

The Catholic Record.

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

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1425

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IS THERE ONE LAW FOR THE RICH AND ANOTHER FOR THE POOR?

Now that the Armstrong Committee has finished its work the Canadian policy holders would like to see the insurance criminal prosecuted to the utmost. This Mr. Jerome promised to do before his re-election to the office of district attorney. If recalcitrant to his public pledge we may begin to think that Hon. Burke Cockran was not far wrong when he declared the other day in Congress that he did not believe there were resources sufficient to send any man who is worth \$8,000,000 or \$10,000,000 to prison.

"Some unfortunate woman," he said, "who has extracted a \$10 note from the pocket of some drunken voluptuary, is sent to the penitentiary, or on the road to it before sundown. These criminals who, by their own confessions, have not robbed the vicious, but the helpless, the poor, the industrious, who, instead of squandering their substance, have sought to save for their progeny—these criminals, who have plundered them of millions—not one of them has been called before a competent body to explain his infamy.

Perhaps Mr. Jerome may show that equal rights and laws of which we hear not a little are not merely for purposes ornamental. If as aggressive, as fearless, as independent, as principled as his friends claim him to be he will turn the criminals Sing-Singwards and incidentally empty their pockets of the monies that belong to these who were inveigled into mutual life insurance companies. Under the English companies law the problems of punishment and restitution would, as the late Whitaker Wright would testify, be simple; in the United States, where the laws are for the purpose of showing in just how many ways an adroit counsel can outwit them, these problems are more or less complicated. We hope, however, for the best—that is, punishment of the guilty, and our due share of insurance earnings.

A SUGGESTIVE WRITER.

The following sentences which we cull from an article in the December Dolphin may serve to show what reserve power is at the disposal of the scholarly Dr. MacDonald. "Intellect," he writes, "weds itself to Sense, and from the union springs a numerous progeny of Ideas, all of them spiritual in essence, as is the agent that begets them, yet all bearing the earmarks, so to say, of their lineage on the sensuous side. The germ of each several Idea is in the sense; the ripe fruit of knowledge is in the intellect alone. For it is by the action of the intellect that the germ is lifted out of its lowly environment, and purged of its grossness, and endowed with a new and higher mode of being and life. To conserve its offspring, however, the intellect must needs wrap it up in some tell-tale word or symbol even as the newborn babe is wrapped up in swaddling clothes, and when sent abroad into the world it ever comes forth arrayed in the same garb." A tonic indeed for our reading circles! We do not claim for it the merit of originality; we refer to it as an evidence of how invigorating a few sentences can be when they are chiselled by the deft hands of the trained scholar. It will surprise us greatly if Dr. MacDonald does not carve his name in indelible characters on the honor-roll of writers. He belongs not to Antigonish only, but to every diocese in Canada; and we, as we have said before, should show our appreciation of his labors by giving his books the widest circulation possible.

WE THINK SO.

Christianity of today, as Dr. Van Dyke points out, says Harper's Weekly, is bustling and social and active, and men find it difficult to see what a man buys with meditation and withdrawal. It would be well to show that there is just as much activity in renunciation as in grabbing and giving, and just as high achievement in sitting still before the fire with folded hands watching the shadows flicker over the ranged rows of book backs as in attending a church sociable.

TALK NO BARRIER TO DIVORCE.

Speaking at a meeting of the New York Bar Association the other day a learned judge said that the most disheartening feature of collusive divorces

and illegal remarriages is that by far the larger number of them are among people who should be exemplars to the less fortunate, but no idea of this character influences their conduct, and when once a man or woman becomes possessed of the wish to change a husband or wife, he or she is persistent and remorseless in its attainment, as was Henry VIII. in his efforts to be rid of Catharine of Aragon.

It is disheartening, of course, and sufficient to make us doubt as to whether we are going by leaps and bounds into more perfect civilization; but the tide of legalized lust flows on. Our separated brethren meet in solemn convalescence now and then and frame denunciatory resolutions, which, however, are promptly tabled by the lay deputy. The divines who are supposed to guide and lead are themselves led and guided by the men who pay them their salaries. The laymen control not only the tither, but the pulpit. They do not object to the minister playing vaudal with the Bible, or pondering things dead, but lust, when it happens to mean immaculate linen and a silk hat must pass unchallenged.

Moreover, for many of these people the fires of hell are extinguished and the devil is but a myth. And so with the world for playground, a long purse to disarm criticism, and self will for conscience, they do what they can towards the destruction of morality. Some day Society will implore the church, which here has protected monogamy against the brutal lust of those in power, and stands to day a faithful sentinel, guarding the family, the wife and mother, to save it from ruin.

Certain it is that the church which alone speaks with the lofty accents of divine authority can curb the passion of man.

ONE OF THE WORLD'S GREATEST SHRINES.

THE LIBERIAN BASILICA, ROME, CONTAINS CHRIST'S CRIB.

Shorn of its unique papal pomp, the Christmas of Rome is shifted from the Vatican Basilica to the Liberian, says the Rome correspondent of the Irish Catholic.

The vast church, which is the Pope's second cathedral, is indeed that of Bethlehem in Rome, as Ormelinus has shown. It is called Liberian after Pope Liberius; St. Mary Major because of its pre-eminence among the world's and all time's unnumbered churches dedicated under Our Lady's invocation; Motherhood, decorated with mosaics in honor of her proclamation as Mother of God at Ephesus while St. Patrick was telling the Irish tribes of her glory.

So, naturally, it has become one of the most celebrated shrines in the world. It is most renowned because of the miracle of the snow, which is annually commemorated on the day of the founding of the Basilica by a Pontifical High Mass in the Borgheese Chapel, when the Offertory showers of snowy rose leaves are scattered from the dome on the marble floor beneath, until this is covered with a fragrant summer snowfall, pure and spotless as the miraculous snow by means of which Our Lady vouchsafed to designate the site of her church on that burning August day of A. D. 352, and thus the Basilica came by its beautiful title of "Our Lady of the Snow."

In after times this church was added to and improved, and it was entirely rebuilt in the fifth century by Pope Sixtus III. in commemoration of the Council of Ephesus. Century after century various pontiffs have enriched the grand basilica with stupendous works of art; or all that was fairest in art was brought to Our Lady's feet, but it was left to the age of the "Renaissance" to place the costliest gems of decoration in its crown in the shape of the two splendid chapels the "Borghese" and the "Sixtine" which rise in stately beauty on either side of the apse.

Inside, the church has the form of a true basilica, in its most pure and severe form of architectural beauty, and the sensation of perfect harmony is the one which strikes the eye most on entering it; a marvelous thing as one realizes its proportions as the largest church of Our Lady in the world.

It certainly has not such glowing, triumphant beauty, such floods of light and such splendor of sparkling marbles as the Basilica of St. Peter, St. John Lateran, and St. Paul outside the walls, but it possesses a solemnly rich magnificence of its own, and the faith and glories of the past seem to linger in those solemn precincts, where the grand mosaics of the walls testify to the great antiquity of the shrine.

HERE IS PRESERVED THE GREAT RELIC OF BETHLEHEM, the crib or manger of our infant Saviour; this is why the good Romans flock in crowds to pay their devotions at the hallowed shrine which speaks to them so eloquently of the Divine Infant, for nearer to Bethlehem they can not be than kneeling beside the wood of the manger which gave its rough shelter to the tender body of the Son of God in the pitiless cold of that first Christmas midnight.

Touchingly beautiful is the association, that in the largest church in the

world dedicated to our Blessed Mother, the relics of the crib of her Divine Child should be preserved; and our hearts turn with loving devotion to the spot where Mother and Son are alike honored in that beautiful humanity which binds the Babe of Bethlehem so near to our poor nature.

The church is situated in one of the highest parts of Rome, in a fine "piazza," or square, with a beautiful column before it crowned by an exquisite statue of the Blessed Virgin, which seems to be watching over the city and the Basilica so specially dedicated to her honor.

The facade of the church, with its two fine towers, which from their commanding height are seen all over Rome, is particularly massive and imposing, a befitting approach to the splendors of this gorgeous Basilica.

Following the usual lines of architecture in which Basilicas are erected, it has a portico with columns and open gallery or "loggia" (from which the Popes used to give the papal benediction on certain feasts of the year), adorned by mosaic pictures of the fourteenth century, most of which have reference to the history of the building of the Basilica.

The legend or history of its foundation may be interesting to repeat here, for it is a singularly beautiful one, and will interest many of our readers who may perhaps have wondered why the titles of "Santa Maria ad Nives" (Our Lady of the Snow), or the "Liberian Basilica," have been bestowed on the church of Santa Maria Maggiore, but the names are more than sufficient explained by the legend, which runs thus:

In the month of August, in the year 352, a miraculous fall of snow covered the ground on the Esquiline Hill in one particular spot, and that same night, the 5th of August, the Blessed Virgin appeared in a vision to a holy Roman patrician, one John the Patrician, ordering him to erect a church in her honor on this spot, where the miraculous snowfall was found. He revealed this vision to the reigning Sovereign Pontiff, Pope Liberius, who thereupon decided immediately to lay the foundation we see to-day.

The Basilica's most striking feature is its vast nave, stretching away into far distant vistas of space, and divided into aisles by long rows of magnificent columns, said to be of Greek marble from Mount Hymettus. The "confession," in the centre of the church, to which one descends by a flight of marble steps is surmounted by a papal altar and a grand canopy or "baldachin" of bronze, a marvellous work of art, borne up by four porphyry columns, enriched with raised gilt work, and lovely marble figures of angels at the four corners.

Under the splendid altar in the "confession," rich with marbles and precious stones in the shrine where the relic of the crib is usually preserved, but the day before Christmas Eve the relic is removed and carried by the chapter of the Basilica to the sacristy, where, on the altar specially prepared for it, and enclosed in a magnificent silver and crystal casket, it is publicly exposed for the veneration of the faithful until early on Christmas morning, when it is brought back and placed on the papal altar for the whole day, only to be taken down when it is carried in solemn procession around the church after Vespers.—Boston Pilot.

THE HEROES OF CHRISTIANITY.

If the legitimate heirs of the Reformation keep on discrediting the various blunders of their ancestors, there will, in the course of another century, be long—by very few, if any, distinctive doctrines of the Reformers that will have escaped the condemnation of their posterity. Chancellor MacCracken, of New York University, has been moved to comment in this wise on the non-election of any preacher to a niche in the "Hall of Fame":

"The Reformed church, when it discarded the worship [veneration] of saints, cast away near discarding also the existence of saints or of any man or woman as worthy of peculiar remembrance and respect. The church is wiser to-day. The church ought more and more to use its vantage ground to hold up not only the only Perfect Man, but also the men and women who have been his most illustrious witnesses. The future Sabbath school should not be a Bible school only; it should at least have an annex that should be a school of the heroes of our church and of our Christian civilization."

It would be unpardonable to comment on the modest proportions that would suffice for such an annex; but one is irresistibly reminded, by the foregoing, of the Prig's account of the projected canonization of some church of England "shining lights." The Prig's Council, court of last resort in matters spiritual as well as temporal for Episcopalians, decided against the forms "St. Samuel Johnson" and "St. Hannah More," but testified that nothing in the constitution of the English church forbade the employment of "Poor Hannah More" and "Poor Hannah More."—Ave Maria.

What a wonderful impetus would be given the cause of Catholicity if our fraternal societies were committed to the continuous practice of the spiritual and corporal works of mercy.

Any Catholic society which is not contributing something from its revenues to promote religion or aid religious work is not thoroughly Catholic. It is derelict in one of its primary functions.

REDEMPTORIST MISSIONARIES AT SARATOGA UNUSUALLY ACTIVE.

LAST FIELD HAS BEEN COVERED—HAVE CONDUCTED EIGHTY THREE MISSIONS TO CATHOLICS AND NON-CATHOLICS IN ADDITION TO OTHER WORK.

The year 1905 has been one of unusual activity for the Redemptorist Missionaries located at St. Clement's College, Saratoga, N. Y. The band of fifteen missionaries, under the leadership of the Rev. Francis E. Klender, have achieved great success in the work of their apostolic calling. True to the motto of their illustrious order: "With Christ there is plentiful Redemption," these zealous followers of the Redeemer have scattered the word of God broadcast over the land, bringing salvation to thousands of souls.

Their field of labor, which is ever increasing in extent, covered a vast territory, as far north as the Provinces of Quebec and Ontario in Canada, west to the Ohio, east to the Atlantic and below Mason's and Dixon's Line into Georgia, where they are again reaping an abundant harvest of souls as the pioneer Fathers of the order in this country did a half century ago.

The sphere of their religious activity, for the uplifting of souls to a better life, comprises the giving of missions to Catholics and non-Catholics; retreats for the clergy, sisters, nuns, parishes and church societies; as also Novenas, Triduanas and the Forty Hours' devotion. Besides these works they preached many renewals of the missions.

PREACHING RENEWALS OF MISSIONS.

Preaching renewals of missions is a special feature of the Redemptorist's plan of mission work and a word of explanation may not be out of place. The object aimed at by a mission is to arouse people from a life of worldliness and sin to embrace a life of virtue and piety, as also to instruct them in right living. The former object is obtained by inspiring them with a salutary fear of God's judgments through the presentation of the great eternal truths. The latter aim is accomplished by instructions on the reception of the sacraments and on their other Christian duties.

On the other hand, the object of a renewal is to strengthen and confirm those who have made the mission, to the practice of a Christian life. This aim is obtained by holding up before the people the goodness of God and the rewards of serving Him faithfully, at the same time instructing them in the best means of practising this Christian life. Accordingly the course of sermons at a renewal is entirely different from that preached at the mission.

Experience of many years has taught the missionaries that if they return within a year to the place where they have preached a mission, the renewal strengthens the good effects of the mission and makes them lasting; it hinders the relapse of many into their former evil habits; it uplifts those who have again fallen back into sin and gives them courage to begin with renewed energy to serve God; finally, the renewal offers another opportunity of a thorough conversion of souls to those who for any reason failed to make the mission.

MUCH WORK ACCOMPLISHED.

The following is a summary of the labors of the Saratoga Mission house during the past year: Missions to Catholics and non-Catholics and renewals of missions, 83; retreats to priests, 9; retreats to religious, 19; retreats, novenas and triduanas to parishes and church societies, 25. Add to this the successful conducting of the Forty Hours' devotion in many parishes, by means of which a new impetus was given to the devotion towards the Blessed Sacrament.

The best proof, however, that the blessing of God rested on these labors, is evidenced by the zeal and fervor of the faithful, as many as 162,000 approaching the sacred tribunal of penance and making their peace with God during these varied exercises.

THE PAULIST FATHERS.

NATIONAL FEAST OF ST. FRANCIS DE SALES AT THE APOSTOLIC MISSION HOUSE.

The Feast of St. Francis de Sales the patronal Feast of the Apostolic Mission House was celebrated with more than ordinary ceremony last Sunday afternoon. It was made the occasion of a notable University gathering and the chapel and corridors of the Mission House were thronged with professors of the University as well as representatives of the Dominicans and the Marists and the Franciscans and the Holy Cross Fathers and the other religious bodies about the University.

The choir of Paulist students, together with the chancel choir of St. Paul's church, Washington, supplied the music.

The rector of the Apostolic Mission House in a few preliminary words noted the progress that had been made in the organized non-Catholic Mission Movement. He specified particularly the organization during the past year of the Apostolate bands in the diocese of Peoria and Covington and the prospective organization during the coming year of diocesan bands in St. Louis Mo., Burlington, Vt., and in several other dioceses.

The principal address on the occasion was made by Rev. W. E. Randall, Superior of the St. Louis Apostolate band, on the conversion of America. He said in part:

"Charity's first great solicitude is for home, and patriotism's warm heart is always at home; and patriotism and charity the noblest of all the natural virtues, and the greatest of all the

supernatural virtues, embrace and toll together in the salvation of the fatherland.

The conversion of America—how glorious the theme—but might I not as well say the conversion of the world? The conversion of America seems to mean as much.

Every great campaign has its strategic point, on which hangs the issue of the contest. The fall of Port Arthur was the fall of Russia, and the rise of Japanese dominations—in the East. Thermopylae of old determined the character of European government and nationality. On the plain of Tours the crescent was broken, and the Maham was disproved. And on the soil of America the great modern religious battle is to be lost or won; not with the weapons of lead and steel, but of conviction and persuasion. To be a leader and a captain in such a contest is honor enough for any man in this world.

The skirmishes that are now on give every promise of ultimate victory. The American public welcome the missionary, attend his lectures, give him a respectful hearing, and weigh his words? In almost any large city from the Atlantic to the Pacific, a mission to non-Catholics will garner in from thirty to one hundred and fifty souls.

As Catholicity grows among the native population, its light will be diffused, its influence will strengthen, prejudices will disappear, the traditional barriers will be broken down, and the crowds will come in. If a stampede is once started, God only knows where it will stop.

Is this a delusion and a dream, or is it a vision of a reality—a distant reality, perhaps—but an approaching and hurrying reality? Not my vision, indeed, though amidst the darkness and the fogs I seem to discern it obscurely; but the illuminated vision of glory that dawned upon the sight of those far seeing heroes of old, who labored and strived, planned and prayed, and at last inaugurated this work, and it is fitted to our hands.

"THE CURSE OF CROMWELL."

By Cromwell's decrees all the existing land owners were ordered to put their homes and their lands and to take up their abode in Connaught—a narrow tract of land between the Shannon and the sea. Once there they might never return, for a cordon of police stood in readiness to bar their way. Resistance was useless; entreaty in vain. Their possessions had been promised to the soldiery, and among the thousands who were then rendered homeless many were delicately nurtured women and helpless children. No matter! They were driven forth by the Cromwellian soldiers. So with their faces towards Connaught and with never a backward look they made their way painfully over the rough ground. But at sight of that region, so wild, so bare, so desolate—a place of naked rock and headland, without comfort, without shelter, man, it is said, turned back, preferring death to North Clare. Death, however, was a boon not granted to all, for a worse fate than death was reserved for many of the women of Ireland. Of the many Irish officers and men who had been granted leave to serve in foreign armies the wives and daughters had necessarily been left behind. Many of these were ladies, women of gentle blood and refinement, but enough—with their humble sisters, to the number of several thousands, they were sold as slaves to the West Indies. Their fate was pronounced by the English authorities; their doom was sealed by the machinery of law. There was thus no possibility of appeal. The dealers in human flesh and womanly honor piled their trade in the open.

In the land of the Celt these things can never be effaced, and the Celt of to-day can wish no worse fate to his worst enemy than that the curse of Cromwell rest upon him. The curse of Cromwell! to the Irish Celt it is a curse so deep that it plumbs the very depths of hell—Miss May Quinlan in the Tablet.

THE LATE HENRY HARLAND.

To the late Henry Harland, novelist and a convert to the true faith, who died in San Remo, Italy, on December 20 in his forty-fourth year, a writer in the Catholic Universe pays the following deserved tribute:

"The untimely death of Henry Harland will be regretted by all who have enjoyed the peculiarly delicate and unusual favor of his work. 'The Cardinal's Snuff Box,' 'The Lady Paramount' and 'My Friend Prospero' are like bits of egg-shell china, light, fragile and dainty. They are too pretty to express life as it is, but are products of very careful and exquisite workmanship and perhaps fulfil better than stronger fiction the real purpose of the novelist, which is to please, to amuse, to suggest the finer and more beautiful aspects of life. Mr. Harland was an idealist, possibly a sentimentalist, but he has the distinction of dealing with none but the most wholesome of human emotions, and these at their best. He found life so full of lovely impulses that he never discovered the ugly ones nor thought it necessary to use his art in the depiction of vice. He was a convert to the Catholic faith, and its beauty and piety-ness so appealed to his instinct for the beautiful that all his later novels were frankly and artistically Catholic. His work as a story-teller was in all respects so pure, so charming and so agreeable that the word could much better afford to lose many writers of greater power and genius."

Mr. Harland was born in St. Peter-

burg, but spent his early years in New York, and at the beginning of his literary career wrote under the pen name of Sydney Luska. Of recent years he has lived entirely abroad, and had a residence in London. His American home was at Norwich, Conn.

NON-CATHOLICS AND THE BLESSED VIRGIN.

It has long been source of unfeigned gratification to all devout clients of Our Lady that so many members of the various sects, and notably the Episcopalians, are in practice much less anti-Catholic in the matter of devotion to the Blessed Virgin than the formalities of their different creeds would lead one to suppose. We have time and again commented on the reverent attitude of the Ritualists in particular towards the Mother of Jesus; and we reproduce with pleasure, from the True Voice, other instances of the beneficent spread of her devotion among those outside of the church:

"In one of the principle churches of the Protestant Episcopal body in Chicago the Pope's prayers after Mass are daily said, as well as the Salve Regina and the Memorare. One of the best-known P. E. clergymen of Fond du Lac, Wis., has set himself the laudable task of placing a statue of the Blessed Virgin in as many of the churches in his district as have not already been provided with one. He was lately the guest of one of the Episcopal clergymen of Chicago, when the writer had the pleasure of meeting him at dinner. Speaking of the great work now being accomplished by his church toward Catholic unity, he said: 'If the Episcopal church is to be brought to a full knowledge of Catholic truth, it will be under God, through devotion to the Blessed Virgin the Immaculate Mother of Our Lord.'"

We fully agree with the Chicago clergyman. *Cunctas hereses sola interemisti in universo mundo.*—Thou hast trampled down all the heresies in the whole world.—Ave Maria.

CATHOLIC NOTES.

In contributions of Peter's Pence the first place among the nations is now held by Germany. The United States comes second, Belgium third, and France fourth.—Antigonish Casket.

Ireland can claim as her sons both the oldest and the youngest Archbishops in Christendom. These are Archbishop Murphy of Hobart, Tasmania, who is ninety-one years old, and Archbishop Glennon of St. Louis, forty-two.

Pope Pius X. will, it is stated, send a wedding present to Miss Alice Roosevelt, the President's daughter, on the occasion of her wedding in February. The gift will probably be a beautiful piece of mosaic work from the Vatican factory, probably a copy of one of the most valuable paintings from the Vatican collection.

It has not been determined whether Mgr. Falconio, the Apostolic Delegate in the United States, will present the gift on behalf of the Pope or a special messenger will be sent from the Vatican for the purpose.

The Marquis of Ripon is the only Catholic in the new British Cabinet, but there are several in minor offices: Redmond Barry is Solicitor-General for Ireland, and two of the Lords in Waiting on the King are the Earl of Granard and Lord Acton. Earl Granard's grandfather was one of the Irish peers who protested against the Act of Union.—The Casket.

An eminent victory for the efficiency of the parochial school is announced from Buffalo. A thousand-word composition contest, open to pupils, between the ages of ten and nineteen, of all the schools in and around that city, drew some six thousand competitors. Two were found of equal merit, and the prize was divided, the winners of both being pupils of Catholic schools.

While France is trying to do away with the support given by the state to the church, in Belgium the yearly budget of worship has been increased this year by one-half.

Sir Rowland Blennerhassett, Bart., who has been appointed a member of the Irish Privy Council, preceded Dr. Windle as president of the Queen's College, Cork. He is a forcible writer. Sir Rowland is a Catholic.

Father Schifflini, S. J., got a warm letter of praise from Cardinal Merry del Val in the name of the P. for his new work in defense of the Holy Scriptures against the novelties of the "higher criticism."

Cardinal Spínola, Archbishop of Seville, died on Jan. 20. He was created a Cardinal, December 11, 1905.

The Very Rev. Father Boylan, the Irish Provincial of the Redemptorist Order, who has been on a visit to Australia, is, it is understood, about to found a large monastery in the Philippines. It is said to be probable that several Redemptorists, at present attached to Australian monasteries, will accompany Father Boylan on his mission, and will remain in the Philippines when the house there has been opened. The removal of the priests from Australia to the Philippines has been decided upon, owing to their having been acclimated in Australia to a semi-tropical climate such as that to which they are to proceed.

Pope Pius X., on Jan. 23th, signed papers appointing the Right Rev. Wm. H. O'Connell, D. D., Bishop of Portland, Me., who recently visited Japan on a special mission, with the rank of assistant to the Pontifical throne, to be coadjutor Bishop of Boston, Mass.

called Cophas, which is by interpretation Peter. (Revised Version and Douay say, "Peter," King James, "a stone," St. Mark says, "And Simon he surnamed Peter.") "And Simon he surnamed Peter." "He knew what was in man." St. Peter is usually mentioned first. It is "Peter and John," and "Peter and James and John" were present on the Mount of Transfiguration. It was St. Peter to whom the revelation of Christ's true divinity was made. To him there the "keys of the kingdom" were given, with the assurance that whatsoever he should loose or bind on earth should be loosed or bound in heaven. Having given this power, Christ thereafter begins to predict His own crucifixion. St. Peter, not fully instructed, but jealously loyal, says impetuously that it shall not be. The Lord rebukes his worldly thought. Shall not the Master rebuke His disciple, foremost though he be?

Christ especially instructs him as to paying tribute and later, in the matter of fidelity. St. Peter needed discipline, because the chief disciple should not be rash and impetuous. The lesson was a stern one, but its effect lasted throughout life. Christ had predicted as we translate it: "Simon (not now Peter), Simon behold, satan desired you (plural) for sitting as wheat; but I prayed concerning thee (singular) that thy faith may not fail; and when thou shalt turn aright, establish thy brethren."

That which is superciliously referred to as "Peter's weakness" was evidently predicted, and perhaps was an incident in a wise plan. The sitting—both incident and lesson—the strengthened faith, the commission for the brethren's sake, all befell. All four evangelists note this episode, though in varying phrases. (1) St. Peter had said, "I will go to prison and die with Thee." or "Though all be offended, yet will not I," or "Though all deny Thee, I will never deny Thee." (2) Christ replied, "Before the cock crow thou shalt deny Me thrice." (3) Peter replied, "I will never deny Thee." (4) In a corner of the judgment hall, to a mere maid's questioning, Peter denied thrice; the cock crowed at his morning hour, Christ turned and looked on Peter. Peter was aware what he had done and went out and "wept bitterly." (5) St. Peter is the first informed by Mary Magdalene that the stone was rolled away. He ran; but the disciple of faith; but St. Peter went first into the open sepulchre. (6) Peter casts himself into the sea of Tiberias, to go to his risen Lord; to him it is given to draw to land the net of fishes. Note the symbolism. (7) The Lord dines with the disciples there, and holds dialogue with Peter. I will render it from the Greek. Observe that the English verb "love" has two Greek correlatives: agape, pure, unselfish loving in charity; and philo, personal loyal reciprocal friendly loving, which has given up philanthropy, philadelphia, philhellenism, philosophy, etc. I will discriminate. The dialogue runs thus: First, "Simon, son of Jona, lovest thou Me more than these?"

"Yea, Lord, Thou knowest that I am Thy friend."

"Feed My lambs."

"Second, Simon, son of Jona, lovest thou Me?"

"Yea, Lord, Thou knowest that I am Thy friend."

"Shepherd My sheep."

Third, Simon, son of Jona, art thou My friend?"

Peter was grieved that He said to him the third time, "Art thou My friend?"

"Lord, Thou knowest all things, Thou knowest that I am Thy friend."

"Feed My sheep."

Note the unassuming tone of St. Peter's professions of loyalty. Note the three episcopal commissions: "Feed My lambs; shepherd My sheep; feed My sheep."

And now Christ foretells, as St. John explains it the manner of St. Peter's death, by which "he should glorify God," stretching forth his hands and being bound—his crucifixion. Once before in the same gospel it is related, when Christ spoke of going away from His disciples, and Peter asked, "Whither I go thou canst not follow Me now; but thou shalt follow Me afterwards."

The candid reader will find evidence of St. Peter's leadership in the Acts of the Apostles and in the Epistles. Even the aggressive missionary, St. Paul, shows him official respect, though he once ventures to rebuke St. Peter's discipline. The latter's epistles are of a Catholic and episcopal character, showing his solicitude for all the churches where the missionary had been.

The strength of St. Peter develops, together with his humility, until he glorifies God by martyrdom on the cross of his Master; but with head downward, to testify his unworthiness.

Unless one can believe that Christ would withdraw His bodily presence from His church and leave His earthly flock without an earthly shepherd, it is difficult to see how St. Peter could be so clearly that shepherd, then what disciple other than St. Peter can be supposed to have occupied that office? Again, why all the opposition to this apostle? Why an apparent antipathy at times, as if he were to be classed with Judas? Why the enigma and heavy artillery of denunciation? As Christ said to His enemies, "Are ye come out, as against a thief, with swords and staves?"

Taking the New Testament as my text-book, I felt convinced that Christ established a church, one church, which should abide to the end of time, and that He made St. Peter the first pastor of that church. It was self-evident that the Baptist church was not that early and permanent church. History should show the fact, and that church must be apostolic.

It was now my quest to find the church of Christ. I was not disposed to presuppose the result. It was natural to

read non-Catholic editions and authorities at first. Clement, Ignatius, Polycarp, Justin, Irenaeus, Tertullian—I read them or searched them; in Edinburgh editions, comparing with Latin originals, and in more general historic discussions, and read, not as a critic or annotator with a point to be maintained, but with a desire to learn the truth. My course spread out into detours and polemical fields. I felt the cruel warfare of diversity of belief. What Christ taught must be true, and truth is unity: "One Lord, one faith." That impressive prayer of His—"that they may be one, as we are," "that they also may be one in us, that the world may believe," "that they be one, even as we are one"—three petitions for unity in one short prayer—how it accuses Christendom!

Earnestly the apostles contended against any rise of sects; they expounded against "heresy"—literally a personal choice of belief; they denounced as the son of perdition him who should some time arise to split the church by schism.

In science, which is human knowledge systematized, we hold to first principles, and all along appeal to standard authority. Why should one depart from the truth Christ taught at the beginning, and why not abide to that which He founded and to which He promised the guidance and truth of the Holy Ghost through all time?

It became clear to my mind that the Catholic church is the church of apostolicity and unity. I began to study the decisions of the councils against the great heresies, and particularly the Council of Trent. The idea of a reformation took new shape. The would-be reformers withdrew and returned their forces outside of the church. The effect inside the church was undoubtedly good. All life is warfare against evil. Christ foresaw the good and bad fishes in the net, the wheat and tares. He knew that the "heat of hell" would always seek to destroy, but should never prevail. Purification may be the daily need of church as well as of individual. There are sinners in the church of Christ; "they that are whole" do not need the physician. Reformation by schism seemed to me to be an alienation from Christ. When self-pride and self-seeking lie at the root, can the outgrowth be divine? Has separation contained the unity of truth or the seeds of variation, and therefore of error? I have not to this day discovered the justification of dissent, whether one call it reformation or apostasy.

Even after I felt satisfied of the identity of the Catholic church with that which Christ established, an inner voice warned me that the end of my quest was not yet reached. It cried with St. Paul to the Thessalonians, "Prove all things; hold fast that which is good." Worldly pride, too, said, "Be not too easily convinced. Let every step be defensible." Student love also led from the historic out into the doctrinal, exploring every by path. Right here honesty demands that doctrines shall be learned from their exponents, and not from their assailants. I found, however, several interesting controverted issues where the opposite sides were maintained by able champions. There were, moreover, interesting for many reasons the works of Cardinals Newman, Wiseman and Manning, of Archbishops Gibbons and Spalding, Father Hecker, Dr. Brownson, Dr. Ives and others; lives of St. Francis de Sales in particular and others; devotional works of St. Thomas a Kempis and others; and much later the Summa Theologiae of St. Thomas Aquinas, rather a cyclopaedia than a series for perusal, but whereof I translated many parts in writing.

Nor could I neglect an inquiry into the Anglican position, or, more personally necessary, the Baptist history and doctrines. Dr. Armitage, in his large history of the Baptists, emphatically disclaims any apostolic origin for his church, but professes that the institution of the Baptist polity was a secondary separation.

I have said all this with a tender regard for the faith of my parents and for the Baptist people with whom I used to be—as an American may still cherish an affection for the land of his ancestors.

The voice of conscience is that divine call which permits us no rest until we obey. It entreats us ever onward and upward to a noble and a higher life. It says, in the imagery of the poet Holmes, as he read God's message in the "Chambered Nautilus":

Build thee more stately mansions, O my soul,
As the swift seraphim tread;
Leave thy low-vaulted past;
Let each new temple, nobler than the last,
Shut thee from heaven with a dome more vast;
Till thou at length art free,
Leaving thine outgrown shell by life's unresting sea.

POPE PIUS X. AND HIS BLESSINGS.
A PROTESTANT HOPES IT FALLS ON PROTESTANTS TOO.

The Outlook's Spectator, writing of a recent ceremonial in St. Peter's, Rome, writes thus of Pope Pius X.: "At his entrance into St. Peter's from the Vatican the trumpeters in the balcony over the main entrance had begun the Papal march. But no accompaniment of pomp or ritual is needed to add dignity to Pius X's presence. His face is pale, but strong, sad, and full of feeling, and wonderfully impressive; it is an intensely human countenance. To the Spectator the present Pontiff's face gives little indication that his life has been spent apart from that of the occupant of the Papal throne should be of peasant birth, thus justifying anew the Church's claim that no social barrier denies to the humblest curate the possibility of one day becoming Supreme Pontiff. Let it not be forgotten, Roman Catholics remind us, that Adrian IV, the only English Pope) began life as a beggar-boy; yet the great Emperor Barbarossa was one day to hold the stirrup as one of Pius's palfreys. But Pius X. is not merely a peasant who has become Pope. Far from being ashamed of his peasant origin, he emphasizes it whenever possible. The

other day some of his couriers begged him to create his two sisters countesses, for every Pope has ennobled his own family. "Countesses!" ejaculated his Holiness; "it is enough honor for them to be sisters to a Pope, unworthy as is the present one." Last winter some nobles of Lucca begged the Pope to nominate the new Archbishop of that city from their own social rank. "My children," gently replied the Pontiff Maximus, "that is as much as to say that if you nobles had your will I, a peasant, should never have become Pope." Yet Pius's face does not impress the Spectator as that of a peasant, first, last, and all the time. It is that of one who now knows all social ranks. Its expression speaks not only of a great humanness, but also of a childlike and unadvised faith. To the Spectator, to day's most lasting impression is the Pope's evident longing to impart to the multitude some of the earnestness of his own faith. Pius raises his hand in apostolic benediction. The Spectator likes to think that it falls on Protestants too.

He may be sure it does.

ORIGIN OF DEVOTION TO THE HOLY NAME.

INTRODUCED BY ST. BERNARDINE OF SIENNA. HOW HE OVERCAME OPPOSITION.

Since the hour in which the angel said to Joseph, "Thou shalt call His Name Jesus," the sacred Name of our Redeemer has been venerated and loved on earth. It remained, however, for St. Bernardine of Siena, the Apostle of Italy, to give to the Holy Name a practical salvation in the existence of the church, to bring it into more active touch with the thoughts and lives of men. Like all other practices of piety that have been called into action to enkindle God's love in the hearts of His creatures, this devotion to the Holy Name met with the most violent opposition at its inception, but He who first gave it to Joseph through the ministry of an angel watched over it with a jealous care, and enabled its great promulgator, St. Bernardine, to triumph over all its enemies.

St. Bernardine was born at Massa, in the province of Siena, in the year 1380. At the age of twenty-two he entered the Franciscan order, completed his studies with great success and was ordained priest in September, 1404. In 1417 he began to travel through Italy, preaching the Gospel everywhere as he went. The country had been distracted for three centuries by the wars of the Guelphs and Ghibellines. Schism had worked sad havoc among the people, and the enemies of law and order held almost complete control throughout the land. No sooner had St. Bernardine appeared in their midst, however, than the evil condition of things began gradually to disappear. The sanctity of his life, the fire and ardor of his preaching, the clear light in which he showed them the evil of their ways, brought the proud among them to the feet of the humble Franciscan friar, and made them recognize him as an angel of peace. But there was one thing above others to which Bernardine attributed this change in the hearts of the wicked men, and it was the power which lay in the Name of Jesus. Numerous tablets were made by his order, and on these the Holy Name was inscribed. Families removed profane pictures from their dwellings and placed these tablets in their stead. Processions were organized, in which were carried banners bearing the Sacred Name; and by such means the profanity and blasphemies of other days gave place to the adorable Name, reverently uttered, of the Prince of Peace.

For ten years our saint kept up this labor of love, but he was far from having his pathway strewn with flowers. Enemies rose up against him and accused him of leading an idolatrous devotion, in that he was causing the people to worship the letters of the monogram instead of our Saviour Himself. In vain did Bernardine propound to them the doctrine of the devotion. He submitted to them his writings on the question, but without avail. They continued their persecution until at last they drew up a number of specific charges against him and presented them to Pope Martin V. St. Bernardine was then preaching at Vicenza, and as yet had not visited Rome. The Pope sent his trouble word on word, ordered the saint to cease preaching, and forbade the use of the tablets or banners until the charges against him were examined. During his stay in Rome, pending the examination, he was at times subjected to many insults at the hands of his enemies. He often heard himself called here and there a blasphemer, and the streets, and saw the pleasure which his persecutors took in the thought of his humiliation and overthrow—a pleasure which they considered fully justifiable, as they believed our saint's teachings to be what they represented them.

St. John Capistran, who had, years before, been received into the Franciscan order by St. Bernardine, was preaching in Italy at the time, and on hearing of his friend's trial, hastened to Bernardine's defense. Pope Martin received him warmly, and on the day of examination admitted him to the council. At the examination in St. Peter's the Pope himself presided, surrounded by his Cardinals, many prelates and religious. There were present sixty-two doctors, who had come to support the complaints against St. Bernardine. They brought forth one charge after another, and quoted Sacred Scripture and the Fathers in defense of their arguments. After having exhausted all the forces at their command, the Pontiff called on our saint to defend himself. Bernardine arose and clearly explained the devotion which he had taught the people to reverence. He used the authorities of his opponents to refute their assertions; he proved conclusively that his teachings were in full accordance with the doctrines of the church and with such spirit and eloquence did he portray the beauties of devotion to the Holy Name of Jesus that the Pope, Cardinals and

prelates were all visibly touched. St. John Capistran was permitted to follow Bernardine. His defense of his spiritual father was so masterly that the charges of our saint's opponents were completely overthrown, and for the first time did Pope Martin fully realize the greatness of the humble friar who stood before him. When St. John Capistran had finished the Pontiff arose and pronounced judgment in favor of Bernardine, and ordered a public procession through the city in honor of the Holy Name.

In 1433 the enemies of Bernardine renewed their attack before Pope Eugenius IV. But that Pontiff had been one of those appointed by Pope Martin V. to attend the previous examination, and needed no further argument to prove the efficacy of our saint's teaching. Eugenius silenced the enemies of the humble Franciscan and published a rescript eulogizing the saint's teachings, and proclaiming to the faithful the great spiritual advantages to be derived from devotion to the adorable Name of Jesus. This was the second and final triumph of the Holy Name.

Such is a brief account of the manner in which this practice of honoring our Saviour through His Sacred Name first took the form of a practical devotion in the church. Since that time it has been constantly on the increase. Throughout the world have been established numerous societies whose distinctive badge is this blessed Name. Happy those families whose households are members of this society, and especially happy shall they be when, at the hour of death, their last sighs shall be hallowed by the sound of their Master's adorable Name.

THE FAITH IN KENTUCKY'S MOUNTAIN DISTRICTS.

A little over a year ago the small Catholic colony of Besantville, Ky., had the privilege of having a house of worship, the Church of All Saints, dedicated. The church and the Catholic missionary movement in the remote mountain districts is thus described by the Catholic Columbian:

The little Church of All Saints is built upon a mountain side, a most picturesque spot, commanding a splendid view of the surrounding country and overlooking the Kentucky river, which winds along in the beautiful valley below. The dilated cross raised high above the village can be seen from miles around, and as the sun's rays fall upon it attracts the eyes of the traveler.

Since the dedication of the Church by Bishop Maes he has visited the missions twice, confirming in all fifty-eight souls, the majority of whom were converts and ranging in age from fourteen to eighty-five years.

It was a scene long to be remembered, one that brought tears to the eyes of many present when they saw old men and women kneel side by side with their sons, daughters and grandchildren, whilst the Bishop with uplifted hands invoked the spirit of God to strengthen and perfect them.

For the first time the mountain Catholics had seen a Bishop, worshipped in a church or assisted at High Mass. As an old woman remarked, it was a "sight for sartin," and wondered how she could have seen it all and lived.

It is a remarkable example of the preservation of faith that during all these intervening years, remote from civilization, without the ministrations of a priest, surrounded by Protestant influences, these few good people retained their faith and handed it down as the richest inheritance to their children.

The Catholic population is indeed small; not more than one hundred and fifty Catholics are to be found in eleven counties. The families are large and no evidence of the danger of race suicide is apparent.

During the short period of missionary activity conversions have been naturally slow, but many, considering the obstacles to be overcome. Eighty-five children and adults have been baptized and many more are still under instruction.

In the mountains all denominations are represented—even the Salvation Army—the latest to enter the arena. The old time Baptists—"a Baptist I shall live and a Baptist I shall die"—are in the majority. It has been said of them—and no Baptist likes to hear it—that as civilization advances it is noticeable that primitive Baptists retire further back into the mountains.

Protestants have spent much money and energy in capturing the mountains and strengthening their stronghold. In this they were formerly successful because the field was clear and Catholic faith did not bar the way. The Catholic priest was unknown, or regarded as quite a curiosity in many parts of the mountains; to-day the contrivances made use of in the days of hindered conversions are still somewhat in vogue, but their effect has been checked.

With the missionaries upon the ground to answer their charges, to challenge their honesty, to fling back the lie into their mouths and to encourage the people, they are not half so antagonistic. Bigots are poor fighters in the open; good "bushwhackers" perhaps, but doomed to defeat in the end.

The opposition to the establishment of Catholicity has been weakened by the successful erection of a Catholic church; and the Catholic people by their example, their faith and their works, have awakened the interest of the better class of minds in the mountains. By breaking down prejudice Catholicity is given a standing in the community and a prominence is given to the Catholics, so that future conversions will be more easily accomplished and ultimately more churches erected in the mountains of Kentucky.

It Pays to Think Twice.
An English prelate tells the following story: "I was sitting in my room one morning very busy, when I was told that a lady wanted to see me. 'O, I'm too busy to see any one this morning.' But I thought, and said, 'No, I have made a rule never to refuse to see anybody, in case it is some one in trouble.' So I said, 'Let the lady come upstairs.' She came, and the first thing she said to me was this: 'I was going to ask you whether you can find a use in your work for £1,000?' I said, 'It is the very thing I have been wondering all the morning how I was to get.' I showed her exactly what I was going to spend her £1,000 on, and the whole scheme was carried out."

A fearless defense of our faith does not mean an offensive intruding of it on others.

A MOTHER'S DUTY.

SHE SHOULD CAREFULLY GUARD THE HEALTH OF HER GROWING DAUGHTER—HER FUTURE HAPPINESS DEPENDS UPON THE CHANGE FROM GIRLHOOD TO WOMANHOOD.

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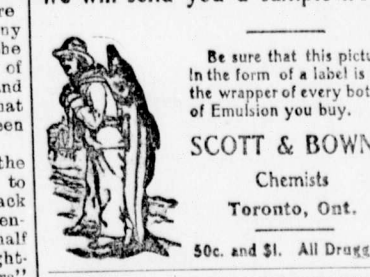
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Correspondence intended for publication, as well as that having reference to business, should be directed to the proprietor and must reach London not later than Monday morning.

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

To the Editor of THE CATHOLIC RECORD, London, Ont.

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

I therefore, earnestly recommend it to Catholic families. With my blessing on your work, and best wishes for its continued success.

Yours very sincerely in Christ, DONATUS, Archbishop of Ottawa, Apostolic Delegation.

UNIVERSITY OF OTTAWA, Ottawa, Canada, March 7th, 1906.

To the Editor of THE CATHOLIC RECORD, London, Ont.

Dear Sir: For some time past I have read your admirable paper, THE CATHOLIC RECORD, and congratulate you upon the manner in which it is published.

Its matter and form are both good; and a truly Catholic spirit pervades the whole. There fore, with pleasure, I can recommend it to the faithful.

Blessing you and wishing you success, Believe me to remain, Yours faithfully in Jesus Christ, F. D. FALCONIO, Arch. of Lachine, Apost. Deleg.

LONDON, SATURDAY, FEB. 10, 1906.

POLYGAMY AND DIVORCE.

Archbishop Moeller, of Cincinnati, a few days ago, while speaking before the Federation of Catholic societies, expatiated upon the dreadful condition to which the country had been brought by the divorce evil.

In Canada, where divorces are so seldom granted under the law, we can scarcely have any conception of the extent to which divorced persons are to be found in all parts of the United States, but some general idea of the extent of this evil can be had when we state that, as nearly as can be ascertained where there are no exact statistics published on this subject, every fourteenth or fifteenth person in the country is a member of a divorced family, being either the child of a divorced couple, or one of the parties divorced.

As one infected sheep corrupts the whole flock, an idea may be had from this fact of the corruption of morals which must arise out of such a condition of things. The canker infects the whole community, and year after year the condition becomes worse.

The Archbishop, on the occasion above referred to, quoted, approvingly a recent declaration of Barke Cochran to the effect that divorce is an evil of much greater magnitude than polygamy. The latter is undoubtedly most demoralizing, and public sentiment is very properly strongly directed against it; but the sin of divorce is spread widely over the whole country, while that of polygamy is restricted within comparatively narrow bounds.

Further, as His Grace remarked, from the nature of polygamy it must be restrained and confined to comparatively narrow limits, because of the heavy expense it entails for a man to have several wives, whereas when a married couple is divorced there is no new expense, and in fact the expense of keeping house ceases while the family is scattered. The monetary consideration thus tends to increase the evil.

We are assured that the resolutions arrived at in New York about a year ago, by representative clergy of forty Protestant denominations, not to remarry divorced persons, except in the case of the so-called innocent party, have been without any appreciable good effect. The ministers who met and passed these resolutions had no authority from their respective denominations to make any obligatory enactments, and no regard is paid to them. Indeed, it is doubtful that any regard would be paid even if they were authorized, so loose is the authority exercised by the synods or conferences over individual ministers. The individuals deem themselves not bound by any such authority, so that there is no difficulty to find ministers who will remarry such parties without hesitation, but, even if the ministers should refuse, it is quite easy for parties desiring to be married to go before a magistrate to have their

marriage performed, for the magistrates have no such qualms of conscience as may affect some of the ministers.

The polygamy evil has not been stopped in Utah, though plural marriages are to a great extent performed in secret so as not to come under the penalties imposed by the Federal law upon such marriages, so far as they can be avoided. But, as the administration of the law is in the hands of Mormons, the culprits generally are not in practice subject to the operation of the laws.

There is now a bill before Congress to raise New Mexico and Arizona to the dignity of statehood under the name of Arizona, and it is feared that the matter of the institution of polygamy will be left to the people of the State, by whom it may be approved, and thus a new polygamous state may be created. Should this be the case the whole moral issue of the marriage question will be more difficult of settlement than ever. The double trouble of polygamy and divorce will never be got rid of until the Catholic law of indissoluble marriages of one man and one woman be made the law of the land.

We confess we do not see any near prospect of this law being enacted, as the statesmen of the country have not reached the stage when they can see the matter in the full sunlight of Catholic truth.

A HISTORY OF IRELAND FOR PAROCHIAL SCHOOLS. BY ANNA M. NOLAN.

In arrangement and statement of facts this work is well adapted to the requirements of the school room. The narrative is free from rhetorical exaggeration and shows an impartial spirit.

For the history of ancient Ireland the author has been guided by the researches of O. Curry Petric and others. We fail to see any evidences of the influence of such investigators as Remach and Bertrand. It were well not to be sure of the truth of the story of the Firlbolgs and to remember that recent labors in Celtic antiquities constrain the student from championing many theories of former days.

The salient points of Ireland's modern history are admirably outlined by Miss Nolan, and she deserves credit for her effort to re-awaken interest in the storied past. Ireland's story should be learned by Irishmen and their descendants at least, not only the days of Emmet and O'Connell, beloved of lecturers, but all the deeds of their forefathers. Her golden age, when saints and sages were in honor, and warlike bards troubled the peaceably inclined, and Irish valor was barrier enough against the invader—the days of fend and munion fostered and perpetuated by false and dastard sons, of robbery and murder by English—this and much more, should be as an open book to Irish eyes. And as to the unconquerable tenacity with which she clung to the faith, what nation can rival her? It was her solace in the days of storm. And to it, despite cajolement and threat, starvation and death, she never proved recreant.

We are taunted betimes with brooding over the past. But we have it on good authority that reading the chronicles of former times is a pastime as respectable as it is ancient. And if we remember aright, Mr. John Morley said a few years ago that a nation will insist on looking backwards if we do not give it a future to look forward to. We, however, deem the taunt without warrant, for we do not think the descendants of Irishmen can be credited with undue love of Irish history. They love it in a way unintelligently, are not averse to denunciation of England, and know something of Cremona and Fontenoy. But in regard to its history as a whole, we, many of us, cannot be held guilty of forgetfulness and apathy. And yet that history, portraying the lives of those who held earthly prosperity and prestige subservient to spiritual interests, and who kept untarnished the splendor of their faith, contains many precious lessons for their descendants.

"This book," says the writer of the preface, Mr. P. Sheehy O'Ryan, "appears at a most opportune time. It gives prominence to what is best and most ennobling in Erin's story." The book should be in every school-room and in every home, where the beautiful, the heroic and the chivalric in a people's story still find appreciation.

Chicago: J. S. Hyland and Co., Publishers.

ON DANGEROUS GROUND.

We already mentioned in our columns a new fad which has been seriously proposed by Miss Anna Hall, a wealthy lady of Cincinnati, who is backed by a few other women of some prominence in benevolent work, and from whom we would expect very different suggestions from those which they are making and advocating. Their proposal is, by painless meth-

ods, "to put an end to the sufferings of pain racked persons who have no chance of recovery, and who desire to live no longer."

It now appears that these ladies have made some impression upon members of the Ohio Legislature, as a bill was introduced into that body by Representative Hunt, on January 23rd, to permit the chloroforming of persons suffering from incurable illness, or from injuries from which there is no hope of recovery. Besides the use of chloroform, any other painless mode of death may be used on the recommendation of physicians, should the bill become law.

Miss A. Hall has for several years been an advocate of the adoption of this course, her thoughts being directed toward the subject by the sufferings endured by her mother, who died from cancer of the liver.

We can scarcely conceive that in a Christian, or even a supposedly Christian country, such a bill can become law, but if we are to judge from the reception given the proposal by the Legislature there is a possibility or even a probability that this will be the case.

The bill was introduced at Miss Hall's request, and she sat in the House gallery on its introduction. A motion was made for its rejection, but this was lost by a vote of 78 to 22. The despatches state that she was so much moved when she learned that the measure would be received and given over to a committee for consideration that she wept.

It is scarcely credible that a serious body, whose duty it is to legislate for a sovereign state, should be moved by sentimentalism to receive so outrageous a proposition for the mere sake of pleasing a lady who has her fancy set upon an absurd notion, and yet it is equally incredible that the Legislature should have been so rapidly converted to Miss Hall's views as to accept them at first sight.

It frequently happens that animals are shot to put them out of pain when they have been so badly hurt that they can only live on in pain if life be prolonged. But all Christians recognize the essential difference between the lower animals which have been made for man's use and benefit, and over which man has from God absolute dominion for his use, and man, a rational being, created after God's image and likeness for so noble an end, to know and serve God on earth, and afterward to see and enjoy Him and His glory forever in heaven.

God has given man life for a higher end than this world. That life is a treasure or talent which we must put to use to fulfil the divine purpose, and it is not lawful to take the life of a human being directly, under any circumstances, except such as have been specified by God for the punishment of crime, and the necessity of deterring others from the perpetration of crime by the example of the punishment inflicted upon the criminal. Neither is it lawful for any person to give consent for other persons, whether physicians or not, to shorten their lives.

If those who are incurably sick or are in pain suffer greatly, they should endure their sufferings in order to obey the laws of God, while it is the duty of those who should attend upon them to alleviate those sufferings to the best of their ability; for the irrevocable law of God is plainly that given on Mount Sinai, a law which is written also on the hearts of mankind: "Thou shalt not kill."

This includes the prohibition of self-murder as well as the killing of others; and as we cannot give consent to evil, the sick, even though suffering greatly, cannot give consent that they themselves should be put to death even by painless methods.

We prefer to take the most charitable view that the Ohio Legislature is only trifling when it seems to give its assent to the principle that it has authority to set aside the law of God and of Nature. But so serious a matter as this ought not to be trifled with.

It is the law laid down by Christ Himself that His followers must, like Him, bear their cross or sufferings patiently, as otherwise they shall not be His disciples, as even He had His sufferings through which He "entered into His glory."

THE TORONTO REVIVALISTS.

We publish herewith a letter from Mr. Jacob McGee on the long revival held in Massey Hall, Toronto, by the travelling evangelists, Messrs. Torrey and Alexander. We have not hitherto made any comment on these revival meetings, as we hoped that some good might be effected among the population which might be moved by the emotional preaching of these men, though there is much in the manner of their exhortations with which we could not and cannot agree. Mr. McGee, in fact, has placed his finger on the point in which these exhortations fall short of what God commands; for the whole trend of Holy Scripture, both in the Old and

New Testaments, is that we are not justified merely by faith, but by a faith which worketh by charity; and this charity consists in love for God, and for our neighbor for God's sake, and in the fulfillment of all God's commandments.

Mr. McGee rightly points out that the epistle of St. James shows that faith as the sole means of salvation is chimerical.

Faith, indeed, is necessary to salvation, for the Catholic Church and Holy Scripture teach that "Without faith it is impossible to please God." (Heb. x. 4.) But the Epistle of St. James shows clearly that there are numerous good works which have a part in man's justification, such as love of God, resistance to temptation, etc., for, "Blessed is the man that endureth temptation: for when he hath been proved, he shall receive the crown of life which God hath promised to them that love Him." (i. 12.) The Apostle continues, (ii. 14-26.)

"What shall it profit, my brethren, if a man say he hath faith, but hath not works. Shall faith be able to save him?"

He then shows the need of relieving the distressed, clothing the destitute, giving food to the hungry, and relieving other corporal necessities, and he proves by an irrefragable process of reasoning, and repeats it in many forms of words, that faith and good works cooperate in man's justification.

But what is this faith which has a share in our justification? Messrs. Torrey and Alexander make it mean the conviction or confidence that they are saved. We cannot entertain the thought that this conviction can contribute toward the making of a good Christian, though we admit that, as there are so many varieties of disposition and character among men, it is quite conceivable that, even with this belief, many persons may live with out openly leading vicious lives. But the conviction itself would rather tend in general to make them neglect to obey the laws of God: the more so as it is a belief conjoined with that of justification by faith alone, that they who have once declared themselves saved cannot fall from grace. They are saved—and, even if they sin, the sin will not be imputed to them, but will be blotted out in the blood of Christ which has been shed for them.

A single passage of Holy Scripture suffices to refute the whole Torrey-Alexander theory or doctrine, which is also taught in the Westminster Confession, that they who are once sanctified cannot "fall from grace," or become wicked. This passage is from Ez. xxxiii. (13-16):

"Yea, if I shall say to the just that he shall surely live, and he, trusting in his justice, commit iniquity, all his justifications shall be forgotten; and in his iniquity which he hath committed, in the same shall he die."

"And if I shall say to the wicked: Thou shalt surely die; and he do penance for his sin, and do judgment and justice."

"And if that wicked man restore the pledge, and render what he had robbed, and walk in the commandments of life, and do no unjust thing, he shall surely live and shall not die."

"None of his sins which he hath committed shall be imputed to him: he hath done judgment and justice: he shall surely live."

This is in perfect accord with the Catholic doctrine that the good works of obedience to the laws of God are necessary to justification, that restitution of ill-gotten gains is necessary on the part of the sinner, so far as he is able to restore, and that man must cooperate with God's grace and do good that he may be saved.

ON CONVERSION.

Sir—I take for granted that you have heard or read how the great revival of religion in Toronto led by Dr. Torrey and Mr. Alexander, called Evangelists to the Antipodes and their numerous conversions, have stirred up the dormant machinery of many thoughtful minds on the subject. If this work be of God we wish them God speed. Now what is conversion in a spiritual sense? It is the turning and change of a sinner from his sins to God. Ministers by the preaching of the gospel are also instruments in this change and almost the last words of the Saviour to His Apostles was to preach repentance and remission of sins beginning at Jerusalem. And great signs should follow them that believe; and by fasting and prayers and mortifying the lust of the flesh they received this blessing! Oh what a glorious inheritance we as Protestants have received that we can be saved in the twinkling of an eye even at the last moment of our life! Only believe and you will be saved, like the dying thief on the Cross. Justification by faith alone is the sum and substance of our salvation. They allow, however, that faith will produce good works. Now all these so-called Evangelists go in pairs, one to sing, the other to preach. Mr. Alexander the singer, assisted by a choir of about five hundred, selects the most sensational lyrics which would soften the heart of a stone, and when the great crowd in Massey Hall, six or seven thousand, get to the highest pitch of emotion and excitement, the preacher, Dr. Torrey, mounts the platform and with extended arms vividly describes the everlasting torments of a burning hell and the joys of the

glorious and eternal happiness of heaven, and all who desire to go to heaven are to stand up. Of course every one would wish to go to Heaven. He then goes on to show the means whereby we may obtain forgiveness of our sins by a simple faith in the Lord Jesus Christ Who died for us on the Cross and all our sins will be forgiven, and all those who have received the blessing of forgiveness are asked to stand up again. Crowds stand up: their names are taken down and heralded through the world as so many converts. What were the early Fathers of the church thinking about when they never discovered this internal illumination? And millions of Christians deny the doctrine of internal evidence. The Catholics throughout the whole world for nineteen hundred years could not discover this inward light. "Chillingworth" himself denied it; and if the founder of the Methodist church is worthy of credit he obtained the secret of this inward illumination from Moravians on his return voyage as missionary to Georgia in a sailing ship, and thenceforth preached justification by faith alone. Whoever will turn and read St. James' Epistle will find this justification by faith to be a wild chimerical of the imagination, concerning which Mr. Wesley himself admits it was the only lever by which to upset the doctrine of salvation by good works; and it was this fact which chiefly induced him to adopt it.

The Protestant, must be the chosen people of God, having so many creeds and churches to select from, three hundred and sixty-five in number, and one thrown in for the leap year, whilst the poor benighted papist has but one old church, with her fast days throughout the whole year, her penances, confessions and aspirations, rosary prayers and works of charity. The thief on the Cross is held up before the eyes of the Protestant. Can he be saved at the last moment? And the murderer, who has the rope around his neck, surrounded by the clergy, can be saved by a simple faith in Christ, Who died for his sins, whilst his victim is writhing in a burning hell fire for all eternity? Such are the beauties of the Protestant religion!

JACOB MCGEE, An Irish Protestant in name at least. Lucknow, Ont., Jan. 28th, 1906.

CATHOLICS AND THE Y. M. C. A.

BISHOP HOBAN VIGOROUSLY ARRAYS THE ORGANIZATION AND PROHIBITS MEMBERSHIP THEREIN.

Catholic Light, Scranton.

During a conference of the priests of Scranton Diocese, held last week, Right Rev. M. J. Hoban announced his decided opposition to Scranton Catholics joining the Young Men's Christian Association. In part he said:

"No Catholic can become a member of the Young Men's Christian Association, because the constitution of the Young Men's Christian Association forbids membership to a Catholic."

"No Catholic should attend the reading rooms of the Young Men's Christian Association, because, as I understand, rapid anti-Catholic literature is there."

"No Catholics can attend any of their religious exercises or services of any kind, because it is Protestant worship."

"Personally, I am opposed to any Catholic joining in any way the Young Men's Christian Association. The question has been asked by one of the priests present as to what advice should be given Catholics, who might ask whether they should join the Young Men's Christian Association, and in response to that question I give it as my opinion that no Catholic should join the organization."

"When I say that no Catholic is admitted to full membership in the association, I make a statement which cannot be denied. Full membership in the association is limited to the members of evangelical Protestant churches. Only full members have a voice and a vote in the selection of the officers, who in turn have the expenditure of the association funds in charge. And yet Catholics are asked to contribute to this organization, to an organization in which they can have no voice or vote."

"It would seem to me that self-respecting Catholics should keep out of a place where they do not seem to be wanted, where they are considered as being not worthy of full membership. For this reason, if for no other, I am most certainly opposed to any Catholic young man joining the Young Men's Christian Association."

"There is another reason to which I referred, and that is the presence of villainous and rabid anti-Catholic literature in the reading room of the association. I refer particularly to a publication known as 'The Converted Catholic,' published by an ex-priest in New York, who calls himself Rev. O'Connor. This paper is filled with the vilest calumnies against the Catholic Church,—calumnies which have been denied so often that the paper is now generally deemed unworthy of serious consideration by any intelligent person. Yet it is spread out there to be read by the young men who frequent the rooms."

The arraignment produced a temporary sensation. The next day a committee of the Y. M. C. A. called on the Bishop and laid the good works of that body before him. The value of these he admitted frankly, but was firm in asserting that Catholics should avoid the organization. Last Sunday, at the 7 o'clock Mass, he declared the society an excellent one for Protestant men, but a dangerous one for Catholics, and formally forbade Catholic youths to join it.

The following explanation by the editor of the Examiner of Bombay, on the question treated in the foregoing is timely:

"Why does the Catholic church throw cold water on any inclination of its members to join the Y. M. C. A.?" He (the Examiner's correspondent) suggests two arguments on the Catholic side: First, that Catholics ought to support their own Catholic institutions; second, that the Y. M. C. A. is a Protestant movement, and to patronize it would be to condone heresy.

Against reasons he offers three others: First, all non-Catholic Christian professions can join it, why not Catholics; second, it works on ground common with Catholics; third, the fellowship of Catholics and Protestants would soften prejudice, and, instead of weakening, would increase the influence of the Catholic church.

"This being our correspondent's case two questions arise: First, what is the character and scope of the Y. M. C. A.?, and second, being what it is, why should Catholics not join it?"

He then quotes from the rules and regulations of the Bombay Y. M. C. A., which are substantially the same as those governing the association in this country, and continues:

"The institution is, therefore, exclusively Protestant in its constitution, in its government and in its active membership. By its rules no Catholic can have part either in its management or in its working; and any active member who happens to become a Catholic is thereby disqualified to remain an active member. The religious work it undertakes is 'undenominational,' but undenominational religious work is of its very nature a contravention of Catholic principles. Finally, if Catholics are admitted, it is only as associate members—such individuals of the general public as feel disposed to pay a subscription for the privileges of frequenting the tennis grounds and billiard rooms and reading and lecture halls and refreshment bars ad libitum, thus swelling the prestige and increasing the influence and resources of the institution."

"That a Catholic cannot on principle join such an institution seems to be too manifest for discussion. It is true that all are invited to pay the subscription and attend the rooms, even if with no other object than amusement and without the least element of religion entering into the case—except so far as the associate allows himself to be brought under Protestant influence through social intercourse with his fellow-associates. But even assuming that as a practical fact associate membership involves no encroachment on religious ground, the underlying fact would still remain; viz., that the institution in its aims, government and active membership is emphatically Protestant in character, and so far anti-Catholic in principle; and therefore no Catholic can on principle give in his name."

PRIEST AT OBERLIN COLLEGE.

FATHER MARTIN ADDRESSES STUDENTS AT CONGREGATIONAL UNIVERSITY.

Oberlin held its third non-Catholic Missions during the past week. Father Martin, who conducted the second, two years ago, also had charge of the third. A beautiful programme was gotten up for the occasion and distributed through the village. Special invitations were sent through the mails to the college faculty and people of prominence. The mission was successful from the start. Unfortunately it began on Monday, and the audience was not what it should have been; but night after night it grew in numbers and importance, until at the end of the week the church was crowded. Many students were present and liberally patronized the question-box. Through the mission was to conclude on Sunday night, Father Martin was prevailed upon to add another lecture on Monday evening on the "Decline of Dogma as a Sign of the Times." This lecture is especially adapted to local needs and Congregational minds.

After the lecture, a committee of the students waited upon Father Martin to invite him to lecture at the college on the contrasting points of history of medieval times. And on Tuesday morning the missionary appeared in Sturges Hall before a large and highly interested class and treated the theme, "The Catholic Church the Key to an Understanding of the Middle Ages."

He pointed out the true and candid method of historical study and then proceeded to show Catholic doctrine and the details of ecclesiastical policy in their bearing on contemporaneous events. The students put very many questions, which were answered to their satisfaction, and the applause and the words of appreciation from the professor showed that Father Martin had won a way into their minds and hearts.

Father Martin is the first Catholic priest that can claim the distinction of having addressed the students of Oberlin in the college proper. The mission has been a great blessing for Oberlin, coming to be—as it did by a happy coincidence—the inauguration of the new parish of Oberlin.—Catholic Universe.

CHINESE CONVERTS.

Rev. Henry I. Stark, of the Paulist House in San Francisco, has returned to the coast, after conducting a series of missions in the Southern States. In interviews given and published in Denver and Salt Lake City on his journey homeward, Father Stark told some interesting things about the Chinese missions conducted by the Paulists in San Francisco. He says:

"We have a school of three thousand Chinese children there. This is conducted under the auspices of the Helpers of the Holy Souls. Five of the Sisters are natives of China. They speak not only Chinese, but Italian, French and English. They are influential not only in this country, but in China as well. There are eighteen Sisters in our school altogether and they are doing splendid work among the boys of the Chinese quarter."

"We have made many converts among the Chinese, and we seem to have the Oriental confidence in a way no other people have ever possessed it."

Education without religious training is at best nothing more than polished paganism. It dechristianizes the home and in its own good time will destroy the nation which fosters it.

If you would begin the New Year happily, sanctify it by complying with the law of the Church. If you would make its happiness continuous throughout, approach the Sacraments frequently.

A SISTER OF CHARITY AT NING-PO.

By L. E. in Donahoe's Magazine.

Sister Xavier, who left her Irish home to enter on the ungenial labors of the Chinese mission, is the subject of a deeply interesting article in the Irish Rosary. * * * The writer * * * takes her readers with her through the city gates of Ning-po to where the convent * * * with its rather nice garden marks a sharp contrast to the dirty narrow streets and "exceedingly unpleasant canals."

"We rang the bell and almost immediately the door was opened by a bright faced little French Sister of Charity. She took a step back in surprise at sight of us, as evidently we were not at all the kind of visitors she expected to see. Then she laughed and begged us to come in. The door closed behind us, and we were in a clean, white-washed hall, with two or three familiar pictures hanging on the walls. 'Is this China?' we asked each other as we were ushered into the little parlor on the left, which conveyed to each of us the idea of having seen it before. We explained to the little Sister how we had just arrived at Ning-po and had brought a letter to Sister Xavier from her friends at home and we desired to see her."

"I shall go and fetch her directly," said the Sister, overjoyed. "Ah, she will be glad, Soeur Xavier. One must have lived in exile ten years to know what it is to see the face of a country woman again," and off she hurried. Some minutes later she returned accompanied by a tall nun, who came towards us with outstretched hands, and clasped ours warmly. "Welcome to China," she said. "It is very good of you to have come to call."

"We sat for some time in the little parlor, telling all the home news we could think of, and answering all her eager questions. "And now I am sure you would like to come over all our premises. It would not do to leave without seeing the work done," declared Sister Xavier, leading the way to the hospital, and imparting much information as to the history of the convent in China, as well as of the work accomplished. Since the early fifties the French Sisters of Charity have been settled at Ning-po. The Sisters who came to make the foundation were brought from Macao in a French man-of-war, and were carried through the town in closed chairs. They are the only Europeans who live in that quarter—the centre of the city. Every form of disease is cared for in the hospital they conduct, and where they serve both as nurses and doctors. Only in special cases do they call in an European doctor, a Scotchman, who is always ready to help. The dispensary attached to the hospital cares for from two hundred to three hundred patients every day, and many of these are sent to the hospital or to the branch hospital at Kampo, a suburb. There men and boys who are very ill receive unrelenting attention, and sometimes French sailors and other Europeans, ill and far from home, seek the kindly ministrations of the Sisters of Charity. The creche is of even greater interest than the hospital, for babies the world over have a strong claim on hearts."

"Now we come to our Sainte Enfant," said Sister Xavier. "Babies are brought to us, often only a few hours old. The delicate ones we keep and the strong ones are boarded out with women who bring them on the first of every month for inspection and, at the same time, receive their pay. When four and five years old we take them back, and they are put in the orphanage, where they remain until they are grown up." The attention of the visitors was attracted by a novel device: a number of baskets slung from the ceiling and so connected that by pulling on a cord one old woman swung the babies to and fro in their mid-air cradles. "Is it your invention?" "Yes, it is. We had such trouble with the babies, and they took up so much time that at last it became necessary to do something, and now one old woman can look after them all."

"The castaway baby girls as they outgrow the creche are sent to the orphanage, where they receive industrial education, and are fitted to earn their living. Matrimonial alliances are effected between them and the Christian boys, little time being given to the preliminary attentions demanded by maidens of other races. As a rule these girls do not see their husbands until they met at the altar. "We see the girls peeping over their shoulders to see what their future husbands are like, as they come up the church," said Sister Xavier. "Their marriages turn out very satisfactorily, and they are laying the foundation of a good Christian people. There is a great scope among the Chinese children. They are so intelligent and capable that they can learn almost anything. The last addition to our work here is the 'Ouvreau de la Jeunesse Ouvriere,' and it promises to succeed admirably. The failure of the rice crop in China means practically starvation for the people, and to provide against this the Sisters have established work-rooms for the women, thus rendering their families less dependent on the seasons. Many difficulties had to be overcome, owing to the distrust of the Pagans for the Christians, and their fear of living under a convent roof. One poor woman driven by hunger begged for work, and the nuns finding that she could embroider gave her some employment; one or two of her neighbors followed her example, and when it was learned that a Chinese girl, braver than her associates, had actually worked in the convent and escaped unharmed, the sentiment against the Sisters gradually changed until two-thirds of the outside workers came to the workrooms, remained all day, and returned home in the evening. After a time an atelier was built, and about four hundred women, boys and girls, are employed in it. The women re-

THE INDIVIDUAL CONSCIENCE.

Ave Maria.

The press of the University of Chicago published an essay, "Egoism: A Study in the Social Premises of Religion," in which a Mr. Louis Wallis delivers himself of sundry flamboyant generalizations having to do with the delinquencies of the church in its attitude toward the social problem. "By concentrating attention upon individualism," says Mr. Wallis, "and emphasizing this to the exclusion of other standpoints, the church has practically thrown the weight of its large official influence in denial of the organic nature of society. It has been innocent of a sociological outlook."

Most men who are passably familiar with the literature of the subject which the essayist attacks so dogmatically will say that it is rather Mr. Wallis who is innocent of considerable preliminary knowledge requisite to an adequate treatment of the matter. That gentleman's acquaintance with works of Catholic churchmen, from the Summa of Thomas Aquinas to the encyclicals of Leo XIII. and Pius X., is so limited as to warrant his belief that the weight of Catholicism's official influence has practically been thrown "in denial of the organic nature of society," he evidently needs to do a large amount of reading before he is in a position to print. Mr. Wallis does not apparently understand his limitations. Here is another extract from this up-to-date essayist:

"The church has never committed itself to any proposition recognizing the organic nature of society. It has proclaimed, in effect: 'Society is a mere crowd. If the crown is to be set right, its units must be set right in divinity. Let every citizen become a better citizen and a better man; and then the crowd, society, the world, will be all right.' In effect, the church occupies the position of one who insists that for the operating of a steam engine all we need is individual righteousness and a brotherly love."

Not at all. The church insists rather that, for the effective operating of the engine, it is necessary that the individual portions of the machine—cylinder, piston rod, crank shaft, valves, bolts and screws—should be in their proper places, in good order, and under the control of a competent engineer. In connection with this protest against individualism, our readers will prefer, to the immature theorizing of the essayist from whom we have quoted an extract or two from a sermon recently delivered by Archbishop Glennon. Speaking of the "widespread corruption in almost every walk of life, in every phase of activity," the St. Louis prelate said:

"Is there a sure and safe means whereby to cure the body politic and commercial of this dangerous disease? "Some say, 'Yes: public opinion, coupled with proper legislation.' Now, my brethren, agree with those who hold that public opinion is a mighty force, and that where its white light is concentrated it is difficult for evil long to dwell; and I further admit that there is no evil for the eradication of which adequate laws may not be set on the statute books. Yet both of these concurrent remedies will fail if they are not based on, and arise from, a properly trained individual conscience."

"It is with the children that we can do the most, and they have a bad time, especially the girls. They are bought while still quite young, as the future wife of the son of the house, and till old enough to marry are treated as drudges, and often most cruelly. Later, how ever, when married, this treatment ceases, and the Chinese wife and mother has great influence. The boys have a much better time, at least in the homes."

"Do not forget your visit to the Maison de l'Enfant Jesus at Ning-po, as we shall certainly not forget it. For us it has been a great day, and brought us a breath of heaven," and Sister Xavier waved to her guests as they mounted their chairs and started off down the street.

ARE CATHOLICS BIGOTS?

A CHARGE THAT FAILS WHEN REASONS ARE UNDERSTOOD.

Rev. F. M. de Zulueta, S. J., in the Catholic Weekly, London. We may here make some observations upon the charge of "bigotry" often levelled at Catholics. That a Catholic like another, may at times deserve this reproach no one cares to deny, any more than that, in common with the rest of frail mortality, he may be guilty of some faults or excesses. But if he becomes really blameworthy in this respect, he acts contrary to the exigencies and teaching of his faith. Bigotry, in any genuine sense of the term, by no means results from the necessary aloofness of his religious attitude towards opposing faiths. The chief difficulty here is to arrive at a correct solution of the question: "What is true bigotry?" and to understand what sort of religious attitude really deserves a name which conveys a reproach.

If we turn to one of our up-to-date standard dictionaries we read, for example: "Bigotry—blind and excessive zeal esp. in religious matters" (Chambers' Twentieth Century Dictionary). According to this definition, which substantially agrees with what other dictionaries give us, it is not "zeal" which is the essential element, but "blind" and "excessive" zeal. The "blindness" must obviously refer to some faculty of perception or apprehension; in other words, blindness in the intellectual faculty is here meant, which excludes from the bigot's mental field of view good and valid reasons for a more tolerable estimate of other people's religious convictions, and results in a zeal exceeding reasonable measure. Now let us apply the dictionary's definition to the mental attitude of Catholics in deeming all faiths but their own to be objectively false, and all other forms of worship objectively opposed to the will of the Divine Founder of Christianity. We need only deal with their view of other faiths. For since worship is faith in action, it will naturally follow the nature of the worshiper's faith. Now, is a Catholic's zeal "blind" in this understanding as un sound all other forms of Christian profession? He would assuredly need to be perurbed to many cogent facts were he to judge otherwise. To take an instance: He believes it to be "a fact of revelation" that Christ intended His followers to be religiously one.

So perfect was this religious oneness that He which our Saviour has in view that He shrinks not from a comparison apparently hyperbolic—for He compares it to the most perfect unity of that Divine Nature shared by Him in common with His Eternal Father (v. 21.) Then, at all events, as Catholics see, this unity of religion must be as complete as is possible amongst men with God's assistance. But a religious unity that does not so much as embrace oneness in religious principles, or doctrines of higher import, evidently falls far short of what men may achieve. For uniformity of belief is certainly obtainable by them, for the simple reason that it has actually been obtained in the Catholic Church, for nineteen centuries. This unity of the true church is a constant, living fact in every age. According to our Lord's own teaching (Ibid v. 21, 23), it is a sign "that the world may know that Thou hast sent Me"—a visible mark stamped upon His church from its beginning, even to the end of the world. Where it is not, there the church is not. The "hall-mark" is missing.

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THE NEW WORK FOR CATHOLICS CONVERTS LEAGUE.

The Catholics Converts League, of New York, has just appropriated from its treasury the sum of \$500.00 for the support of a priest as a Missionary to non-Catholics and working under the auspices of the Apostolic Mission House. This generous act of the league guarantees the placing of a well trained Missionary in a part of the country where his service will be of great value to the scattered Catholics, and where he will be enabled to go from town to town to preach to the non-Catholics. The Apostolic Mission House has now eight such Missionaries in the South and West, and to each it is paying \$500 a year. This donation of the Catholic Converts League will enable this Mission House to place still another Missionary in the field. The work that these missionaries do is of the most difficult kind, and it requires a most sturdy character to carry it through to notable success. Their business is to go into towns where there is no church and no Catholics even. They go as a complete stranger and arrange for a start going a mission of a week's duration. Their first work is to meet some of the prominent people, then to secure a hall, then to advertise the mission, to preach each night after night to audiences small as well as large as they come answering all the questions that are publicly put to them. Then to gather the few hopeful converts and care for them till they are ready to be received into the church. Very often the Missionaries have to come up against prejudice and misunderstanding, and not seldom the strongest opposition is raised against them by the non-Catholic ministers. Their life is constantly placed among strangers in country hotels where they must put up with all kinds of inconveniences of bed and board. Still, with all his hardships many priests are willing to do this pioneer work, if only they can get money enough to meet their expenses. The good they do is incalculable. A town that has received a visitation of this character will forever after think kindly of the Catholic Church. The people will become interested in the growth of the church. They can no longer be persuaded of the infamous calumnies that heretofore got a hearing. They frequently are ready to answer them all: "I know and have met Father So and So, and I know that he was a good man," and in the course of time, when they have had Catholic books that are left among them, they want to become Catholics. The Catholic Converts League, by participating in this great work, has done honor to itself. Hereafter, the members will regularly receive the report of the work the Missionaries do, and they will be gladdened by the fact that their funds have been used to bring to the bosom of the church many struggling souls who will bless God all their lives for the gift of the faith.

out any particular form of prayer. You may read the "Devotions for Mass," you may recite the Rosary, considering the mysteries; you may meditate on the Passion or you may follow thoughtfully the priest at the altar. But be mindful of the Sacrifice and guard yourself by proper intention and attention.—Catholic Universe.

Not at all. The church insists rather that, for the effective operating of the engine, it is necessary that the individual portions of the machine—cylinder, piston rod, crank shaft, valves, bolts and screws—should be in their proper places, in good order, and under the control of a competent engineer. In connection with this protest against individualism, our readers will prefer, to the immature theorizing of the essayist from whom we have quoted an extract or two from a sermon recently delivered by Archbishop Glennon. Speaking of the "widespread corruption in almost every walk of life, in every phase of activity," the St. Louis prelate said:

"Is there a sure and safe means whereby to cure the body politic and commercial of this dangerous disease? "Some say, 'Yes: public opinion, coupled with proper legislation.' Now, my brethren, agree with those who hold that public opinion is a mighty force, and that where its white light is concentrated it is difficult for evil long to dwell; and I further admit that there is no evil for the eradication of which adequate laws may not be set on the statute books. Yet both of these concurrent remedies will fail if they are not based on, and arise from, a properly trained individual conscience."

"It is with the children that we can do the most, and they have a bad time, especially the girls. They are bought while still quite young, as the future wife of the son of the house, and till old enough to marry are treated as drudges, and often most cruelly. Later, how ever, when married, this treatment ceases, and the Chinese wife and mother has great influence. The boys have a much better time, at least in the homes."

"Do not forget your visit to the Maison de l'Enfant Jesus at Ning-po, as we shall certainly not forget it. For us it has been a great day, and brought us a breath of heaven," and Sister Xavier waved to her guests as they mounted their chairs and started off down the street.

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WHEN ARE REQUIRED; INTENTION AND ATTENTION.

Two things are required; intention and attention.

People frequently use expressions the real meaning of which they do not appear to comprehend. They speak of attending Mass, assisting at Mass, hearing Mass, etc. We must not be mere lookers on; we must take part in the Mass. We must take part with the priest when we see as celebrant, but with our Lord Jesus Christ, the great High Priest of the good things come. It is He Who offers Himself upon the altar. The celebrant reminds us of our anticipation when at the Orate Fratres he turns to the people and says: "Brethren, pray that my sacrifice and yours may be acceptable to God the Father Almighty. During the canon of the Mass the celebrant says: "Remember, O Lord, Thy servants and all here present, whose faith and devotion are known to Thee, for whom we offer, or who offer to Thee this Sacrifice of praise for themselves and all that belong to them, for the redemption of their souls, for the hope of their salvation and safety, and render their vows to Thee, the eternal, living and true God." To really fulfil the precept of hearing Mass two things are required: Intention and attention. An earnest intention requires earnest thought. You will hear Mass with respect to the intention to the earnestness of your intention. A Catholic who is present in the church for some purpose and keeps to that purpose, for instance, to sketch or to write, could not be said to "hear Mass," or to "assist at Mass."

The intention is included in going to Mass for that purpose, as such an intention is virtual, but a distinct intention is better. Attention is to apply our mind to what we are doing. Otherwise we would deserve the reproach God made to the Jews: "This people honoreth Me with their lips, but their hearts are far from Me. (St. Matt. xv. 8.) When distractions are only another name for carelessness, they are sinful. Distractions may come without our fault, and then they are not sinful if we seek to overcome them. Coming late for Mass is a source of distraction to yourself and a cause of distraction to others. If you really wish to be devout at Mass, you ought to try to be in your place a few minutes before Mass begins. "Before prayer prepare thy soul and be not a man that tempteth God." (Ecc. xviii., 23.) The nearer your pew or place is to the altar the less liable you are to be tempted during Mass. Too many want to see and to be seen. Masses can be properly heard with-

out any particular form of prayer. You may read the "Devotions for Mass," you may recite the Rosary, considering the mysteries; you may meditate on the Passion or you may follow thoughtfully the priest at the altar. But be mindful of the Sacrifice and guard yourself by proper intention and attention.—Catholic Universe.

First, then, can tenacity of principle be excessive? Supposing the principle to stand in a person's mind as a most certain and infallible truth, such excess is manifestly impossible. Were we to say of any one that he was excessively attached to the belief that Port Arthur is fallen, the observation would be taken for a joke. In other words, there can be no excess, no extravagance, no obstinacy, worthy of the name, in allowing no doubt upon a matter that is seen by the mind to be absolutely true. Any other course would betray a defect of reason. Then where can "excessive" zeal enter? There is indeed room for it in conduct. In truth, it is mainly, if not exclusively, in the sphere of conduct that true bigotry appears, if it appears at all. Not that there can be too great zeal and self-devotion in a man's private practice of religion. Religion being another word for the service of Our Lord God, no one can be too faithful nor too earnest in tending to Him that which is His inalienable right. This is not saying that excess in distinctively religious practice is impossible. For these form but a portion of religion, which requires, besides, that other duties equally imposed by God should not be sacrificed for pious exercises of a voluntary character. But, with this understanding, there can be no excess in the private pursuit of religion. The protest heard at times in another land, "Mais je ne suis pas bigot, comprenez." (But, you understand, I'm not a bigoted Catholic!), does, it is true, mean in plain English: "I'm not excessively attached to my religious obligations! But this frame of mind bespeaks an indifference to the claims of God which is not necessary from freedom of person from the imputation of bigotry in the ordinary acceptance of the word. The excessive zeal, therefore, truly constituting bigotry consists neither in the tenacity of one's own faith, nor in the fervent and exclusive practice of the same, but should be described as uncharitableness (in thought, word, deed or omission) towards those whose religious beliefs differ from our own precisely on account of that difference. Provided uncharitableness be absent, the term "bigot" can only be applied to a Catholic, however fervent, by a gross

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YES—THEY ARE.

We have talked so strongly about "Fruit-a-tives" being a liver tonic, and curing Constipation and Biliousness, that some may think they are not for anything else. Well, they are. "Fruit-a-tives" are a grand, good tonic for the whole system. One "Fruit-a-tives" tablet three times a day, makes rich, red blood and firm flesh. The same daily treatment and a sensible diet takes away dyspepsia and gives you sound digestion, and good appetite. "Fruit-a-tives" clear the skin of pimples and blotches—make the complexion fresh and rosy. Get "Fruit-a-tives"—take them the right way—and see how you improve.

So the zeal of a Catholic for his faith rests upon good and solid reasons, though not on the afore-said one alone. To touch briefly upon another reason—Biblical inspiration. He sees that most non-Catholic bodies around him make the "Bible Only," as read by each private individual, the exclusive rule of their faith, and will accept no doctrine as divine that is not clearly to be found therein or that cannot be fully proved thereby. On the other hand, he knows from history that no such rule of Christian faith could possibly have existed for some centuries after the faith of Christ had been already preached to the world and accepted by considerable portions of it, for the simple reason that the written New Testament was not to be had. Moreover, that when its books were eventually collected together, it was the "Roman" Catholic Church that separated out from the Mass of sacred book in existence those that were not. So that the very basis of "Reformed" churches—the inspiration of the Scriptures—rests upon the testimony and authority of the Catholic Church. For a book cannot effectually bear witness to its own inspiration, or even to its infallibility—any more than a beggar, asking alms on the strength of his long and pitiful story, can be a sufficient witness to his own truthfulness. All this the Catholic sees. Is he, then, unreasonable in rejecting as undoubtedly false all religions built upon such quicksand as "the Bible Only," privately interpreted? Or does not his own steadfast and better-founded belief in the inspiration of God's Written Word oblige him to hold that Church to be the true one which has from the beginning been the one witness to this very inspiration? Plainly, then, the zeal shown by a Catholic for his faith does not proceed from any "blindness" to good reasons. Now, let us ask further: Is Catholicism "excessive" in its tenacity with which a Catholic clings to his beliefs, excluding all others, exceed the bounds of moderation? If it does, the extravagance must lie either in the degree of his tenacity, or else in allowing himself to be led by the depth of his convictions into immoderate conduct towards those who differ from him.

First, then, can tenacity of principle be excessive? Supposing the principle to stand in a person's mind as a most certain and infallible truth, such excess is manifestly impossible. Were we to say of any one that he was excessively attached to the belief that Port Arthur is fallen, the observation would be taken for a joke. In other words, there can be no excess, no extravagance, no obstinacy, worthy of the name, in allowing no doubt upon a matter that is seen by the mind to be absolutely true. Any other course would betray a defect of reason. Then where can "excessive" zeal enter? There is indeed room for it in conduct. In truth, it is mainly, if not exclusively, in the sphere of conduct that true bigotry appears, if it appears at all. Not that there can be too great zeal and self-devotion in a man's private practice of religion. Religion being another word for the service of Our Lord God, no one can be too faithful nor too earnest in tending to Him that which is His inalienable right. This is not saying that excess in distinctively religious practice is impossible. For these form but a portion of religion, which requires, besides, that other duties equally imposed by God should not be sacrificed for pious exercises of a voluntary character. But, with this understanding, there can be no excess in the private pursuit of religion. The protest heard at times in another land, "Mais je ne suis pas bigot, comprenez." (But, you understand, I'm not a bigoted Catholic!), does, it is true, mean in plain English: "I'm not excessively attached to my religious obligations! But this frame of mind bespeaks an indifference to the claims of God which is not necessary from freedom of person from the imputation of bigotry in the ordinary acceptance of the word. The excessive zeal, therefore, truly constituting bigotry consists neither in the tenacity of one's own faith, nor in the fervent and exclusive practice of the same, but should be described as uncharitableness (in thought, word, deed or omission) towards those whose religious beliefs differ from our own precisely on account of that difference. Provided uncharitableness be absent, the term "bigot" can only be applied to a Catholic, however fervent, by a gross

misuse of the term, even as set forth in our standard dictionaries. Daily life, nevertheless, undoubtedly affords us examples of true bigotry. Thus, to wantonly hurt the religious convictions of others by abuse and ill-natured ridicule, to speak harshly of individuals on doctrinal grounds, are instances of bigotry. Even when the interests of Catholic truth require a severe handling of other faiths, care should be taken to show that systems, not persons, form the object of attack especially where mention of persons becomes unavoidable. Again, noting that gross bigotry could lead a master or mistress to deny equal justice to a servant or employe simply on the ground of difference in religious beliefs and worship. So, too, is it pure bigotry to dismiss a public servant, otherwise admitted to be competent in his or her charge, on account of a conscientious change of faith displeasing to authorities. But such forms of the vice in question are, we fear, mainly to be witnessed outside Catholic circles. On the other side it is not bigotry, but fidelity to conscience and honorable firmness of principle to refuse to speak before others as though there were "a good deal to be said" in favor of other religions; to decline directly to aid in any way the spreading of another creed firmly believed to be false; to insist on having one's children brought up in surroundings positively the most favorable to their religion and its practices. For here we have reverted to the sphere of principle, affecting the fulfillment of our own religious duty, not of dealings with our non-Catholic neighbors in non-religious matters. In the field of politics men of the world regard a similar exclusiveness as high principle, although political theories are proverbially matters for free debate. Politicians even seek to enhance the authority of their opinions by borrowing terms from the province of religion, talking of "loyalty to political creeds and the eschewing of political heresies." Yet in the case of religious faiths we have to do with principles—with truths revealed or held as being revealed) by Infallible Truth itself. Who knows no change, nor shadow of alteration" (James I., 17).

The religious attitude of Catholics towards others bears upon the question of marriage with baptized non-Catholics. As is well known, the Catholic Church in reluctantly giving leave to one of her subjects for entering upon a nuptial union of the above kind does so only on certain well defined conditions. The religious ceremony must be performed by a Catholic priest only. The Catholic party must have fullest freedom to practice her faith. All children of the marriage—male or female—must be educated in that same faith; and the Catholic must endeavor by discreet and lawful means to influence the non-Catholic towards conversion. These conditions, to which the non-Catholic must pledge himself, suggest the difficulty. Surely these conditions invade the conscientious rights of the non-Catholic aspirant to a Catholic hand, who disowns all allegiance to Rome. What right has the Catholic Church to dictate to the consciences of non-Catholics? The answer is that she does not dictate to

Sacred Heart Review. THE TRUTH ABOUT THE CATHOLIC CHURCH.

BY A PROTESTANT THEOLOGIAN. CCCXC.

We have seen that President White's admiration of Paul Sarpi, besides Paul's very eminent talents and learning, seems to rest mainly on the assumption that, being so vigorous a hater of Pope and Council, he must have been endowed with a special gift of infallible truthfulness.

Ranke has the same judgment of Sarpi's history of the Council of Trent. He admits its style, but discredits its honesty.

Dr. White finds another very serviceable weapon against the Papacy in the history of the great physician Vesalius, of the sixteenth century.

The Messenger hereupon expresses some perplexity, inasmuch as, says, as the history of human dissections can be traced from early in the fourteenth century in the University of Montpellier—there under the jurisdiction of Arignone—and in the Papal university of Bologna, which was still nearer the Papal eye.

Indeed, it remarks, the functions of the principal interior human organs were mostly discovered at Bologna. Moreover, the father of French surgery was physician to three Popes in succession, who the more not will have put human anatomy under the ban.

In Spain, which few of us are much concerned to vindicate from the charge of bigotry, Ferdinand, not long after setting up the Spanish Inquisition, made provision for regular dissections of the dead in the universities of the Peninsula.

True, Vesalius himself once writes from Madrid, that he could hardly so much as touch a dry skull, but that there was an uproar over it. However, as the Messenger very pertinently remarks, there is small significance in this.

The Messenger points out that Dr. White, while dwelling complacently on the freedom and safety which Vesalius enjoyed within the Venetian territory, finds it convenient to forget that he came regularly to Papal Bologna to lecture, and that he was urged by this great University to accept a permanent professorship there.

Dr. White dwells indignantly on the bitter persecutions which Vesalius underwent at Padua, and almost wearies the life out of him. Father Campbell remarks that our illustrious ambassador has skillfully so stated the matter as to leave his readers to suppose that these persecutions were influenced by churchmen, whereas they proceeded only from physicians.

This accusation, brought by Father Campbell, is a very serious one, that Dr. White has transferred to the clergy the odium of the persecutions which Vesalius suffered at the hands of his own profession.

Johnson's Cyclopaedia says that Vesalius, in his old age, was condemned to death as a heretic by the Spanish Inquisition, but that the sentence was mitigated into the imposition of pilgrimage to Jerusalem, under the hardships of the return from which the old man came to his end.

Dr. White may think, there were, and are, abundance of enlightened Catholics—and, in making the vow of a pilgrimage, the great physician simply followed the custom of his time and his religion.

Land, and he died at Corfu on his return, of very want.

I think we can see, assuming this story of the trial before the Inquisition to be a fabrication, how it may have arisen. It has long been a Protestant axiom, that no man of original thought can possibly remain at ease in the Catholic Church.

Now I ask if I am not competent to construct a good, orthodox Protestant catechism, every part of which shall be joined to every other, if not by facts, by something which may be more serviceable than facts, the presuppositions of pious malignity.

No doubt we shall be able to find plenty of examples of Popes, Bishops, priests, laymen, and above all of devout women, who, reverencing the human body as the temple of the Holy Ghost, have been unwilling to see it, even in death, hacked and hewn like the bodies of brutes, and have often seriously embarrassed the progress of anatomical inquiry.

We will next return again to the accusations of our friend the Republican correspondent.

CHARLES C. STARBUCK. Andover, Mass.

FIVE-MINUTE SERMONS.

Fifth Sunday after Epiphany.

THE DUTY OF GOOD EXAMPLE.

Use your endeavor to walk honestly towards them that are without. (1 Thess. iv. 12.)

The holiness of the church, my dear brethren, is for us who belong to her a thing so evident and clear that we can no more think it necessary to prove it than we can think it necessary to prove that the sun shines in the heavens.

But there are those who are without these advantages. There are many around us, our near neighbors and friends, who are outside the church, not through their own fault, but by birth and education.

Now, that we lie under this responsibility is a truth not very hard to see. For, as I have said, those outside the church are ignorant of the doctrine and church are ignorant of the church.

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Dr. White may think, there were, and are, abundance of enlightened Catholics—and, in making the vow of a pilgrimage, the great physician simply followed the custom of his time and his religion.

and stronger and after a time spent in meditation we are able to accomplish tasks that would otherwise be impossible.

THE CATHOLIC WHO GIVES BAD EXAMPLE. HE DOES HARM NOT ONLY TO HIMSELF AND THOSE HE MEETS, BUT TO HIS RELIGION.

It is common to hear Catholics urge in extenuation of their conduct that others do the same. The business man who resorts to sharp practice says he is at least no worse than his neighbors.

Well, my brother, answer me honestly; and, if you find that you have done wrong, amend, not merely for your own sake but for that of those outside.

THE PERIL OF PHYSICIANS.

LACK OF FAITH IN GOD THE DANGER OF MODERN MEDICAL RESEARCH AND PRACTICE.

Dr. John H. Cotter of Poughkeepsie, was elected president of the Dutchess County Medical Society on its 100th anniversary.

Experience teaches, that, if we succeed in the future, we must avoid the mistakes of the past.

By their teachings many have become infected with the idea that belief in the unknown is a sign of ignorance of superstition.

It is necessary that the physician should have confidence both in himself and in the means which he employs for the treatment of disease.

Did we begin with a belief in our helplessness, we should never make the experiment that we should dispel the illusion.

On this subject of exceeding ingenuity and thorough going investigation by Huxley, Hooker and others of the present age, and by the nineteenth and eighteenth centuries, is that no artificial process whatever can make living matter out of dead.

DELICATE FROM BIRTH. In three words—"delicate from birth"—is expressed a world of anxieties suffered by mothers whose babies have had a bad start in life.

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and stronger and after a time spent in meditation we are able to accomplish tasks that would otherwise be impossible.

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GRATITUDE FOR FAITH.

Rev. Edmund Hill, of the Passionist Fathers, who became a convert more than thirty five years ago, speaking at a meeting of the Converts' League in New York City, recently said in part:

John Henry Newman speaks of his conversion as "the greatest of possible mercies." Every true convert must say the same of his or her conversion.

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TWENTY-FIFTH ANNUAL STATEMENT OF THE

North American Life Assurance Co.

HOME OFFICE: 112-118 King Street West, Toronto

For the Year ended 31st Dec., 1905

Table showing Dec. 31, 1904 - To Net Ledger Assets \$5,945,302.00

Table showing Dec. 31, 1905 - To Cash for Premiums \$1,254,697.50

Table showing Disbursements for Dec. 31, 1905 - By Expenses \$144,622.32

Table showing Assets for Dec. 31, 1905 - By First Mortgages on Real Estate \$1,042,046.70

Table showing Liabilities for Dec. 31, 1905 - To Guarantee Fund \$5,000.00

Table showing Net Surplus for Dec. 31, 1905 - \$6,098,013.66

We have examined the Books, Documents and Vouchers representing the foregoing Statement and Balance Sheet, and also the securities in the latter, and certify to their correctness.

H. D. LOCKHART GORDON, F.C.A. (Can.), Auditor. JOHN H. YOUNG, F.C.A. (Can.), Auditor.

President—JOHN L. BEAUFORT. Vice-Presidents—HON. SIR W. R. MEREDITH, LL.D., B. GURNEY, ESQ.

The Annual Report, showing marked proofs of the continued progress and solid position of the company, and containing a list of the securities held, and also those upon which the company has made collateral loans, will be sent to due course to each policyholder.

Lowest Expense Ratio!

The Government Blue Book just published, shows that

THE MUTUAL LIFE ASSURANCE COMPANY OF CANADA

had for 1904 the lowest expense rate of any Canadian Life Company the ratio of "General Expenses" to "Income" being only 17.4%, while the average of all the Canadian Life Companies for that year (as given by the Globe of 19th inst.) is 25.47%.

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CHATS WITH YOUNG MEN.

It does not require very splendid talent to be useful. The necessary thing is a sincere and earnest desire to do good.

A Lesson in Saving. "If the young man will spend as much as he gets, he will never be any richer than he is," says the Pittsburgh Catholic. "Every man should, in every year of his life, make some addition to his capital. You say you get but little. Never mind, spend less than little; and then, next year, you will get more, for you will have the interest on what you save."

Good Nature at Home. This paragraph appears in a new book, published in England, with the title, "The Secret of Popularity," under one of the chapters headed, "How to be a Favorite in the Home Circle."

"Never never sit down to a family meal in dull silence, but tell of your day's doings, however simple they have been, in lively fashion."

"It is so much better to tell of an accident that befell a cab horse, or of a new flower you saw on the road-side, or of the big peaches you saw in the market, than to sit plunged in silence that soon becomes a fixed habit requiring your utmost exertion to break. As you go about your pleasure or your business, learn to notice little things, quaint, touching, or ridiculous, and tell them at the dinner table. How ever silent the rest of your family may be, they will soon learn to appreciate your modest efforts to be amusing, and sadly miss you when absent.—Catholic Citizen.

A Dandy Habit. A fault-finding, criticising habit is fatal to all excellences. Nothing will strangle growth quicker than a tendency to hunt for flaws, to rejoice in the unlovely, like a hog which always has his nose in the mud and rarely looks up. The direction in which we look indicates the life aim, and people who are always looking for something to criticise, for the crooked and the ugly, who are always suspicious, who invariably look at the worst side of others, are but giving the world a picture of themselves.

This disposition to see the worst instead of the best grows on one very rapidly, until it ultimately strangles all that is beautiful and crushes out all that is good in himself. No matter how many times your confidence has been betrayed, do not allow yourself to sour, do not lose your faith in people. The bad are the exceptions; most people are honest and true and mean to do what is right.—Success.

What Ruins the Boys. When one considers the dangers, physically and morally, that present themselves to boys who form the habit of indulging in intoxicants, he fears for the stability of the country. Upon future generations depend the perpetuation of the life of the nation. The youth who prematurely decays through indulgence in vice can not be one a vigorous man or a unit of strength to the country. His intellectual faculty is dulled, his energies weakened, his body poisoned, and above all, and beyond all earthly considerations, the salvation of his immortal soul is imperilled. The boy who contracts the habit of drinking intoxicants enters upon a path that, as sure as night follows day, will bring him to destruction.

The saloon-keeper who sells a boy intoxicants should be held continually responsible by the State, for offering to the State's hope and the nation's expected safeguard, the means of ruin. Would a father offer a son a weapon to kill himself? Every time a boy is given an opportunity to enter a saloon, he is given at the bar, by one who is perhaps a father himself, a weapon, that if not cast away, kills slowly but surely.—Michigan Catholic.

Proper Breathing as a Means to Health. As much of our appreciation of the sunshine of life depends on health, a few words on the simple elements of physical culture may be pertinent here. On arising and the last thing before going to bed, while you have on your night dress, stand with your back against the door and fill your lungs, breathing through the nostrils with the mouth closed, until the lungs can hold no more. Retain the breath while you count four. Expel it through the nose counting seven. Practice this breathing movement ten times.

Next, stand upright, turn out the toes, so that the heels touch. Place your hands on your hips, the fingers on the diaphragm, the thumbs at the back, in the soft part of the back, either side of the spinal column; now draw in a deep breath, force the air down, so that you feel the thumbs pressed out, through the expansion of the lower back part of the lungs, hold the breath while counting four, expel counting seven. Practice this movement six times.

Third movement, stand straight, head up, shoulders thrown back, arms hanging by the side; now gradually raise the arms until they are high above the head. While you are performing this movement take in a deep breath through the nostrils until the lungs can hold no more. Retain the breath while counting four, now gradually lower the arms at the same time, slowly expelling the breath, counting seven. Repeat six times.

These exercises practiced night and morning will develop the chest and shoulders; they will cure round shoulders, will rouse a torpid liver into action, wonderfully benefit a dull, muddy complexion and improve the general health. The windows of the room in which you practice should be opened.—Catholic Columbian.

Happy at His Work. The workman who rejoices in his work and laughs away his discomfort is the man who is sure to rise, for it is what we do easily and what we like to do that we do well.

Every sorrow of life becomes a spiritual joy if accepted with patient resignation as coming from the hand of God. As pagan philosophy puts it: Happiness consists in becoming reconciled to the conditions which surround us.

OUR BOYS AND GIRLS.

A WIDOW'S VALENTINE.

The Widow Gray lived alone in a small house on the outskirts of Clinton. She was about forty years of age and had spent the last ten by herself. Her small garden cared for her a living in the summer, and in the winter she "took in washing" and knit stockings and gloves for the stores up town. Her life was a hard one at best, and many were the times when her thoughts went back to her happy childhood, so free from all care and worry, and to the time when she married "shiftless Jack Gray," as he came to be called, and troubles came thick and fast, for "shiftless Jack" died the death of a drunkard, and she was left with nothing but the little house in which she lived. It cost her a great deal for wood and food and clothing in the winter, and her weary hands plied the needle day after day in the struggle for existence.

As in other villages, Clinton possessed a lot of sport-loving boys, and though their pranks were often of a thoughtless nature, they were good boys at heart.

On this particular winter the boys were worse than usual. "Tick-tacks" were placed on the minister's window, water was poured down the schoolmaster's chimney and numerous performances of this sort were indulged in night after night. The local paper published an article on the "Boys of To Day," in which they were characterized as outcasts, demons, tongs, loafers, thieves—in fact, degenerated. Promptly that night the editor stumbled over a wire stretched in front of his residence; his hat was battered and his right eye suffered a trifling from connecting with the stone wall. During the holiday vacation the boys were especially active. Down in the hardwood lot owned by Jack Barrett's father they erected a shanty of logs and bark, and there they held their council of war.

One night in early February, when the boys were returning from school, they noticed in Hilbert's drug store the usual assortment of comic valentines. Here was another chance for some fun at some one else's expense, so the boys repaired to the shanty to make the necessary preparations. Jack Barrett had 8 cents, Billy Gordon dug up a nickel, Sam Dudley added 3 cents, Peter Forbes produced 7 and Artie Wellmann, the "Kid," finished the collection with a single copper. Peter Forbes was made treasurer. With the 24 cents they could buy eight valentines, 3 stamps and 8 envelopes. Then Jack drew a pencil and notebook out of his pocket and wrote down eight names. The Widow Gray's name headed the list.

That evening the boys purchased eight envelopes and stamps at the post-office and eight valentines at the drug store. The one that they selected for the widow was a hideous picture of a tall, gaunt washerwoman. In her apron pocket was a huge flask, presumably of whisky. The words beneath the picture were worse than the picture itself, and below the words was written:

From your friends, THE BOYS.

The valentine was placed in an envelope and mailed with a 2 cent stamp. The letter, for such it appeared to be, presented a bulky appearance, and for this reason the boys expected that the widow would be greatly interested in its contents. They were not disappointed, either.

At 7 o'clock that evening the widow came to the drugist's and purchased a little camphor. As soon as she left the drug store she entered the postoffice little hut in which she lived and waited. Shortly after the object of their fun arrived. On one arm she carried a bag, evidently full of washing and in the other she had two chunks of wood. Entering the cabin she placed the wood beside the stove and dropped the bag in a chair.

After starting the fire the poor widow took off her hood and cape and produced the bulky envelope from her pocket. Her face was pale as she hesitatingly tore the end of the letter open. Even then she paused as if fearful of what it contained. She stood facing the little window, so that the boys outside could see every move within. At last she drew the valentine out of the envelope and looked at it. Over and over she read the words. She was too old to appreciate the fact that it was only a joke, and then, too, the picture and the words brought back to her the memory of the past—of her husband and the life he had lived. Her dim eyes filled with tears and she fell on her knees beside the little cot. The boys gazed intently on the scene before them; then suddenly Jack turned and started up the road, the rest following silently and in single file. Straight to the shanty Jack went, and his rough walls heard the noblest consultation that boys had ever held.

The next night, armed with saws and axes, the boys cut up a large pile of hardwood, and during the following week each boy worked at odd jobs in a way that surprised and mystified the villagers.

Late on St. Valentine's night Sam Dudley arrived at the shanty with old Nan hitched to a single bob, on which the wood was loaded in two great piles. Then Jack produced a neat buckskin sack, fringed and beaded, and each one of the five boys dropped into it two bright 25 cent pieces.

It was 10 o'clock before the wood was unloaded and piled beside the widow's house, and the buckskin sack was hung on the door latch, with these words written on it:

A VALENTINE, From your friends, THE BOYS.

—The American Boy.

The Salvation Army of England has received a gift of \$500,000 to be used in taking poor families from cities and making homes for them on small truck farms. The settlers will pay for their places on easy instalments. Why can't the St. Vincent de Paul Society do something of that sort in this country.—Catholic Columbian.

THE OUGHT TO BE'S.

[Written for The Catholic Standard and Times by Rev. J. T. Roche, author of "The Obligation of Hearing Mass," "Our Lady of Fatima," and "The Seal of Confession and Unbelief," etc.]

A FEW WHYS.

It is only just that we should give the condemned secret societies full credit for all the good they do. They care for the sick and the afflicted, comfort the widow and the orphan, and in doing this do a truly noble and commendable work. All this, however, and more could be done without making such organizations mediums for the propagation of irreligious and dangerous principles. The church says to those societies, keep the good you have and eliminate the evil, and we will approve and praise rather than rebuke and condemn. Cut out your silly rituals; leave religion alone; do not try to make your constitutions and by-laws a complete code of morals for your members, and all will be well. The church believes in protecting the family. It believes in works of benevolence and deeds of brotherly love. It declares at the same time true morality to be impossible without Jesus Christ and His saving doctrines, and that to it has been committed the task of imparting the principles of religious truth which lie at the root of Christian morals. Do as the American Constitution does: leave religion to the churches and devote your energies to those things which tend to the social uplifting and the physical betterment of your fellow-men and the ban of condemnation will be speedily removed. You cannot claim kinship with the fomentors of revolution and rebellion in other lands and find fault with the church which has the courage to condemn your secret political machinations. We refuse to accept your vague and nebular principles of morality as a substitute for revealed truth, your particular brand of brotherly love as a substitute for true Christian charity. We have heard all your high-sounding professions, your loud proclamations of devotion to the golden rule; but it is not these we want. We want a few facts. If you stand for correct principles and high ideals, why cloak it all with a garb of absolute secrecy? Why not proclaim those great truths and much-lauded principles from the very house-tops? The world stands in sore need of preachers and teachers such as you claim to be. Why imitate the Egyptian priests of old, and impart your saving truths to the select few who have crossed "the burning sands" on the banks of mythical canals, which to the uninitiated bears a striking resemblance to that superstition of which you are so ready to accuse us? Name if you can one single movement which you have inaugurated for the uplifting of the race? Your words are not empty platitudes and meaningless professions.

FAVORITISM AND INJUSTICE. We have heard it said that there is no place in Masonry for bad men, but we have found it dominated in many places by unscrupulous politicians and by men of doubtful moral standing amongst their neighbors. We have seen it made the medium of gross favoritism and rank injustice wherever the interests of brother Masons are at stake. We have found in the works of its authorized writers violent opposition to the church and religion in general, and we have come to the conclusion that the church acted wisely and well in forbidding Catholics, under pain of excommunication, to enter its secret portals.

The church has been dealing with the world for almost two thousand years, and is acquainted by this time with most of the weak spots in human nature. It has guided its children, contrary after contrary, through the mazes of doubt and error. It has issued triumphant from the conflict with mightier foes than Masonry, and is quick to discern the cloven hoof under the garb of spurious morality and counterfeit philanthropy. There is no halt in its message and no fear in its tone when it proclaims, as it did in the olden days, "Get thee behind me, satan."

A STRONG ADHERENT. The church is neither liberal, modern, progressive nor free in the commonly accepted meaning of those terms. It cannot be liberal in dealing with truth, for liberality in matters pertaining to truth is ridiculous. Liberality with the multiplication table, with the problems of Euclid or with scientific truths in general is inconceivable. Why, then, demand it of the highest of all truths and principles are called in question? If the devil and humanity have not changed since the day of its institution. It cannot be progressive, because progress implies change, and there is no change in the conditions upon which the world's salvation depends. The church is free with the freedom of Christ, but it is not free to teach error or to compromise with vicious principles, no matter how carefully sugar coated or how insidiously advanced. It might have gained many a temporary victory in the past by compromising with wrong, by acceding to the desires of time-serving generations; but such victories would have robbed it long since of the world's respect, and would have brought it down to the level of those man-made creeds, "who crook the pregnant hinges of the knee that thrive may follow fawning."

A Soul Sedative. "Many a time when a man is wild with the questions, the doubts, the despair, the uncertainties and the fears with which a view of life has surrounded him—and which are harbing and baying at him as so many dogs—he goes, by instinct of grace, to the Blessed Sacrament, and in a moment, without effort on his part, all these shrill voices are hushed, and the storm is abated and, not after further voyage, but straightaway he is at the haven where he would be."—Father Faber.

In old age the virtuous are peaceful, while the depraved are sad.

AN OILY UNBELIEVER.

Mr. Goldwin Smith may feel delighted to learn from the editor of the New York Sun that he is correct—correct in his theology and correct in his methods of distributing it to the public, and that his opponents, especially one or two orleasts of the New York diocese, are faulty both in their knowledge of sacred lore and in their manner of disagreeing with Mr. Smith. He must feel assured also that he has a lion on the columns of the Sun; for the editor plainly declares that he cannot long allow Mr. Smith's opponents to use the Sun as a medium for exposing their ignorance and insolence.

There is a vast difference between the methods of Mr. Smith and those of the priests who are his opponents. Mr. Smith is, indeed, a cunning quarry. He will run the gamut from desecrating the Catholic church, which statements Mr. Smith seems to imagine ought to pass unchallenged simply because he is the author of them.

Then again, Mr. Smith's opponents waste no words in coming to the point. They speak direct; but they are never ungentlemanly. Mr. Smith, though, is at tedious pains to assure his adversaries how highly he regards them, how sorry he is that they have not got common sense, and how he sympathizes with them in their honest search for the truth; and afterwards instead of replying to their questions begins a new line of attack.

Mr. Smith is an oily unbeliever. He is one of those human beings who would not believe even if he had a sign from heaven. For that reason argument with him is useless. Let him alone and pray that the Holy Ghost may open his eyes in the most rational method of convincing him. As the New York Sun—who cares whether it is fair or not in admitting contributions to its columns?—Providence Journal.

CONVERSION OF ENGLAND. Father Hugh Benson, son of the late Protestant Archbishop of Canterbury, England, at a meeting of Catholics held recently at a private house in Oxford, read a paper on the "Conversion of England." He opened his remarks by drawing a distinction between the two kinds of desire which Catholics entertain for the return of England to the Catholic faith. Some are content with merely wishing—this is the desire of the imagination. The desire of the will differs from this, inasmuch as it implies work and effort. There are many ways of furthering this great object—of which the most necessary is prayer. But the weapon of controversy was that with which Father Benson specially dealt. He said that there was in some Catholics a tendency, natural perhaps after the bad old days of persecution, to gather round the fire and draw the curtains close, with no thought of the black winter outside except so far as it agitates the imagination of the warm within. These comfortable people shrink from opening the door to what was going on outside lest the cold blast should enter and once more blow out their lights and knock down their images. There are, of course, two kinds of controversy, the one most useful, the other to be deprecated. Controversy which was angry, abusive, and contemptuous was to be avoided; and in using the gentler, more persuasive method, care should be taken to realize and understand the position of one's opponents. Arguments which aim at confounding himself to what he believes to be the methods of the primitive church, are inefficient when proposed to the ritualist who accepts the theory of development. And there is nothing to be gained by quoting the authority of Pius X. to a man who believes the Pope to be the man of sin.

It is, of course, impossible within a few lines to convey any idea of the wealth of argument, apt metaphor, and wide grasp of Father Benson's very able paper, and one can only echo the hope expressed by Father Arthur Day, S. J., in returning thanks, that the paper may be published.

The Archbishop's Comfort. A little story told of the late Archbishop Chapelle shows that prudence is a very pleasing and lovable gift. It was in the days before his elevation to that ecclesiastical dignity which he graced at the time of his death, and his questioner was a little girl, whose troubled face showed clearly that her small heart and soul needed comforting. Hastily she told her fault; she often and often dropped off to sleep while saying her prayers—and was that very, very wrong?

Hardly an instant did the priest hesitate. "My dear," then said he, "could you go to sleep doing anything better?"

And sunshine took the place of threatening showers forthwith.

Irreverence in Church. Occasionally the Catholic press and frequently the Catholic pulpit give the laymen sharp reminders on the subject of church decorum, and the citizen, and when they do, their reward is, as a rule, sharper censure. Yet is it not a fact that both have ample justification? Is there not an increasing carelessness in this particular on the part of many members? Do they not reflect in their conduct the customs of the non-Catholic congregations? Is their participation in the services not actually irreverent?

Observations confirm the necessity of the reprimands. There are those who refuse to wear their fingers or soil their gloves by contact with the holy water at the door. The sign of the



cross upon entering the church they never make. They enter the pew without genuflecting and bless themselves with a flourish that is ridiculous. When sitting they assume a bar room sprawl and when feigning prayer they give one knee to worship and the rest of their body for mockery. At the close of the service they engage the first acquaintance in conversation until the street is reached.

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