

your prayers, Sir Richard; and I shall not despair in sending blessed tidings to the banks of the Leader."

"What has happened?" inquired Murray.

"You must spare this good old man," returned he, "and have him conducted to his home, before I declare it publicly; but the Earl of Mar is again a prisoner, and in Stirling." Murray speeded the departure of Sir Richard; and, as Wallace held his stirrup, the chief laid his hand on his head and blessed him: "The prophet of Ercildoune is too ill to bring his benediction himself, but I breathe it over this heroic knight!"

Lord Andrew led the horse out of the eastern gate of the town, and, taking leave of the veteran, rejoined Wallace in the midst of his chiefs.

He had informed them of the Earl of Mar's danger; and of the policy, as well as the justice, of rescuing so powerful and patriotic a nobleman. Lord Ruthven needed no arguments to precipitate him to the rescue of his brother and his wife; and the anxieties of Edwin were all awake when he knew that his mother was a prisoner. Lord Andrew smiled proudly, when he returned his cousin's letter to Wallace: "We shall have the rogue on the nail," said he; "my uncle's brave head is not ordained to fall by the stroke of such a coward."

"So I believe," replied Wallace; and then, turning to Lord Dundal: "My lord," said he, "I leave you governor of Berwick."

The veteran warrior grasped Wallace's hand. "To be your representative in this fortress is the proudest station this war-worn frame has ever filled. My son must be my representative with you in the field." He waved Sir John Graham towards him. The young knight advanced; and Lord Dundal, placing his son's hands upon his shield, continued: "Swear that, as this defends the body, you will ever strive to cover Scotland from her enemies; and that, from this hour, you will be the faithful friend and follower of William Wallace!"

"I swear," returned Graham, kissing the chief. Wallace pressed his hand: "I have brothers around me, rather than what the world calls friends; and, with such valour, such fidelity to aid me, can I be otherwise than a victor?"

Until the men had marched far beyond the chance of rumours reaching Thirstane, they were not informed of the Earl of Mar's danger. They conceived that their present errand was the recapture of De Valence. "At the proper moment," said Wallace, "they shall know the whole truth; for as it is a law of equity that what concerns all should be approved by all, and that common dangers should be repelled by united efforts, the people who follow our standards, not as hirelings, but with willing spirits, ought to know our reasons for requiring their services."

"They who follow you," said Graham, "have too much confidence in their leader to require reasons for his movements."

"It is to place that confidence on a sure foundation, my brave friend," returned Wallace, "that I explain what there is no just reason to conceal. Should policy ever compel me to strike a blow without previously telling my agents wherefore, I should then draw upon their faith, and expect that confidence in my honor and arms which I now place on their discretion and fidelity."

Mountains were climbed, plains traversed, rivers forded, and precipices crossed, without one man lingering on his steps, or dropping his head upon his pillow to catch a moment's slumber. Those who had fought with Wallace looked to redouble their fame under his command; and they who had recently embraced his standard panted with ambition to rival these first-born in arms.

Sir Roger Kirkpatrick had been the first to fly to arms, on the march to Stirling being mentioned; and when Wallace stood forward to declare that rest should be dispensed with till Stirling fell, full of a heroic joy the ardent knight dashed over every obstacle to reach his aim. He flew to the van of his troops, and, halting them forward, "Come on!" cried he, "and in the blood of Cressingham let us for ever sink King Edward's Scottish crown."

The shouts of the men, who seemed to drink in the spirit that blazed from Kirkpatrick's eyes, made the echoes of Lammermuir ring with the voice of liberty; and, leaping every bound, and with prodigious perseverance dragging their war-machines in their rear, did they pursue their way, till they reached the Carron side. At that moment the foaming stream of Wallace was plunged into the stream to take the ford. Ker scratched the bride. "My lord," cried he, "a man on full speed from Douglas Castle has brought this packet."

In his march from Ayr, Wallace had left Sir Eustace Maxwell governor of that castle, and Monteth as his lieutenant. Wallace opened the packet, and read as follows: "The patriots in Annandale have been beaten by Lord de Warrene; and Sir John Monteth, who volunteered to head them, is taken prisoner, with twelve hundred men. Earl de Warrene comes to resume his power as Lord Warden of Scotland, and to relieve his deputy, Lord Aymer de Valence, who is recalled to take possession of the Earldom of Pembroke. In pursuance of his supposed duty, Earl de Warrene is now marching rapidly towards the Lothians, in the hope of intercepting you in your progress. Thanks to the information you send us of your movements, for our being enabled to apprise you of this danger, I should have attempted to have checked the Southrons, by annoying their rear, had not De Warrene's numbers rendered such an enterprise on my part hopeless. His aim being to come up with you, if you beat him in the van we shall have him in the rear, and he must be surrounded and cut to pieces. Surely the tree you planted in Dumbarton is not now to be blasted! Ever my general's and Scotland's true servant, EUSTACE MAXWELL."

"What answer?" inquired Ker. Wallace hastily engraved with his dagger's point upon his gauntlet, "Reverence! My sun is above!" and, desiring it might be given to the messenger to carry to Sir Eustace Maxwell, he re-

fixed himself in his saddle, and spurred over the Carron.

TO BE CONTINUED.

THE NEW YEAR OFFERING OF O YONÉ SAN.

HOW A LITTLE JAPANESE MAIDEN DISCOVERED THE "TRUE WORSHIP."

O Yoné San was very much puzzled. Never in all her little life had she encountered such peculiar circumstances as seemed to unfold, like a pall, the tiny bamboo house. It was nearly time for the New Year feast. On all other feasts which O Yoné San remembered there had been grand preparations made for the eventful day. This year there did not seem to be even the least ripple of excitement in the house.

"May Kubei take me to the Gion-Machi to see the rope-swinging when she goes to buy the New Year's pine, honorable mother?" asked the little girl.

"Kubei goes not to buy this year, my child," said the mother gently. "O Yoné San's face fell, but she did not ask why and tease to go. It would never have occurred to her to do so, for, though her mother speaks always so very gently, every one did as she said, even the very old nurse-servant, who ruled Yoné with a rod of iron."

"Shall we not place the pine over the doorway and set out the Elysian stand, my mother?" asked the little girl, wistfully.

"Not this year, my child," said the mother. "But we shall go to the temple to make offering for my honorable father?" queried the child.

"No, Yoné." Her mother's voice was low and her face was very sad. "It was all too much for the little girl to understand and her eyes filled with tears. Then her mother drew her caressingly to her, and emboldened by the caress, Yoné said:

"Will you tell me why, my honorable mother?"

"This much I can tell you, Yoné," said her mother. "These things of our custom we do no longer because such is the will of your honorable father. He went to the war for the glory of the emperor. At this we wept, but we were proud. Many battles has he fought and bravely. Then has come to me a letter. He is wounded and he lies in the hospital. There he has heard very wonderful things. He has come to be Christian. He says we must not make feast and worship ancestors, for he find true God to worship. When he come home he will tell me all about true worship. Then, Yoné, his soul go to the Great Beyond and I have no one to tell me of the true worship, but I can not make the old, for my lord say no. So we make no New Year feast."

"One Baptist lady come here, she say it is a great sin to pray for those gone?"

"I like not the Baptist lady. She has short hair like some man. She all pinch in around her middle and very much humpy 'bove and below," said Yoné.

"I think I like to pray for my honorable father."

She could be a stubborn little maid at times, but her mother's heart was too full of sorrow to notice her, so she bade her run and play, and O Yoné San went to her dolls.

She said no more about the New Year feast, for she knew that would worry her mother, but she thought a great deal. Her little friends were planning joyously for the feast. Lotus Blossom was to go to her grandmother's for the New Year.

"It is very grand to go there," she said to Yoné. "We rise at the hour of the tiger and find all ready for the feast. The best vases are set forth with fresh blossoms in each. The kadomatsu (pine of the doorway) is green and very tall. It reaches to the very top of the doorway and the rice straw rope suspended above it is of the finest. At the entrance of the house it hangs, beside the well, before the room of the bath, above the sacred shelf and even to the inner court, for you know that wherever it hangs spring's sweet breath will blow."

"I have prepared so many new jewels," said Chrysanthemum. "I wonder what the feast will bring to me. Last year I had such lovely toshi-dama: (New Year's gifts): a fan, a basket of oranges, some hoshi-nori, (dried seaweed), a doll, some sweetmeats and all so prettily wrapped in red and gold color (red and gold are the "happy colors" in Japan) for joy."

when that gentle lady was conveniently blind, and then she asked wistfully: "My mother, I have still remaining some small coins of my own purse. May I please buy some very little incense? Please, my mother, may I not burn just a little for the soul of my hero father?"

But her mother shook her head sadly. "It is not of the true worship of your father's letter, my daughter," she said. "Then she turned to speak to the Baptist lady who stood at her side."

Yoné pouted. She was not at all a perfect little girl, although she was so well brought up by her gentle mother. She was just like any other little maiden of ten years. She liked her own way, and she liked least of all to give up anything she had planned to do.

Her mother's back was turned. Yoné gave her a quick glance and naughtily turned back. "A sin of incense, if you please," she said to the smiling man who waited upon them. She slipped the packet into her long sleeve in satisfaction and said under her breath:

"I wish I knew the true worship of the Christian."

"Do you, dear child?" said a sweet voice at her side. Looking up hastily she saw a foreign lady looking down at her. It was a strange foreign lady. She was dressed all in black except that a queer white ruff covered her hair and framed in her face. It was lovely face, very white, with large brown eyes, which had a smile in them, a sad little smile but very sweet.

"Her nose does not poke out from her face like the Baptist lady's" thought Yoné. "Let us go to the strange lady and learn of the true worship which my father knew," she said, and her mother answered:

"We shall go to see your strange lady," she said. "For I know her words are good. See, Yoné, it is hard for us not to burn the incense as we have always done. My heart has wept not to buy the New Year's pine, but it must give the words of your honorable father, for Yoné, in that best letter that he wrote me, he said, 'Keep no more the old feasts, for the true worship I have found. I shall bring it to you when I come, and thus shall we be ever together, for to those of the true worship there comes no parting. Our Lady keep you!' and with his last dear letter came a silver such as this. See! I have worn it ever on my heart," and she pulled from her kimono a little medal like Yoné's.

The child looked at her in silence, then she took her mother's hand. "Let us go to the strange lady and learn of the true worship which my father knew," she said, and her mother answered:

"We shall go." There was great rejoicing in the Convent of the Sacred Heart over two added to the fold, for Yoné and her mother were speedy converts to the Faith.

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mother weep before, for Japanese women are taught to weep and not to burden others with their sorrows.

"My mother!" she cried. "Do not weep! It is a good silver, I am sure that it is. See, the pictured lady is fair as *Benten-Sama*, Goddess of Mercy, and her face is kind!"

But still her mother wept. Then Yoné saw that she had dropped the incense from her sleeve upon the floor and she feared that it might be that which had caused her mother to weep.

"Forgive me that I bought the incense, O my mother," she cried. "I will not burn it. It was only that I did not wish to forget the spirit of my father on this, our first New Year feast without him. But the strange lady told me that we could say good words for him to the Lady on the silver. Our Lady, pray for the spirit of my honorable father," she taught me, and these words are of the true worship."

The mother uncovered her face and smiled at her daughter.

"We shall go to see your strange lady," she said. "For I know her words are good. See, Yoné, it is hard for us not to burn the incense as we have always done. My heart has wept not to buy the New Year's pine, but it must give the words of your honorable father, for Yoné, in that best letter that he wrote me, he said, 'Keep no more the old feasts, for the true worship I have found. I shall bring it to you when I come, and thus shall we be ever together, for to those of the true worship there comes no parting. Our Lady keep you!' and with his last dear letter came a silver such as this. See! I have worn it ever on my heart," and she pulled from her kimono a little medal like Yoné's.

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Vapo-Resolena. Established 1879. Whooping Cough, Croup, Bronchitis, Cough, Grip, Asthma, Diphtheria, Cresolene is a boon to Asthmatics. Does it not seem more effective to breathe in a remedy to cure disease of the breathing organs than to take the remedy into the stomach? It cures because the air rendered strongly antiseptic is carried over the diseased surface with every breath, giving prolonged and constant treatment. It is suitable to mothers with small children.

FAMILY PRAYER. Unfortunately, the habit of family prayer seems to be going out of fashion and we Christians are responsible for it. If you are a Christian father or mother and have no family altar in your home, you are deficient and some day you will be called upon to give account for your children's souls are lost.

AS TO BIBLES. While millions of Bibles are being sent out to Persia and China, where the utilitarian heathen make papier mache ornaments out of their laminated leaves, the needs of the home population in Scriptural literature seem to be curiously overlooked.

WIT AND HUMOR. Sir Walter Scott in one of his novels (the Antiquarian) makes some of his characters behold "a beautiful sunset on the east coast of Scotland."

JESUITS AMONG THE LADIES. A few years ago the Rev. W. O'Brien Pardow, S. J., of New York, said: "I do not like the word medieval as used by Roskin. There is a sort of slur on being medieval. And to illustrate that I will give you an experience of mine. I had the very great honor to be invited to address a club of Unitarian ladies. I rather shivered at the invitation to address these ladies, but I survived, and I am here to tell the tale. There were not more than forty of them, and when I asked the manager what was to be my subject I was amazed when she said: 'Your subject is to be, Why Are You a Catholic?'

FREE A HANDSOME PAIR OF OBHAUX PERFECT VISION SPECTACLES. DON'T SEND ME A CENT.

PRAYING IN CHURCH. Why did Pope Leo X, of blessed memory order prayers to be recited by the priest after each low Mass? These prayers were to be recited in the vernacular, the language used by the congregation, and the form prescribed a response by the people.

DR. A. W. Chase's Nerve Food. This is the problem Dr. A. W. Chase's Nerve Food has helped many thousands of people to solve by reason of their extraordinary blood forming and system building qualities.

Educational. St. Jerome's College, BERLIN, CANADA. Commercial course—latest business college features. High School course—preparation for matriculation and professional studies. College Arts course—preparations for degrees and seminaries. Natural Science course—thoroughly equipped experimental laboratories. Critical English Literature requires special attention. First-class board and tuition only \$300 per annum. Send for catalogue giving full particulars. REV. A. L. ZINGER, C. R., President.

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Controversy. The Living Church (Episcopalian) recently declared that "the Roman press" in America and England "constitutes perhaps the chief bar to friendly relations between Anglicans and Roman Catholics; and that those not in a position to see the Roman Catholic paper can have little idea of the violently polemical matter printed therein."

The Battle for Health. HOW TO KEEP WELL. This is the problem Dr. A. W. Chase's Nerve Food has helped many thousands of people to solve by reason of their extraordinary blood forming and system building qualities.

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The Catholic Record

Price of Subscription—\$1.00 per annum. THOS. COFFEY, L.L.D., Editor and Publisher.

Advertisements for teachers, situations wanted, etc. are accepted at special rates. Remittance to accompany all orders.

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

Mr. Thomas Coffey: Since coming to Canada I have been a reader of your paper. I have noted with satisfaction that it is directed with intelligence and tact.

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

LONDON, SATURDAY, JANUARY 16, 1905. AN ANGLICAN OCTAVE.

When Anglicans start an octave of prayer upon the Feast of St. Peter's Chair at Rome, we wonder how they can find a secure footing so far down the road.

is now, as he was during his life, the foundation upon which the faithful rest. This Chair whose Feast the Anglicans select for their week of prayer is Peter himself.

ANOTHER CALUMNY.

A copy of "The Youth's Instructor," published at Washington, the capital of the United States, has been sent us under date of the 29th ult.

ANSWER.

A correspondent puts the following question: "New Year's day fell on Friday this year and the people of Windsor had a dispensation to eat meat."

human travesties in any vernacular. A bank would burn any forged bill it might catch and strive to punish the guilty party trying to pass it.

TOO SEVERE.

A friend sent us the other day what he entitled the Substance of a Paper read before a Total Abstinence Society.

ARE THERE ANY CATHOLIC HOMES IN WHICH A CATHOLIC PAPER NEVER ENTERS?

With the beginning of the new year a Catholic worthy the name should subscribe for a good Catholic paper.

HIS GRACE THE ARCHBISHOP OF TORONTO

has been the recipient of a valuable and most appropriate token of regard from the priests of the Archdiocese, who, on New Year's Day, presented him with a most valuable jet black team of horses.

concerned, appears to be a protest against clerical interference in civic affairs. We take the liberty of saying to Mr. Lanceley that the effort to make men moral by statute or civic by-law has always been a failure.

OUR FRIENDS OF THE EPISCOPALIAN COMMUNION

have naturally been somewhat disturbed because a large number of their most prominent ministers, following the dictates of conscience, come over to Rome.

WE LEARN FROM THE MESSENGER

and Visitor that two Baptist missionaries to the Grand Ligne Mission in Quebec have resigned, and that one of them is Mr. Chas. A. Fournier, ex-priest, who will probably seek some secular employment.

can we do with him?" The reply was "Give him the pledge." By the way, the ex-priest business in this our time has become an unprofitable enterprise.

SOME TIME AGO

we published an article on card playing, pointing out the dangers to the youth of our country who contract an overweening fondness for gambling.

A NEW DEPARTURE

to fight the bar-room pest has been inaugurated in the city of Cleveland, Ohio.

WE ARE GLAD TO NOTICE

that Mr. Eugene O'Keefe, of Toronto, has been honored with the title of Private Chamberlain of the Pope.

NOTHING IS RIGHT.

AN ABSOLUTE NEGATION, SAYS DR. KIRBY IS THE FUNDAMENTAL DOCTRINE OF SOCIALISM.

THE IMPRESSION TAKES ROOT

that the strong and the selfish have control of the government, the courts, and religion, for the benefit of the small class, opposing the majority.

ACCORDING TO DR. KIRBY

the incipient Socialist holds that things cannot get better, the whole present order is bankrupt, with morals undermined, religion dethroned and economic interests supreme.

the good family from which he comes. It is to be hoped that their prayers will cause him to come back to that motherly fold from which he has strayed to enter a denomination where there are nothing but spiritual husks.

THE TERRIBLE DISASTER IN ITALY

has called forth another evidence of the tender-heartedness of our most Holy Father Pope Pius X. A train from Naples, bringing one thousand twelve hundred refugees, reached Rome on the 4th December.

IN REPLY TO A MESSAGE FROM MOST REV. DONATUS SBARETTI

stating that a Requiem Mass was celebrated in Ottawa for the deceased Italians, the following answer has been received from His Eminence the Cardinal Secretary of State: "The Holy Father, much gratified by the ardent feeling of Christian charity with which the good Catholics of Canada share the sorrow of their distant brethren afflicted by such an appalling disaster, imploring on all the divine mercy, he blesses each one in the Lord." (Signed) CARDINAL MERY DEL VAL.

DISPATCHES FROM ROME

to the daily papers must always be received with a good deal of reserve. Some press correspondents there are who have little regard for truth and oftentimes they send a despatch to fill up space to-day and contradict it to-morrow.

ARCHBISHOP BRUGHESI

who is now in Rome, sent a cable despatch to Montreal directing that a special collection be taken up in all the Catholic Churches in the city for the benefit of the sufferers in the recent earthquake in Italy.

DR. KIRBY POINTED OUT

that before a man could become a Socialist he must drift into the impression that the present social order is bankrupt.

THE SOCIALISTIC MINDS LEAP FROM

the private ownership of property as the adequate cause of present-day evils, the speaker contended, to the collective ownership of capital as the one remedy, because it suppresses competition by suppressing the profit motive, permits no indefinite accumulation of property and, letting society own and operate all industries, starves the selfishness and frees the selfishness.

DR. KIRBY DECLARED THAT

the secret of the force of the Socialist was in his deep and sincere belief in his own system. He felt it deeply; it was a part of his being, and he was absolutely uncompromising.

IN CONCLUSION DR. KIRBY SAID

that as it has now expanded and developed it had a definite attitude toward Catholicity. It condemns the Church, and the Church is against it. He declared that Socialism, even in its best form, was an unhappy idealism, wrong in its analysis of conditions and mistaken in regard to the moral forces.

IN HIS NEXT LECTURE

to be delivered on January 16, Dr. Kirby will discuss the attitude of Catholics as citizens and as Catholics toward Socialism, and present in more elaborate form the objections of the Church to it.

FIVE-MINUTE SERMON.

Second Sunday after Epiphany.

THE HOLY NAME.

When we say the Lord's Prayer, my dear brethren, we pray that God's Name may be hallowed on earth as it is in heaven. So great is God and so worthy of our reverence that everything that belongs to Him or that has been devoted to His service partakes of His reverence. A church dedicated to His service is a holy place; the sacred vessels used in the sacrifice of the Mass are holy things, are set apart, and none but those who are ordained can touch them. Anything that came in contact with our Blessed Lord had a certain participation in His sanctity. At one time it was the mere touch of the hem of His garment that cured a woman of a lingering disease; at another it was His spittle that gave hearing to the deaf. As it is with these things, so it is with His Holy Name—indeed, much more so.

For His Name to us is representative of all that He has done for us. It is significant of His divinity and of His office as the Redeemer. It was given to Him by the Eternal Father. By the ministry of an angel it was declared that He should be called Jesus, "for He shall save His people from their sins." "For there is no other name under heaven given to men," says St. Peter in today's Epistle, "whereby we must be saved." In the same measure as His sacred humanity is elevated above all creatures, so is His sacred Name above all other names, "that in the name of Jesus every knee should bow." From the rising of the sun, says the Psalmist, "until the going down of the same, the name of the Lord is worthy of praise."

Worthy of praise, my brethren; and yet what is our every day experience? In all ranks of society, on the street, in the shop, in the home, in the presence of Christ's little ones, men swear, women swear, and little children ere they can use their tongues properly learn to use curses and blasphemies. Parents who are God's representatives, and who should love our Lord Jesus Christ and reverence His Name, instead of having a little patience, of acquiring some little control of their temper when anything goes wrong, give loose rein to their tongues and insult our Blessed Lord by their profane use of that Name which is the symbol of His love and mercy. How many there are who bow their head in reverence to that sacred Name in the house of God, and who go to their home or their occupation and use it only to add sin to their soul and give scandal to their neighbors! How often, alas! is that Holy Name dragged through the mire and filth of low vulgar, and often obscene language.

What a detestable vice this is? How worthy of the demon in its rebellion to God's express command, "Thou shalt not take the name of the Lord thy God in vain, for the Lord will not hold him guiltless who taketh His name in vain." Let this feast of the Holy Name serve as an occasion for a renewal of our love and reverence for the Name of Jesus. Let us to-day make some special acts of reparation to Him for the insults He receives in the profanation of that Holy Name. If we are unfortunate enough to be the slave of this dreadful habit, whether through bad example or carelessness, let the glorious name of our Lord, "if you ask the Father anything in my Name, amen, I say, He will give it to you," be an incentive to him, be a stimulus to pray for the grace of freedom from that slavery. Habit is strong, but God's grace is stronger; His promise of help is never void. Blessed be the Name of Jesus!

RELIGION OF THE CROSS.

METHODIST MINISTER ON THE SECRET OF THE WONDERFUL HOLDING POWER OF THE CATHOLIC CHURCH.

A Methodist minister of Wilkesbarre, Pa., the Rev. James Beuninger, recently preached a rather remarkable sermon on the secret of the influence of the Catholic Church.

"We have here," he said, "a man who worked himself into a frenzy," he said, "while the Catholic Church, without any effort on her part, has gone on in even tenor of her way solving the problem to the satisfaction of her hierarchy."

"How does she do it? How does she get men out of bed on Sunday morning at an early hour,—men who work late on Saturday night? How does she fill the streets on Sunday morning with worshippers when the Protestants' world is fast asleep? I know some of the explanations that are offered, but they do not explain. Many that we have read and heard only seem childish twaddle. One man will tell you that the Catholic Church contains nobody but ignorant people. But is that true to the facts of the case? Do we not know of brilliant lawyers and judges and professors and business men who are devout worshippers at her shrine? But if it were true that she only held ignorant people, would not the criticism pay her a high compliment? For every Protestant clergyman in Christendom knows that the hardest people to get along with are ignorant people. A church that can gather and hold the ignorant rabble has a vitality very much to be desired. But the criticism is not true.

"Another man will tell you that the Catholic Church sears people into her fold. How often have you heard that? But that explanation is no better than the first. You can readily see how one generation might be frightened into doing something, but who is willing to believe that twenty generations can be worked upon in the same way? The searer method is bound to play out with the growing years. No, such explanations as we usually hear, explain nothing. Her secret lies deeper.

"The reason the Catholic Church succeeds, in spite of our misgivings, is because she is true to the central fact of revelation. She makes the death of Jesus the center of her devotion, and around that point she organizes all of her activities. When you see a company of Catholic people Sunday morn-

ing on your way to Church you can be assured of this: they are not going for the sake of fine music; they are not going to hear an eloquent dissertation on 'Dr. Jekyll or Mr. Hyde.' They are going to that place of worship to attend Mass. What is the celebration of the Mass? It is what we call the celebration of the Lord's Supper. That fact is kept prominently before the mind of every Catholic. What is the first thing you see as you approach the Catholic church? A cross. What is the first thing you see as you enter that church? A cross. What is the first thing you see a Catholic do as he seats himself in that church? Make the sign of the cross. What is the last thing held before the eyes of a dying Catholic? A cross. He comes into the Church in childhood imbued with the death of Jesus; he goes out of this world thinking of the death of Jesus."

CHRIST AS A SOCIAL REFORMER.

ENGLISH JESUIT ON THE SAVIOUR AS POLITICAL AND SOCIAL RESTORER.

A course of timely sermons on "Christianity and the Social Movement" was preached during Advent in the church of the Holy Name, Manchester, England, the center of a great manufacturing district, where social problems are urgent, by Father Henry Day, a well-known English Jesuit.

"Democracy, or the upward movement of the popular classes who desire to have an equal share not only in political life, but also in social life, is no longer," said Father Day, "a mere imagination or dream. It is a serious fact in the social evolution of the world. It is a step in the development of the necessary law of progress, without which there could be neither life, nor movement, nor religion at all. It is an indestructible sentiment which since over a hundred years ago has been burnt into the heart of humanity, and which is growing to-day with its life. It is a tendency, therefore, which cannot be thwarted. But, like every human passion, it can, and should, be directed and guided. The flood of popular feeling is at its height to-day, and in the panic of society men and women are looking back to the old guide of the ages, asking, somewhat impatiently at times, what Christianity has got to say on this vital problem of democracy.

"Christ," continued the preacher, "was neither a revolutionary nor a partisan. His doctrines accordingly could lead no support either to revolution or to factions. The objectives of Christianity, revolution, and class warfare were far from being one. They were opposite poles. This caution could not be too often repeated when so many Christian men and women, impatient of reform, are being drawn into Socialist toils. Christianity had nothing directly to do with governments or parties. It was neither a political nor an economical programme. The institutions of law and government were local and temporary. They changed with the times; they became obsolete; they passed away with the ages. But Christianity was eternal. It was the religion of the soul. It could never become obsolete. It could never ally itself with perishing principles. For could Christianity exclusively associate itself with any party or faction. What, then, was Christ? And for what did Christianity stand? Was Christ a social reformer? Undoubtedly He was. It was impossible to study the teaching and parables of our Saviour without coming to this conclusion. Primarily He was the great spiritual regenerator of mankind, but He was also its political and social restorer. Yet was He not a revolutionary. 'He came not to destroy, but to save.' He accepted the fabric of society as He found it. In His eyes it was a living organism which, however diseased, could be cured. Though moribund, it still lived with the essential life of humanity. To the political quiddities of His day who sought to engage Him in controversy His reply was direct and pregnant. 'Render, therefore, to Caesar the things that are Caesar's, and to God the things that are God's.' Regeneration from within; the germination and growth of principles; the evolution of Christ in man and society; this was the only true theory of Christian social reform. This was the ideal of the kingdom. This was the City of God. All other conceptions were false.

"Another question was what is the precise attitude of the Christian Church to the advent of the New Democracy? The position which it was taking was that which it had ever assumed in the past to all political and social movements. Consistent that it did not stand for any particular government or party, and that it had its mission to mankind as a whole, it welcomed the newcomer with a wise discrimination, and offered his gift of life to the latest aspiration of the people. The insane democracy of the revolution which destroys liberty, contradicts law and science, and is opposed to God and reason, the Christian Church necessarily rejected. But rational and regulated democracy which is in harmony with law and science, which issues from the nature of things, and which is therefore in the truest sense divine—democracy, in a word, which is the subject and offspring of the law of progress—it gladly accepted and welcomed. That the Church was engaged to fulfill this mission to-day, and with no little success, none could doubt."

Father Day concluded with the exhortation: "Learn how to render citi-

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THE CHRISTIAN HOME.

The Christian home springs from the sacrament of matrimony and rests upon the unity and indissolubility of marriage. It is the outgrowth of Catholic teaching, practice, and influence. More than by any other agency the characters of men and women are moulded by their home life. When this is religious, pure and sweet, the virtues that sanctify and adorn life blossom like the flowers in the warm and gentle air of spring. But when the tender buds of childhood are blighted in this, their earliest sanctuary, all hope of fragrant bloom and ripe fruit is lost. The relations of the Church to the home are essential and intimate. Both the Church and the State may be said to exist for the sake of the home and they do not secure and foster happy homes. Whenever Catholics are permitted to lose sight of this truth, true religious zeal and practical piety soon sicken and decay. If the spirit of Christian faith and filial piety, of mutual love and self-sacrifice is not carried out in practice at home and in the bosom of the family, outward profession of religion is fruitless. Faith without good works is dead, and nowhere is their greater need of these good works than in the home. It is folly to think that even the best system of Catholic schools—absolutely necessary as these schools are—can prevent the decay of faith and the ruin of souls, unless the home life be in accord with the laws of God. The first and most indispensable school is the home. It is the basis of all others. It lays the foundation of character. It moulds the heart and gives to the mind and imagination their original turn—their primal and almost inextinguishable inclination to good or evil. "As the twig is bent, the tree is inclined," applies with more force to the home than to the school. If the home be secular, or pagan, or indifferent to religious duty, what hope can there be of saving the children to the Church and to God?

LAUGHABLE BLUNDERS.

Here in Boston our daily newspapers seem to be evolving a race of reporters who can write a description of a Catholic religious function without making ludicrous blunders, but it was not always so with us, nor is it so in many places yet. The blunders of the unsophisticated scribbler still furnish Catholics with food for mirth.

The New Zealand Tablet gathers together a number of reporters' blunders which it finds a amusing enough. It speaks of the reporter who faithfully described an evening Mass when he meant Vespers, but this is a blunder common enough in the United States. The Sydney Morning Herald spoke of Bishop Higgins as "administering High Mass," but it was in our own country that a daily paper told how a priest prevented a panic in his church by boldly throwing a "blazing sacrilege" into the street.

An American newspaper also which described the entrance of a Catholic clergy to the sanctuary in these words: "They wore long flowing stoles and birettas, with cassocks on their heads, which they removed as they advanced to the altar." A historic instance of the blundering that is a joy for ever was that of the reporter on an English daily paper who, in his description of the new Westminster Cathedral, avowed that he had seen "several thurifers suspended from the ceiling"—for thurifer, poor fellow, that the thurifer is the person who carries the thurible or censur.

A Scottish Catholic paper tells about a description which appeared in a Glasgow secular paper of the consecration of a Bishop in St. Andrew's cathedral. The vesting of the consecrating Archbishop was summed up in the phrase: "His Grace was adorned with the amice," and all that was said of the long and solemn function was that "the Archbishop engaged at Mass at the foot of the altar." The same paper tells of a reporter of a Highland paper who, describing a High Mass celebrated at the Fort Augustus Benedictine Monastery by the late Prior, the Very Rev. Jerome Vaughan, penned this inimitable sentence: "At this point of the proceedings the very rev. gentleman turned round and observed—in stentorian tones, 'It was an Edinburgh paper!' " It was an Edinburgh contemporary, "which gravely stated that the 'Bishop of Argyll and the Isles sang Haydn's Sixteenth Mass'; and it supplemented this remarkable item with the statement that 'the thurifer was

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NO WOMEN IN CHURCH CHOIRS.

CARDINAL MERRY DEL VAL SEES ALL COURT AT REST IN PLAIN LETTER TO BISHOP CANEVIN OF PITTSBURG.

The following letter of inquiry concerning the lawfulness of permitting women to sing in church choirs in the United States was addressed to the Holy See under date of November 14, 1908, by Right Rev. Regis Canevin, Bishop of Pittsburgh, and the reply, dated November 29, 1908, was received from His Eminence Cardinal Merry del Val on December 1, 1908.

"It would please me very much if you would have the kindness to advise me if it is true that women may sing in the choirs or churches, not only when they sing together with the other male members of the congregation in the body of the church, but also when they are separated, and form, either alone, or with men and boys, a special choir of an elevated platform or choir loft in the rear of the churches, as is the custom in the United States.

"Because of the diversity of opinion, and the many newspaper reports, there is great obscurity and much controversy concerning this matter; and it would be of a great advantage not only to the other dioceses of the United States, if you could have some final word from the Holy Father for the purpose of definitely putting an end to the question.

"In the hope that you will have the goodness to communicate to me the decision of the Holy Father as soon as possible, I beg to remain, with the expression of my very high consideration.

The reply of the Cardinal Secretary of State is as follows: "Segreteria di Stato di Sua Santita. No. 33810. Dal Vaticano, 20, November, 1908.

"My Lord Bishop,—In reply to your letter of the 14th of November, I hasten to inform you that the Holy Father has not given permission for women to form a part of the church choirs in the United States, and that the statement that such permission has been granted by His Holiness is devoid of foundation.

"His Holiness' wish is that the decrees of the Sacred Congregation of Rites in regard to church choirs should be faithfully observed in the United States as elsewhere.

"R. CARD. MERRY DEL VAL."

There can be no doubt as to the meaning of this letter. It makes the wish of the Holy Father in this matter so clear and definite that there can scarcely be any further dispute as to the meaning of the "Motu Proprio" on Church Music, and the subsequent decrees of the Sacred Congregation of Rites regarding women singing in churches.

WHEN FAITH DIES.

As Oliver Cromwell died a great storm raged without—wind and rain, blinding sheets of lightning, fearful crashes of thunder. In the midst of a horrible roar the Man of Iron half rose in bed crying out, "It is terrible; yea, very terrible to fall into the hands of the living God!" and sank back and expired.

Similarly it might be exclaimed, "It is terrible; yea, very terrible to fall into the hands of the Zeitgeist!" By the Zeitgeist is meant the Spirit of the Age, viz.: Doubt and Unfaith.

We are convinced of this by a book which came our way a few days ago—a volume of poetry. Years since, when we knew the author, he was an earnest Protestant Christian, full of faith and hope and his songs were pervaded by a light of Christian beauty. He brought out a book and many plaudits were his. The world seemed in love with the loveliness of his soul.

That was twelve years ago. Unfortunately the years as they pass bring many changes. As time advanced he lost faith in Protestantism. It seemed to him illogical, bleak and false. He dropped it and no other belief has since taken its place. Now he is out with a new book of verses—and what are they? Cries and moans, an apotheosis of the purely human; sometimes irreverences that border upon the blasphemous, although not so intended. It is a record of a soul in a condition of unrest and a spectacle of peculiar sadness.

If a poet has not faith the Spirit of desolation creeps into his work and he fails to attain the highest. If a musician has not faith the very soul goes out of his measures. If a painter or a sculptor loses his Christian hope he does not fulfil his mission. That which he does may show elements of greatness, but he cannot ascend the heights.

Beware of losing Faith! When it flies not only does Heaven vanish away but all the higher things of earth also. There is no love in the house of Unfaith; and neither is there aught of beauty. —Catholic Sun.

QUESTION BOX.

"I am a Protestant, but my wife is a Catholic. We were married three weeks ago by a minister. My wife is very sorry and unhappy ever since. The reason she went my way was because she was under age. If there is any way of making her happy outside of my turning Catholic, I am willing to take it. I am willing to be married by the priest, let her practice her religion, and if ever we have a family, I will let the children all go her way.—W. J."

The reason that your partner is unhappy is because her conscience will not be at rest, for she knows that the Catholic Church does not regard her marriage as valid, and that she is under the ban of excommunication.

The way to bring back peace of conscience and be restored to Church membership is to see the priest about the affair and be guided by his advice. He fully knows what is to be done, and is eager, too, to have things straightened out. You can see him yourself.

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or have your unhappy partner go to confession. Your good disposition will count for very much in bringing about a speedy settlement.

"What does the Church think of Luther?—Student."

The Church regards him as an heresiarch. It excommunicated him. He died unrepentant. He became an Augustinian monk, and was ordained to the priesthood. His talents were of a high order, his nature bold and passionate. He was a powerful speaker, and wielded a scathing and unsparring pen against whatever stirred up his ire. He taught theology in the University of Wittemberg. In 1517 he spoke against the abuses of some over-zealous preachers of the indulgences given out by Pope Leo X. Later he attacked the power itself of granting them. When Pope Leo laid the ban of excommunication on him he burnt the bull publicly and inaugurated Protestantism. "To make the Pope and the devil mad," said he, "I married." He married a nun. Lacerdaresaid that Luther was every way fitted to be a great and good reformer, but his pride led him to rebel, and his fall into fleshly ways followed quickly.

Luther was coarse and brutal in his talks, but this characteristic is sometimes charged to the usage of his age, which lacked modesty and called a spade a spade.

Luther is the originator of the doctrine of private judgment and of the dictum: "The Bible and the Bible alone is the rule of faith."

One of the consequences of Luther's revolt was the Thirty Years' War which retarded civilization and progress beyond conception.—Philadelphia Catholic Standard and Times.

A PALPABLE LIBEL UPON THE CHURCH.

The manner in which anti-Catholic prejudices are strengthened and perpetuated is shown in an article in The Word and Way, a Baptist organ. The writer sets out to convince his fellow Baptists that the Catholic Church in this country is a species of political organization which aims at advancing its interests through politics. This assertion is so manifestly false that it is hardly worth noticing. If certain issues of a moral character should be presented in a political campaign, it is conceivable that the Catholic Church would take sides. The divorce question for instance, would not be regarded with indifference by her if voters should be called upon to settle it at the polls. But in regard to ordinary politics she has held aloof in this country. Her attitude has been in marked contrast with that assumed by some of the Protestant sects which have arrayed themselves openly either in favor of or against political candidates.

It, however, serves the purpose of anti-Catholic bigots to represent the Church as a persistent intriguer using American politics to advance her own ends. Thus we are told by the Baptist writer to whom we have referred that "the Catholic Church can be counted on always to seek and use every possible political advantage to advance its own interests. The people of our country are slow to realize that there is a 'Catholic vote,' that it is a big vote and that it is used by the Catholic Church to promote its own interests." By way of confirmation of this statement The Word and Way places before its readers an alleged pastoral which is attributed to Archbishop Hart of Manila, who on the eve of a recent election in the Philippines is represented as dictating to Catholics how they should vote. Here is an extract from the alleged pastoral: "First it is the duty of all Catholics to vote when they get a chance; second, the voter has a binding and a heavy duty to induce only Catholics to vote, and to vote only for Catholics."

It is safe to say that Archbishop Hart never used this language. Why it is attributed to him is plain enough. The Word and Way would have its readers infer that the policy outlined for the Filipino Catholics is also enjoined upon Catholic Americans. But facts are deaf against this inference. Catholics in this country have never discriminated at the polls against a candidate for political office because he happened to be a Protestant. The same thing cannot be said truthfully of thousands of Protestants when it was a question of voting for political candidates who were Catholics. The Methodists and Baptists have been the chief offenders in displaying this species of bigotry. To charge the Catholic Church with doing the very thing they themselves have done ill becomes these sects.—N. Y. Freeman's Journal.

ASKS FORGIVENESS.

We have received from Cornelius McCloskey of Sayre, Pa., a letter which for several reasons we are unable to print. Mr. McCloskey is a Catholic who was led away by the paralytic of socialism. Recent numbers of the Appeal to Reason, of which he says he is "a subscriber and a reader," have cured him. He sees through the rapturous scheme and thus expresses himself, referring to the Appeal: "It is defeating its own object by hurling calumnies at our good friars, priests and Sisters of Charity and Mercy. . . . God does not require the death of a sinner, only that he should live and repent. There is one sin that I have committed which will take me a long time to atone and that was when I polluted the ballot-box by casting my first socialist vote for governor of Pennsylvania."

We are glad that Mr. McCloskey has seen his error. How any Catholic can read the brutal official organ of socialism, much less subscribe for it, is past finding out. Its attacks on the Church are of the most infamous character. It has no regard for the least semblance of truth. So filled is it with villainous venom that it fails to see good in anything. It was in the vicious organ that this appeared:

"The socialists have a higher regard for Jesus than has the Church. Gladly do they place Jesus and the apostles along with Karl Marx and those who

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taught the world that mankind should be a brotherhood."

"Along with Karl Marx!" Was ever such blasphemy?

This, too, from the same source: "If a Supreme Being created this world in its beginning and then left us to ourselves because we refused to submit to a divine tyrant, so much the worse for Him. We have managed to struggle along without His help so long and can also rise higher without Him in the future."

Surely the Catholic who believes such stuff has excommunicated himself and is no more worthy the name. We congratulate Mr. McCloskey on his resolve to sin no more. That is the manly thing to do. We are certain his heart is true. We are certain, too, that the sin he committed has been freely and fully forgiven by the gentle Master who is ever ready to welcome the truly penitent no matter what his offense.—Buffalo Union and Times.

CONVERSIONS IN MEXICO.

Our separated brethren who say that Catholicism in the United States is not bad—not at all to be compared with what Catholicism is in Italy or Spain or Mexico—are at a loss to explain the conversions of Protestants to the Church which take place in those countries where the Catholic Church is supposed to be so awful. We have adverted before to the enthusiastic stories of Protestant advance in Mexico written by Protestant missionaries to that country, and have noted that these zealots never say a word about the conversion of Protestants to Catholicity that goes on constantly. Here is an instance in the Mexican Herald of Dec. 20 of the way the Church in Mexico is not only holding its own but making converts from American Protestants:

Yesterday morning at 8:30 o'clock the entire family of William Vernon Backus were confirmed in the Catholic faith in the Teresa Chapel, after having received the sacrament of Baptism on Saturday afternoon. . . . The celebration of a Pontifical High Mass preceded the administration of the Sacrament of Confirmation. At the end of the Mass the following members of the Backus family were confirmed: William Vernon Backus, Richard Cecil Backus, Mrs. Edna Backus Scott, Mrs. Sarah Inez Backus, Mrs. Madge Earl Clinton, Miss Mary Kathryn Mullin and Virginia Frances Scott. Confirmation was administered by the Apostolic Delegate, Monsignor Ridolfi.

We notice among the names of those who attended the ceremony that of W. H. Sloan, formerly a Protestant missionary to Mexico, who was converted to the Church during the past year.—Sacred Heart Review.

Speaks For Messina.

Messina! Oh, da blacka day 'Wen fir's da news of eet ees com' Dere was so leetla we could say, 'For all da worl' was strucka dumb. You looka me, I looka you, An' dough we try da best we can We have not anny' words weell do, Een Anglie or Eetalian. For tal how deep een heart an' mind We feel da grief for Eetaly. So are we dumb at fir's an' find No voice at all. But, looka, see! Here now ees som' heeng dat can speak All theengs dat een our souls we feel—Ees notheeng shout so loud, so queeck, Like 'Mericeana Dollar Beell! O! 'Mericeana men, you mak' So many of dem speak for you, I love you for Italia's sak' An' for your owna goodness, too, So moecha kindness to-day Your bigga, warma heart ees hold, You know da righta theeng to say, An' 'bout eet weeth a voice of gold, An' oh, ref anny voice can reach Dose sada souls een Eetaly. Eet weel be yours dat cheer an' teach Da greatness of your charity But, oh good 'Mericeana men, So moecha help ees needa steen, Com! mak' eet speak aggen—Da 'Mericeana Dollar Beell. —T. A. DALY, in Philadelphia Catholic Standard and Times.

The God of my life I can trust with my death. He will not fail me in my greatest need. If death is His sentence, it is also His invitation. It is the recall from exile, the gate of my home.—Mother Loyola.

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