject of the inspiration of Scripture.

"Rome and the Bible," and "The Bible and the Reformation," two pamphlets published by the English Catholic Truth Society. administer the pledge. Two hundred took it, and all the tragedies and thea-trical representations I ever saw melted into one could not have given me such emotion as that scene did. There were faces both of men and women that will haunt me while I live; faces exhibiting such concentrated wretche ing, you would have said, its last strug gle with the powers of darkness. And in the face of Father Mathew, when one looked from them to him, the mercy Libertyville, Ill., Nov., 1907.

Mr. Editor—In reply to your request that I should write for your modest little publication, "Brief Catholic Comment." a few lines of my control of the way home. When I went to bed I could not sleep. The pale faces I had seen baunted me and Festivation. smile."

Rev. William Channing, the distinguished Unitarian minister of Boston speaking of Father Mathew, said:
"History records no revolution like this; it is the grand event of the day. Father Mathew, the leader of this moral revolution, ranks far above the heroes and statesmen of the times. However, as Protestants, we, may ques tion the claims of departed saints, here is a living minister who, if he may be judged from his works, deserves to be canonized, and whose name should be placed in the Calendar of Saints, not

far below the Apostles." The Russian traveller Kobl gave his impressions of Father Mathew as follows: "He is decidedly a man of distinguished appearance, and I was not long in comprehending the information of the second of ong in comprehending the influence which it was in his power to exercise over the people. The multitude require a handsome and imposing person in the individual who is to lead them, and Father Mathew is unquestionably hand some. He is not tall ; he is about the same height and figure as Napoleon,



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Christ established—which was founded upon the rock—which He would lead always into all truth, which began to be during His life, because He established it. It must exist now, I reasoned, as He said it should stand to the end of the world. Now for me the question was, which of all the churches was it? Then I began to read the history of the churches which

Teach self denial in your homes. It is not kind to the child to allow him everything he asks. Teach him that the truest and greatest happiness is to be found in denying himself and help ing others.

By being ourselves strong and virtu ous we can be of help to others who are sinful or serrowful. What comfort can one impart who is himself conscious

DIOCESE OF LONDON.

ORDINATION AT ST. PETER'S CATHEDRAL,

ORDINATION AT ST. PETER'S CATHEDRAL,
LONDON, ONT.

On Saturday, Dec. 21st at \$8. Peter's Cathedrai, London, Oat, His Lordship, Right Rev. F. P. McEvay, D.D. ordained three young men to the holy priesthood. Rev. Hubert Robert, of Chathsm. Rev. Thomas Ford of Kingsbridge, Ont. and Rev. James-Hogan of Luck now, Ont. The newly ordshed are for the Diocese of London. They made their classical and philosophical course at Assumption College, Sandwick, Oat. flaishing their theological course at the Grand Seminary, Montreal Each offered up his first Holy Mass Sanday, Dec. 22ad, in his respective parish, Fathers Fred and Hogan in the same church, St. Patrick's, Kingsbridge, whose pastor is Rev. M. McCormack. Father Ford was assisted at his Mass by Father McCormack and Father John Hogan, Father Jas. Hogan was assisted by Father John Hogan, his brother priest, and Father McCormack. After the Masses Father McCormack. After the Masses Father McCormack. After the Masses Father McCormack. P. P., delivered an address of welcome to the young priest; to the parents words of appreciation of their love of the Holy Church and their noble generoisty; to the people he offered congratulations, their parish having the largest number ordained for the Diocese of London, thus encouraging others to the holy vocation.

ARCHDIOCESE OF TORONTO.

ARCHDIOURSE OF TURONTO.

The impressive ordination ceremonies of the Catholic Church were celebrated at St Basil's Church, Toronto, on Dec. 27, 1907, when Rev. Gregory Kernahan, Toronto, and Rev. Thomas Redmond Penetanguishene, were raised to be priesthood. His Grace, Most Rev. Denis O'Connor, D. D., administered the solemn sacrament of Holy Orders to these young men by which they were made priests of God. His Grace was assisted by Rev. J. R. Teefy, C.S. B., and Rev. N. Roche, C. S. B. In the sanctuary there were present Rev. Fathers Barcelo Midand; J. T. Kidd, Penetanguishene; Kelly, Dixie; McCaffrey, St. Mary's, Toronto; Mor-



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row, cathedral, Toronto; McCabe St Paul's. Toronto; and the following Basilians, Reverends Kelly, Murray, Valshalde, Hayes Martin, Welst, Hurley, Frachon, Dumcuchelle, Murby and Mrylan.

In addition to the immediate family and friends of the ordinands there were present in the church a large number of the Catholics of Toronto. These tock the opportunity of obtaining the blessing of the newly ordained priests to which it is thought a special privilege is attached.

After the ordination Mr. W. T. Kernahan, brother of Rev. Gregory Kernahan, enter tained a number of the priests and a few lay friends at luncheon. The young priests were congratulated upon the high bonor conferred on them by being raised to the dignity of the priesthood and their relatives were also congratulated upon the honor of being connected by ties of blood with one who served before the all Ar.

On Sunday, Dec. 29th, Rev. Gregory Kernahan celebrated his first High Massa 18 Basil's church. He was assisted by Revs. Vincent J. Murphy, C. S. B. and Thomas J. Moylan C. S. B. as deacon and sub-deacon respectively. Rev. J. R. Teefy C. S. B. preached an iedgmat sermon on the text "Thou art a priest forever according to the order of Melohizedech." The Rev. Father referred to the setting apart of priests under the old law to offer up sacifice to God as atonement for the sins of the people. The office of priest is the highest to which man can attain on this earth as he has the power to bring down the Almighty from His throne in heaven and distribute Him to the faithfull of their spiritual sustenance and succor. R ference was made to the dearth of priests under the old law to offer up sacifice to God as atonement for the sins of the people. The office of priest is the highest to which man can attain on this earth as he has the power to bring down the Almighty from His throne in heaven and distribute Him to the faithfull or their spiritual sustenance and succor. R ference was made to the dearth of priests under the order of Melohizedech. The another of the

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4. Hesson, for 1908 Duties commencing
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VOLUME X

The Catho LONDON, SATURDA

Writing in the News, Mr. G. K. All reasonable m bol ; but some reaso believe in ritualism mean, I imagine, a s

plex, elaborate and whenever they talk seem to mean the Church. Why shou the ritual of the much more ritualis the army, the ritua ritual of the law c Parliament are muc The ritual of a din more ritualistic. P and great jewels in least there is only them on. When ye party they put in f ferent chalices, of aldic shapes, to sym

AN ANGLIC

kinds of wines."

Commenting on Rev. Arthur Lloyd, has taken to the per Peter's Pence as as ible sign of the de The Lamp, an Ang says that "already, of God, results of sequence have grow ous initiative. Who will follow his exa Christmas gift of Pe Pope in honor of his It should contain me sage to the Ho him know that the g Churchman whose he porate reunion with

THE WITNE

The Montreal W readers that the R their reply to the l against Modernism Mayor a Jew, Ernes Now Nathan is no

and is half English is a rabid anti-cleri Grand Master of It Furthermore, out of but 17,000, and the of the Vatican, app Hence their victory to anything but a r spirit that is oppose editor may attribu utterances because the other, but peopl ors have some re ordinary rules of members of the new cil is the editor of notoriously blasphe paper," says a cor Saturday Review. disgrace to journal The editor, it seen pains to conceal his in Rome. Perchan who writes dispass topics did not pen th astonished us. One without trampling social amenity. At the Holy Father wit rules of fair-play. onable individual with abhorrence the

passes our comprehe AN INSI

When the editor Holy Father is see mocracy we remen knowing things tha being a mind reader Father's instructio and we confess th editor has discerned than we have disc that the Holy See the Church is indiffe government. She ! and repass on her ages. All this is a she is concerned.

With regard to c glance at the thirte of the most memor in the annals of m which the Church Auen e in civil matte Europe the thirteer era of the definite rich free self govern It is the flourishing ters, of city leagues

rich cities arose th