Catholic Record. The

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

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The Catholic Record.

LONDON, SATURDAY, FEB. 10, 1906.

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 recreant to his into more perfect civilization ; but the public pledge we may begin to think tide of legalized lust flows on. Our that Hon. Bourke 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 fearhis 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 companies. Under the English com- of man. panies law the problems of punishment and restitution would, as the late Whit- ONE OF THE WORLD'S GREATEST aker 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.

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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

vironment, and purged of its grossness

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 whither we are going by leaps and bounds separated brethren meet in solemn conclave now and then and frame denunciatory resolutions, which, how ever, are promptly tabled by the lay deputy. The divines who are supposed to guide and lead are themselves 'ed and guided by the men who pay them their salaries. The laymen control not only the ticker, but the pulpit. They do not object to the minister playing vandal with the Bible, or pounding 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

ere this has protected monogamy against the brutal lust of those in power, and less, as independent, as principled as 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 inveigled into mutual life insurance divine authority can curb the passion

-----SHRINES.

THE LIBERIAN BASILICA, ROME, CON-TAINS 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 second cathedral, is indeed that that Bethlehem in Rome, as Ormellins 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 uncounted churches dedicated under Our Lady's invocation; it was the church of the Divine 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 found-ing of the Basilica by a Pontifical High Mass in the Borghese Chapel, when at the Offertory showers of snowy rose leaves are scattered from the dome on e on is by the action of the intellect that the marble floor beneath, until this is the germ is lifted out of its lowly en- covered with a fragrant summer snow If the legitimate heirs of the Refors as the miracu lous snow by means of which Our Lady vonchasted 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 ' Lady of the Snow." 'Our In after times this church was added to and improved, and it was entirely rebuilt in the fifth century by Pope Sixtas III. in commemoration of the Council of Ephesus. Century after century various pontiffs have enrich d century various pointing have einfand the grand basilica with stupendous works of art; ior all that was fairest in art was brought to Our Lady's feet, but it was left to the age of the "Ren-aissance" to place the costlicst gems of decoration in its crown in the shape of " Borg. the two splendid chapels the "Bor hese" and the "Sistine," which ri 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 marvellous thing as one realizes its proportions as the largest church of Our Lady in the world. It certainly has not such glowing,

world dedicated to our Blessed Mother, REDEMPTORIST MISSIONARIES AT the relies of the crib of her Divine Caild should be preserved; and our hearts turn with loving devotion to the spot where Mother and Son are alike honored in that beautiful human tie which binds the Dibard Dubbalance SARATOGA UNUSUALLY ACTIVE. VAST FIELD HAS BEEN COVERED - HAVE CONDUCTED EIGHTY THREE MISSIONS TO CATHOLICS AND NON-CATHOLICS IN which binds the Babe of Bethlehem so ADDITION TO OTHER WORK. The year 1905 has been one of unusal

near to our poor rature. 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 exquis-fite 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 fins towers, which from their commanding height are seen all over Rome, is particularly massive and im-posing, a befitting approach to the blendors of this gorgeous Basilica. Following the usual lines of archi-

ecture on which Basilicas are erected, t has a portico with columns and open allery or "loggia" (from which the gallery or nsed to give the papal benedic on certain feasts of the year,) Popes u tion on Georgia, where they are again reaping an abundant harvest of sculs as the adorned by mosaic pictures of the fouran at teenth century, most of which have reference to the history of the building of the Busilica.

The legend or history of its founda-tion 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 "Liber-ian Basilica," have been bestowed on the church of Santa Maria Margioire ; but the names are more than sufficient ly 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 patrician, one John the Patrician, ordering him to erect a church in her honor on this spot, where the miraculas 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 "con-fession," 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 "bslda-quin" 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 sp'endid papal altar in the "confession," rich with marbles and precious stores in the shrine where the relic of the crib is usually preserved, but the day before Christ-mas 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 on a magnificent silver and crystal cashed 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.

renewal is to strengthen and confirm those who have made the mission, in 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

living

duties.

the best means of practising this Chris ian life. Accordingly the course of sermons at a renewal is entirely different from that preached at the mission. Experience of many years have taught ne 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 thorough conversion of souls to who for any reason failed to

Fathers of the order in this

phere of their religious activ-

comprises the giving of mis-Catholics and non-Catholics;

country did a half century ago.

ity, for the uplitting of souls to a bet

retreats for the clergy, sisterhoods

parishes, and church societies; as also Novenas, Triduums and the Forty Hours' devotion. Besides these works

they preached many renewals of the

PREACHING RENEWALS OF MISSIONS.

planation 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

The former object is obtained

inspiring them with a salutary fear by inspiring them with a same by of God's judgments through the pre-

piety, as also to instruct them in right

sentation of the great eternal truths. The latter aim is accomplished by in-

structions on the reception of the sac

raments and on their other Christian

On the other hand, the object of a

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 re-newals of missions, S3; retreats to priests, 0; retreats to religious, 19; retreats, novenas and triduums to parishes and church societies, 25. Add Add to this the successful conducting of the 'orty Hours' devotion in many

supernatural virtues, embrace and toil tegether in the salvation of the father-land.

The conversion of America-how well say the conversion of the world ? The conversion of America seems to an as much.

Every great campaign has its stratactivity for the Redemptorist Mission activity for the Redemptorist Mission-aries located at St. Clement's College, Saratoga, N. Y. The band of fifteen missionaries, under the leadership of the Rev. Franzis E. Klauder, 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 zallong followers of the Redeemer egic 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 Mohammedan prophecy of universal conquest, was disproved. And on the soil of America the great modern religious these zealous followers of the Redeemer have scattered the word of God broadcast over the land, bringing salvation battle is to be lost or won; not with the weapons of lead and steel, but of to thousands of souls. Their field of labor, which is ever inconviction and persuasion. To be creasing in extent, covered a vast terleader and a captain in such a conquest ritory, as far north as the Provinces of Quebec and Oatario in Canada, west honor enough for any man in this is world. to the Ohio, east to the Atlantic and below Mason's and Dixon's Line into

The skirmishes that are now on give 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 na tive population, its light will be dii fused, its influence will strengthen, prejudices will disappear, the tracitional parriers will be broken down, and the erowds will come in. If a stampede is once started, God only knows where it Preaching renewals of missions is a special feature of the Redemptorist's plan of mission work and a word of ex-

will stop. Is this a delusion and a dream, or is is 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 for 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 herces of old, who labored and studied and planned and prayed, and at last inaugurated this work, and it is fitted to our hands.

THE CURSE OF CROMWELL.'

By Cromwell's decree 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 solviery, and among the thousands who on rendered homeless many were were the 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 wiid, so bare, so desolate-a place of naked rock and headland, without comfort, without shelter, many, it is said burned back, preferring death to North Clare. Death, however, was a boon not 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 re finement, but enough-with their hum bler sisters, to the number of several housands, they were sold as slaves to

the West Indies. Their fate was pro-nounced by the English authorities ; Union .- The Casket. An eminent victory for the efficience there doom was sealed by the machinery of the parochial school is announced flesh from Buffalo. A thousand-word composition contest, open to pupils, be tween 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 writers of both eing 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 Conneil, preceded Dr. Windle as president of the Qieen's College Carls College, Cork. He is a forcible writer. Sir Rowland is a Catholic.

burg, but spent his early years in New York, and at the beginning of his literary career wrote under the pen name Sydney Luska. Of recent glorious the theme-but might I not as has lived entirely abroad, and had a residence in London. His American home was at Norwich, Conn.

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NON-CATHOLICS AND THE BLESSED VIRGIN.

It has long been a source of unfeigned gratification to all devout clients of Our Lady that so many members of the various sects, and notably the Episco-palians, are in practice much less anti-Catholic in the matter of devotion to the Blessed Virgin than the formularies of their different creeds would lead one to suppose. We have time and again commented on the reverent attitude of 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 one of the principle cources of the Protestant Episcopalian 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 Laz, 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 Episcopalian clergymen of Chicago, when the writer had the pleasure of meeting him at dinner. Speaking of the great work now being accomplished his church toward Catholic unity, he said: "If the Episcopalian church is to be brought to a full knowledge of Catholiz truth, it will be, under God, through devotion to the Blessed Virgin the Immaculate Mother of Our Lord." We fully agree with the Chicago elergyman, Cunctas hæreses sola interemisti in universo mondo,—"Thou hast trampled down all the heresles 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 Conduction 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 Roose-velt, the President's daughter, on the occasion of her wedding in February. The gift will probably be a benutiful piece of mosaic work from the Vatican factory, probably a copy of one of the most valuable paintings from the 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 Vati-can 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

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 new-born 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 dio cese 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 to-day, 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 renouncement 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

TALK NO BARRIER TO DIVORCE.

sociable.

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

triumphant beauty, such floods of light and such splendor of sparkling marbles as the Basilicas of St. Peter. St. John Lateran, and St. Paul outside the walls, but it possesses a solemnly rich magni ficence 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 associa-tion, that in the largest church in the

mation keep on discrediting the various blunders of their ancestors, there will, in the course of another century -supposing Protestantism to survive so long —be very few, if any, distinc-tive doctrines of the Reformers that will have escaped the condemnation of their posterity. Chancellor Mac-Oracken, of New York Unive-sity, 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 dis carded the worship [veneration] of saints, came very near discarding also

the existence of saints or of any man en woman as worthy of peculiar remem-brance and respect. The church is brance 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 Subbath school should not be a Bible school only : it should at least have an annex that should be a chool of the heroes of our church and of our Christian civilization."

It would be unkindly 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 pro-jected canonization of some church of England "shining lights." The Privy Council, court of last resort in matters spiritual as well as temporal for Epis copalians, decided against the forms "St. Samuel Johnson" and "St. Hannah More," but testified that nothing in the constitution of the English church forbade the employ-ment of "Poor Samuel Johnson " and "Poor Hannah More. "—Ave Maria.

What a wonderful impetus would b 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 Any Catholic solvers with a not contributing something from its rev-enues to promote religion or aid religious always at home; and patriotism and could much better afford to lose many work is not thoroughly Catholis. It is charity the noblest of all the natural writers of greater power and genius." derelict in one of its primary functions.

parishes, by means of which a new im petus 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 ferror of the faithful, as many as 162,000 ap proaching the sacred tribunal of pen ance and making their peace with God during these varied exercises.

THE PAULIST FATHERS.

PATRONAL 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 Sun-day afternoon. It was made the occa-sion of a notable University gathering nd the chapel and corridors of the

Mission House were thronged with proessors of the University as well as epresentatives of the Dominicans and Marists and the Franciscans and the Holy Cross Fathers and the other eligious bodies about the University. The choir of Paulist students, to with the chancel choir of St. ether Paul's church, Washington, supplied the usic

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 Move ment. He specified particularly the organization during the past year of the Apostolate bands in the diocese of Peoria and Covington and the prospec-tive organization during the coming during the year of diocesan bands in St. Louis Mo. Burlington, Vt., and in several other lioceses. The principal address on the occa-

sion was made by Rev. W. E. Randall, the Superior of the St. Louis Apostclate 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

of law. There was thus no possibility of appeal. The dealers in human and womanly honor piled their trade in the open. * * * In the land of the the open. 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 should 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 Reno, 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 flavor of his work. 'The Cardinal's usual havor of his work. The Cardinal's Souff 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 ha the distinction of dealing with none but de lightful men and women and none but the most wholesome of human emotions, and these at their best. He found life o 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 picturesqueness 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 charm-ing and so agreeable that the word could much better afford to lose many

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

Cardinal Spinola, 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 Austra-lia, 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 nouse there has been opened. The of the priests from Australia removal to the Philippines has been decided. upon, owing to their having been accli-mated in Australia to a semi trophical climate such as that to which they are to proceed.

Pope Pius X., on Jan. 26th, signed Pope Prus X., ch Jan. 20th, signed papers appointing the Right Rev. Wm. H. O'Connell, D. D., Bishop of Port-land, 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.

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was hard for her truly, since, much as Cadillac loved her, he was ever fuming over some barrier to his ambition;

retting at the very delays that kep

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called tation the Da James, "And This ' knew w St. F It is and Ja the M St. Pe Christ him th were whatso earth heaven His O fully says in The L Shall I ciple, Chr to pa matte discip The l effect Chi it:.. s hold, sifting

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reparations for the expedition. The sight of this commission wrought a change in the attilude of both the Governor and the Intendant. On the Cadillac's departure he was oldden to an entertainment at the Castle, and I, as his relative and secre tary, was invited with him. TO BE CONTINUED. EXPERIENCES OF DISTINGUISHED CONVERT RINCIPAL OF SOUTH BOSTON HIGH SCHOOL DESCRIBES THEM TO HARVARD CATHOLIC CLUB, In the first of a series of lectures before the Harvard Catholic Club Augustas D. Small, Principal of the South Boston High school, took for his subject "Finding the Church." He explained to the club the way in which he was first attracted to the Catholic

faith and described at some length his experiences, saying : I always willingly did my share of I always whing yok any solution of denominational work, if one may so speak of doing religious duty. In the cities of my residence I was often a member of the church choir and a teacher in the Sunday school. It was a the midst of the discharge of duty that the dawn of a new religious life

In the place where I now reside I was member of the Baptist church and eacher of a Bible class in its Sunday school. One Sanday the lesson con-tained the verse, "Thou art Peter, and apon this rock I will build My church. I mentioned the several interpretations proposed for this text. (1) A supposed gesture made by Christ toward Himself as "this rock." I remarked that the Evangelist said nothing about a ges-Evangelist sale houring about a gost ture, nor about Christ's claim to be "this rock." (2) The hypothesis that "this rock " meant this truth, just then stated, that He was Son of God. Here no explanation followed to estab lish this hypothesis. When said, "Destroy this temple When Christ and the "temple of His Body." (3) Th view that "Peter" was "this rock I explained that "Peter" mean

topic, when some one asked me: "But what is your opinion?" My opinion? Had I not expressed my opinion by stating my preference

consequence was it ? and my answer was that our salvation was founded by Christ upon Himself, the rock, while the human society called by Him His Church was built upon Peter, as a rock, the recipient of a heavenly revelation of Christ's divin-

Couldn't any Baptist say that ? Yet I felt as if I had said something new to myself, and was glad the hour was over. I seemed to have committed over. I seemed to have committed myself to some sort of profession. At any rate, I felt a strange interest to study the text again, and its now vivid context-"the gates of hell shall not pre and "I will give unto vail against it." and "I will give unto thee the keys," etc. I had never read these sentences in the sense which was now apparent. Was it possible that the Baptist church was not meant?

A DAUGHTER OF NEW-FRANCE. BY MARY CATHERINE CROWLEY.

2

CHAPTER XI. A GREAT SURPRISE.

Sabrevois? Yet why not? Although getting on to middle age, was he rotre garded as one of the best "parti" in It was with a light heart that I under took this work, and cheerfully toiled with my quill all the next day as well Quebec, a man of excellent lineage an until the letter and papars connected there with were completed. After they with me, no more than with Cadillac, he had never chimed ? Is it not well for were despatched by a trusted coureur most of us that a woman does not see a man's character as his fellows see it i de bois, how long seemed the time ere

At length, however, the messenger returned. Counte Frontenac graciously consected to relieve De la Mothe from his duties at the post, and stated that he had already despatched the Baron Alphonse de Tonty to succeed him. Alphonse de Tonty to succeed him. Verily, I could not bat laugh when I

-and causes it to shine forth at last

him. "In sooth, monsieur, you are slow to

"Monsieur Sabrevois," I replied,

with an effort mastering my choler, "pardon my hesitation, but since you

have not acquainted me with the name

of the fair demoiselle upon whom you have conferred the honor of your alli-

ance, I know not if you are to be con-gratulated ; whereas, knowing you-"

paused significantly. "Ho, ho, ho," he laughed in derisive

"You are severe but I forgive the

better policy to provoke me no fur-

at Boucherville to your cousin Mademoi

cis. So making my compliments to the lieutenant upon his recent nuptials

with the best grace I could muster,

and saying to Monsieur de Tonty that,

out of the affair with Sabrevois. He

win her. Soon after, with our Sieur I left

But if many things were changed, I still found much to cheer me at home. My sweet sister, Madame Cadillac, was

ind and affectionate as ever ; my uncle

Guyon as bluff and hearty; and Barbe? Well, when a man has lived more than

three years

Nature.

during

unts, I must beg to consider myself

he pro

weeps over in secret, and in part a

for by her wifely prayers.

offer your congratulations,

triumph.

aght of Monsieur de Tonty's suave th Italian manners wasted upon the roughness of this isolated settlement. With him came Lieutenant Sabrevois,

who, still a bachelor, perchance because of his early facey for Therese, had nevertheless been much attracted to "Mon little Barbe ere I came away, and had, in truth, made application to my uncle Guyon as a suitor for her hand.

One morning, shortly after the arrival of the new Commandant, I brought to him the broks of the post, the which he asked me forthwith to explain to Mon-Ere we began our sieur de Sabrevois. task, I felt it incumbent upon my courtesy to express to the lieutenant my felicitations at his promotion.

jest, since we may not now fight out our quarrel. Another day—" "Monsieur, I am waiting to hear the Whether the honor conferred upon him by the Governor had turned his or because he had some grudge name of your bride, and I pray she may not be made a widow over soon," I rehead against me, I do not know, but he re ceived my civilities very ill.

ceived my civilities very ill. "Thanks, Monsie r Guyon," he answered with a supercilious haughti-ness which would have been laughable. ther, said had it not so nettled me. The appointment may seem a great advance ment to the eyes of a young man like you, one who is unknown and has his you, one who way to make ; but it is scarce to be reckoned a gain by a cavalier of posi tion who has seen much of life and manners Of a truth I found it not to my liking.'

The arrogant air of the brazgart as he stood smiling before me, and the taunt sonvoyed in his speech caused my anger to leap forth as does a flame from a covered and smouldering fire.

" Tee! I understand and might have expected as much from your great valor, Monsieur le Lieutenant," I made

answer. " Monsieur, you flatter me,' he said

with an isonical bow. "Nevertheless, to be an officer in Quebec and a soldier in the North West are roles that sometimes require differ ent qualifications, monsieur. To dine at the Chateau is one thing, to face a horde of hostile savages is quite another matter," I continued in the vein of sarcasm I had picked up from my close association with our Sieur, who was "to the manner born," as the English say. Sabrevois' sword flashed forth there with.

Monsieur, take back your words, or I will make you eat them," he cried. "Monsieur, you can best stomach

Michilimackinac. Ah, how good it was to get back to the weather beaten crag them," I rejoined, whipping out my of Quebec once more ! It is true, there grief awaited me own rapier. Our weapons met with a clash, and

the next moment we were fighting as those fight between whom there is a My father, Denys Guyon, had died during our stay at the Fort of the Upper Lakes, and now every spot which had been associated with him seemed haunted by his dear familiar presence. bitter feud. were of about the save weight.

but Sabrevois still maintained his repu-tation as one of the best blades of his No doubt he thought me an regiment. antagonist unworthy of his skill, yet he was mistaken. Having practiced much with our Sieur, I had acquired a facility in fence; in fact, so well pleased was my brother with his pupil that he was wont to say he would match me against any swordsman in the primeval forests in summer, he is

New France. Soon the lieutenant discovered how Soon the lieutenant discovered how greatly he had underrated my dexter ity, even though he tried my steel most cleverly. The advantage lay first with

THE CATHOLIC RECORD.

now I will keep my word. Make your preparations, then, without delay." At these words of his, my heart gave a bound; but quickly my joy was suc-ceeded by a strange sense of mental depression. Barbe Guyon was away," he said. "Mayhap she was at Vercheres, or it mayshe up at Montreal. He bad heard she was about to be married, or per-haps she was already married, he could ot remember." Was it possible that she had married

depression. From the day when I first took service with "mon chevalier," it had been my dream to accompany him to the Old World. Yet how contrary is our Net how contrary is our Now that the wish I had ature ! cherished for years was granted to me, I would willingly have foregone it. ome fortune ? What mattered it that

Never had I been so content in Que Never had I been so content in Qae bee, nor found its social life more agreeable. Since my coming from the wilderness, as in the days long passed, I was not altogether averse to the society of the vivacious demoiselles who visited at our house, and Barbe bantered me much near my interact in If there is good in him, she finds and fosters it with her love-God bless her ! while the evil she holds in check, and bantered me much upon my interest in her friends, especially anent the bea So Barbe Madeleine de Vercheres, my adhad married Sabrevois; and a moment since I was like to have given him a tiful miration for whom it required no rare iscernment to discover. However I said nothing to La Mothe wound that would have gone hard with

of my new and extraordinary reluct-ance to fare forth with him. And if I bitterly repented this reticence ere-long, yet had I, on account of the beaulong, yet had I, on account of the beau-tiful Madeleine, for instance, given up the opportunity to go across the seas, perchance I should have been sorry in the end.

For if a man abandons a just aim or mbition, even for the sake of the woman he loves, the sacrifice leaves behind it a regret that will grow keener as the years slip by ; and for it in his thoughts at least, he will even

proach her. So I went with our Sieur Cadillac to France, and saw the fair land of Nor mandy, where my grandsire was born and the city of Paris, which His Majesty King Louis the Fourteenth has so greatly beautided by forming squares sponded, striving to speak quietly. He gave me a quick look, and finding and gardens, and erecting fine churches and triumphal arches, so that it has be some the most splendid capital of the world.

. Thanks for your interest, monsieur. With my brother, too, I had a glimpse It affords me pleasure to inform you that a few weeks since I was married of the Coart of Versailles. Verily, the splendors of the New Palace so dazzled my eyes that I have never recovered from the glamor of it all, albeit this is selle Jeanne Boucher. Mademoiselle Guyon was at the wedding." And now, indeed, I could almost have not surprising, since its gorgeousness surpasses anything Europe has hitherto killed him for the mocking mirth with which be greeted my chagrin. Had he

And I saw the King, aye his August run me through with his sword, I could Majesty, as he passed down the already famed Hall of Mirrors to the Salon du not have felt more thoroughly defeated. But at least I had the wisdom to see the Conseil, where he was wont to confer folly of my irritability-I who had been trained in the gentle spirit of St. Franwith his ministers.

In truth, so surrounded was he by courtiers, and so overcome was I by subarrassment at finding myself in the vicinity of so much majesty, that (in my having delivered to him the books of confidences to these pages, I will se down) I cannot form a well defined pic accounts, 1 must beg to consider myself quit of all responsibility regarding them, I strode from the cabin. Later, however, it seemed to me that mayhap, after all, I came not so badly ture of his features in my mind, often as I have described him to others. Thi much I observed, however: his countenance is handsome, and grave and commanding. It is said he has the art, by his dress and carriage, had chosen to make sport of my cousinto appear taller than he is of fact.

bad chosen to make spirt of my coust by regard for a certain demoiselle, but perchance 'twas done to ease an old hurt to his pride which on occasion galled him, since 'twas Mademoiselle Be this as it may, he of a certainty seemed to tower above those about him, and his air was most imposing. Barbe Guyon whom he would have married had he been so fortunate as to

As for the Comte de Pontchartrain, I was present at La Mothe's conference him ; and since I sided in the pre with paration of the documents relative to the establishment of the fort on L troit, I have reason to believe that the lines which my obscure hand penned with such care were read also by his Royal Master. These honors I had, and all this

magnificence I saw, and I have never tired of recounting the experiences of my visit, although on other topics I an considered a silent man. But who is there that would not wish to hear of the wonders of the mother country, of Versailles, and of the gracious aspe his glorious Majesty, who is so often named, from the splendor of his court and of his reign, the Sun King?

Spring came, the King's new Gardens of the Elysees in Paris had taken on a tint of emerald; in the royal park and the groves about the town of Versailles the trees flaunted their fresh ro that the maid delicate green. How I wished his Majesty and all the Court might see our forests of New France, in their tardy but enchanting springtime beauty ! The softness of the air, the song o the birds, turned my thoughts from the brilliant scenes amid which I strayed. More than once I caught myself wonder ing how near to blowing were the anemones of the woods about Beauport, and who among Barbe's cavaliers would bring to her the first spray of the arbutus she had always loved. It was just at this time, when all the world seemed most fair, that I received intelligence which awoke me to an anderstanding of my own heart.

counter ?" he persisted, giving a rapid glance around the room, as if on the alert for a concealed enemy. "No, no! It is nothing, I replied, arousing myself, "a mere prick in the side that I got at fance." arousing myself,

side that I got at fence." "Sacre! You have measured your "Sacre! You have measured your skill against the art of De Liancour, and with rapiers instead of foils, as I live !" exclaimed he. "I am proud of your boldness-or rashness, as others "I am proud of would name it-my brother. I am willing to believe your hurt is not serious. although you must see a surgeon. brave gentleman and to any foul trick. So Liancouc 18 3 would not stoop to any foul trick. So adroit is he that, in a duel where he meant not to slay, he has been known to leave between his blade and a man's heart but the thickness of a sheet of paper. I marvel not he pricked you as a punishment for your temerity. To think of an unknown youth from New France crossing blades with the best

wordsman in Paris !" I smiled grimly to myself. I had in eed fenced with the Sieur de Lian cour ; but although h. pressed me hard, with a view to leaving me a scratch as a souvenir of the encounter, I had come

off skin whole. Nevertheless I let the matter go at this, and Cadillac took up the packet of papers whereof he had broken the seal

ore he went out. 'Oh, by the way, an item of home es to us in roundabout fashion,' WACOM

said carelessly. When he had read Sabrevois' scrawl,

When he had read sobrevols solar, he broke into a laugh, crying — "By Heaven, it is but a rumor, batted about by the wind. Otherwise we should have had letters apprising us of the betrothal." "Perchance they are on the way;

his billet names the bridegroom, and entions that the marriage took place mentions that the maintage due place in the Bisnop's church, and not at Beauport," I rejoined quietly. "Eh bien, Normand, you at least never paid court to our English demois-elle," he went on. "My faith ! one

day she may reign in the Chateau St. Louis as the grandest Lady of New France. I marvel not you disapproved he suit of Sabrevois. Barbe is no more like to be Lady of the Castle than is my sister Therese,

broke out. Brnaque as was my answer, it pleased

La Mothe. "Chut, you are a loyal fellow," he said with his rare smile. "Bat, in faith, it is a noble alliance. Chateau guay has graces of person and manner that would win the heart of any woman. am glad Mademoiselle Barbe has shown a proper ambition, too, in her choice of a husband. For ambition is the true lodestone of life. Look at me Normand : I have drawn a prize in the lottery of love; yet, pardieu, Adam grew weary in paradise, once he learned other spheres beyond, while here were Eve would have drawn down the stars of heaven to make for herself a jewelled diadem. A good marriage, yes! I trust others of our family will do as cell : and while we are on the subject. my brother, I must congratulate found with a upon the favor you have certain fair demoiselle at home. There is no finer signeury on the St. Lawence than that of Vercheres, no name in the annals of New France that offers " I will never wed a woman for her

lands," I said hotly. "With all your worldly wisdom, La Mothe, I scarce think you considered the dower of Therese when you came wooing to

Beauport." "Of a verity, I gave it not a thought," he returned, with a laugh at he overthrow of his own arguments. 'But, well a day, there is only one the Therese in the world. Nay, do not contradict me; I an willing to yield that there is also only one Madeleire." The next packet of letters from Quebec put the truth of the report we

had heard beyond a doubt. had heard beyond a doubt. "On the 28th of August," wrote Madame Cadillac, "Barbe, urged on by my aunt Guyon's loving complaint

are laid out in the King's Gardens of the Champs Elysees." Having reached the green enclosure, however, we paced the path between the trees once or twice without speak-

him by her side. Again he crossed the sea, and in the first part of March returned triumphng. Then finding me still silent, Therese

said archly: "En bien, Normand, your stay in France has made you most eloquent and entertaining. Have you lost interest in the cherries so soon? Or interest in the cherries so soon? Or "Ab Normand, my brother." said in reply to my inquiries when I met him at the ship, "Comte Pontchartrain has presented me with a commissio Commandant of the new Fort, wi do our garden plots so celipse the royal parterres as to leave you nothing rant from his Majesty of land on Le Detroit wherever I judge best to estab t) criteise ?' Pardieu, Therese, you know I did lish the post. I shall proceed at once Montreal, and there complete my

not, of a truth, want you to come out that we might talk either of royalty or nerries," I answered testily. Madame Cadillac elevated her eyecherries."

orows. "Of what, then ?" she inquired in retended surprise. "Tell me of Barbe," I cried with some heat. "Why did you not prevent

her marriage ?" "Prevent it !" echoed Therese stopping short and staring at me in astonishment. "What has come over you, Normand? It was the best mar

riage in the Colonies for Barbe, and who could have foreseen how it has urned out ?' How it has turned out !" I repeated.

catching at my blade. "Birbe has, as you say, made a great marria e. Nevertheless, if she still needs a proector, a champion-" Therese smiled and laid a gentle

hand upon my arm. "Bless you, Normand," she said. "Qaiet and reserved of temperament

Quiet and reserved of temperament as you are, at times your spirit flares up wellnigh as flerce as Cadillac's own. But concern yourself net so much for Barbe in this brotherly fashion. Isolated as is her home at Chateauguay, already

have lovers found the way thither.' "'Sdeath !" I cried, growing cold th rage. "Hold, Therese ! Tell me with rage. that your bride, if ang Le Moyne neglects his that young Le Moyne neglects his bride, if you must-that Barbe is wronged and unhappy, butsay no more. For did any other woman say half so much, of a surety I should strangle her; did a man breathe a syllable

lying scandal against Barbe, he should never live to make his peace with At my wrath, my sister fell to laugh-

ing and then to weeping, until I thought her bsreft of all sense. "Normand, Normand," she at last

exclaimed between her sobs. "No breath of calumny can touch the Lady Barbe is as good as of Chateauguay. she is fair. But did you not receive the letter I writ you anent the whole ead affair ?'

" No missive came from you dressed to me," I responded blankly. "Then there is indeed much to tell you," she continuel. "Listen ! Aunt Juyon gave cur dear Barbe no peace, but said over and again it was high she was married. The Sieur de Chateauguay was head over ears in love, and a demoiselle cannot but look kindly, at least, on a man who worships the ground she treads upon. Thus, of a sudden, Barbe consented that the marriage should be arranged, and the

ceremony took place without delay. "So they were married, and thus ends the story," I said with impa-

tience. "No, it is not the end," she insisted gently; "the marriage was hastened because Le Moyne's regiment was ordered out in the expedition against created out in the expedition against the Ircquois. Even on his wedding-day Chateauguay was forced to take leave of his bride, and alas! brave chevalier—poor Barbe—he was killed two weeks later while fighting the Indians and the English, even as died two of his older brothers before him.

I stopped short and gazed at Madame Cadillac in a bewildered horror. For the nonce I forget myself, so appalled I by the tragic fate of the noble

"Alas, poor Le Moyne !" I said with the same impulse that prompts one to lay a spray of laurel upon the bier of a hero. And in sympathy for her in the hero. And in sympathy for her in the ordeal through which she had so re-cently passed, I added softly, "Poor Burbe!"

ad

three days I will raise it up," St. John had added that reference was made to (3) The means and that Christ had given rock," Simon the name "Peter" or "Cephas, each meaning " rock."

among the three readings ? Of what But I must reply

There I paused to take up the next

everly. The advantage lay first with one, then with the other; but ere many seconds he began to turn and thus los ground. I gained by this and pressed him near to the wall; he forced his way out ; I drove him back. We circled round ; he grew hot, more angered, and short of breath. I kept my head, and my coolness served me well. Once nearly pricked me ; but I parried the thrust, and presently lunging, touched his breast.

It is enough, monsieur," I said, as he sprang backward, for I had no mind to seriously wound him ; " your honor and my humor are satisfied."

Nay, 'tis but a scratch,'' he cried, enraged, and we closed once more.

Now, however, there occurred an in terruption upon which we had neither of us reckomed. A third rapier smote between our blades, striking them up so sharply that Sabrevois' flew from his grasp, while I, turning quickly to meet a new adversary, beheld the saturnine countenance of De Tonty scowling upon

me. "Hold, I pray you, gentlemen," he said severely. "A sorry example it is said severely. "A sorry example it is to the savages to see the new Com-mandant's first lieutenant crossing swords with the secretary of Monsieur

de Cadillac. As he spoke, he pointed to the win dows through which peered the leering faces of some six or tight dusky

With dignity I sheathed my weapon while the lieutenant regained his.

" Perhaps now Monsieur Gayon will " he hagan lightly. " Know our ence," he began lightly. "Know monsieur, only the call of duty difference.'

then, have induced me to leave Quebec, for I have been but recently married to the most charming demoiselle of New

lines taken up with expressions of happiness at the hope of soon seeing him. One bit of information he had, many times I have promised to take however, obtained.

years amid the solitudes of shut in by the snows and ice

the winter and the leafage of

her by her merry bandinage. Although she coquetted with her cavaliers much after her old fashion, there was oftener to be remarked in her that air of sweet dignity whereof I had seen glimpses in her early girlhood Barbe was no longer but a Our dear piquant maiden, like our garden flowers owing taller day by day; she had come a graceful, gracions, and most lovely woman.

Indeed, my aunt Guyon confided to me that in the wedding-chest which she had for years been preparing against the marriage day of this daughter of her heart, there were now stored away full twenty spoons of silver, each spoon denoting a year of the age of our pretty demoiselle, as near as it could

reckoned. That mademoiselle would have been annoyed at the fond mother's loquacity I feel sure ; but I betrayed not the good dame's confidence, while making a ental note of the same. Barbe often tantalized me still. She

stened with more respect to what I had to say, however, and remembering that she had managed very well in re gard to Sabrevois, I forbore to take he o task on the subject of her lovers ; so here was less friction between us than formerly. Our illustrious Comte Frontenac was

now in his last days, and everywhere I saw old differences forgotten, in the attachment manifested for the flery and lion hearted soldier, by the people of all ranks, from the Bishop down to the poorest orphan whom he had befriend-

But if a glorious sun was setting, the star of our Sieur was mounting higher in the skies of New France. One afternoon he came home from the Castle in

high spirits. "Normand," he said, " that great France." Much to my own discomfiture and surprise, for a moment my heart seemed to cease beating; then the blood rushed to my face. Our coureur de bois had spent his leisure at the wine shops or about his own affairs, and brought us no news from home beyond a hasty screed from Therese to Cadillac, a few lines taken up with expressions of happiness at the hope of soon seeing will sail with her. I say we, because will sail with her. I say we, " Mademoiselle you with me to the mother country ;

How often does news travel far and wide ere it reaches those most con-cerned! Thus it happened that a report from Quebec came to me by way the isolated west, having been carried

to and fro across the Canadian plains as I have seen the ball bandied in the Indian game of lacrosse.

Monsieur de Tonty had occasion to write to our Sieur from Michilimackinac. When enclosing the missive, Sabrevois had scrawled upon a slip c paper a few words asking information of me upon some clerkly matter. At if prompted by an alterthought, he in

"I dare say, Monsieur Guyon, watching the grandeurs of Versailles, you take small count of the news which comes from Quebes, that the pretty soquette, Mademoiselle Barbs Guyon, has given preference above all her suit ors to the gallant young Le Moyne, having been married to him at the cathedral some weeks since. But what

There are other matters it, monsieur ? charming women in New France, as I discovered duly; and perhaps you will not now wish to run me through with

How long I remained seated at my writing table in the apartment where we lodged, staring blankly at the letter, I cannot tell. All I know is that after a time Cadillac came in and found me thus.

"What is it, Normand ?" he asked. "Why, what ails you, man?" and he clapped me on the shoulder roughly, with kind intent to recall me from the daze wherein I was lost. "Have you been wounded in an en-

unless she made haste would be write herself down as 'feame jeure' in the marriage registermajeure Barbe, to the surprise of every one, or the 28th was wedded at the cathedral to the noble Henri Le Moyne, son of De Longeil and Sieur de Chateauguay. An excellent match, is it not, since the Sieur has good looks and rich lands, and is in high favor with Monsieur de Callieres, the new Governor. Moreover, our demoiselle had given her Comte Frontenac to take a husband in Quebec.

In the days that followed, strangely enough, I saw little beauty in Paris or Versailles, nor ever should I have realled their first charm to me, had not the mist which then hung over my life b en since dispelled by the sunshine of

true woman's love. After a short time, La Mothe announced that his business with Comte Pontchartrian was finished and we might forthwith set out for home. On the last day of May, 1699, we took horse from Paris to Rochelle, and sailed

from that port a week later. Of the voyage westward I remember little. The seas were blue and calm, the days clear and sunny, and in the tranquil June evenings the moonlight shining upon the waste of waters made the whole ocean gleam as a mirror of silver.

But all the while a storm raged in my heart, a battle that I was resolved to fight and win; yet, as in the con-test at fence with Wernesson de Lian cour, to leave no one the wiser of my

In the home welcome I missed the cordial greeting wherewith our English demoiselle had ever met my return, and which now seemed to my recollection wondrous sweet, even if at times I had cavilled at it as too careless, and at others as over-distant.

For of course Barbe was not there. and my sister, Madane Cadillac, was so taken up with joy at the reunion with her husband, that I could get no

speech of her. At length, an hour or two after our arrival. I said :

Come, Therese, let us walk in the garden. I would fain see how near to ipening are the cherries, and I will describe to you how the flower plots

Therese gave me a sharp, quick glance, and paced beside me silently glance, and packed beside he shently for a few minutet. "You say Barbe is at the seign-eury?" I queried at length. "Yes, she went there to be in soli-

tude. You may go your way to Le Detroit, Normand ; she wishes not to see you nor any one. She was bride of a few hours, yet never have l een a more grief-stricken widow. In his death Le Moyne seems to have gained the affection which somehow I living. scarce believe she gave him She talks of consecrating her life to his memory. I should not greatly marvel were she to enter the Convent of the

Ursulines ; you know-" "Therese, Therese! Where are you, ma mie ?" rang out Cadillac's voice from the gallery that looked out upon the garden.

At the call Therese hurried away, and I was left to my own thoughts. Bee Much had I to meditate Small wonder that my brain was in a whirl ! Barbe, yesterday a bride, and now a widow ! Barbe, whom I had last seen as a joyous, care free maid, now bereaved; her pretty head bowed with

grief Thus I mused ; yet, alack for man's selfishness, I did not now murmur to myself, "Poor Barbe." Sincere as was my regret that sorrow had come to her my heart whispered persistently, "She is again free." And, for one upon whom she looked as a brother, my mood was cheerier than it had been for some

time past. The blank in our home circle caused by the absence of Barbe was by no means the only change we found in Onebec. The place seemed as another town. The great Conte Frontenac was no more, and although our Sieur brought a letter from the King to the new Governor, Monsieur de Callieres,

the latter received him but cours. Neither his Excellency nor Monsieur i de Champigny, the Intendant, favored the plan of founding a trading post upon Le Detroit. De La Mothe chafed at their opposition, sometimes, of a fact, his irritation was not easy to en-

And was it the general Christian church, now so rent by schisms ? These thoughts did not have the

same force to me then as now ; they had more vagueness. I was then totally unacquainted with Catholic theology; nor did I propose to study it. Yet a question was raised that must be anwered.

As my study proceeded I was hunted by an embarrassment, as of insincerity. Why should I teach Baptist doctrine and profess the Baptist faith while I was questioning the certificate thereof? As a member of the committee on ad-mission of candidates I had always maintained that unity and positiveness of belief were the only consistent ground of fellowship, and that a church rather weakened than strengthened by the addition of members who of one mind with the whole. I had not favored tolerance of open communion-ism in a candidate of excellent character and promise, who afterwards be came a professor in a Baptist college, but who was admitted while holding that view of Communion. How now could I remain within the Baptist church, while not sure of my own allegiance?

It became my duty to write a frank and cordial letter asking for dismissal. This letter, I was told, was appreciated at the time as honest and straightforward, and my sincerity was not doubted. My parents assured me that I must obey my conscience. My pastor's expression was regretful, but yet commendatory. The last time I heard him preach his

Thou art text indeed was the verse, "Thou art Peter," etc. He admitted the interpretation of Peter as "this rock," and much else that I was yet to discover, such as St. Peter's residence at Rome and his crucification there. He, how-ever, disputed the Catholic claims as to the significance of these facts, and he magnified as a reason for dissent St. The For Peter's weakness of character. sermon was not convincing to me. the text related what Christ had done, and His judgment and wisdom did not seen to me an open question.

My Sundays were henceforth de-voted to the religious problem. St. John, relating the first meeting of Christ with Simon, says: "And when Jesus beheld him, He said, 'Thou art Simon, the son of Jona : thou shalt be

your rapier for saying as much.

FEBRUARY 10, 1906.

called Cephas,' which is by interpre-tation Peter.'' (Revised Version and the Douay say say "Peter,'' King James, "a stone.'' St. Mark says, James, "a stone.'' St. Mark says, James, "a stone." St. Mark says. "And Simon he surnamed Peter.") This was Christ's epithet, and "He

This was Christ's epithet, and "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 sheald lose or bind on earth should be loosed or found in earth should be loosed or found in earth should be loosed or found in heaven. Having given this power, Christ thenceforth begins to predict His own crucificion. S'. 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 dis-ciple forement though he he?

Shall not the Master rebuke His dis-ciple, 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 lested throughout life. lasted throughout life. Christ had predicted as we translate

it: "Simon (not now Peter), Simon be ". Simon (not now reter), simon be-hold, satan desired you (plural) for sifting as wheat; but I prayed con-cerning thee (singular) that thy faith may not fail; and when thou shalt turn wight establish the best way. 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 sifting-both incident and lesson-the strengthened faith, the commission for the brethren's alth, the commission for the brethrea'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 effended, yet will not I '' or "Though all deny. Thee, I will or "Though all be offended, yet will not I," or, "Though all deny Thee, I will never deny Thee." (2) Christ replied, "Before the second cock crowing thou shalt deny Me thrice." (3) Peter re-affirmed that he would never deny, "and so said they all." (4) In a corner of the judgment hall, to a mere maid's questioning. Peter denied thrice." maid's questioning, Peter denied thrice; the cock crowed at its 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 St. Peter is the first intermed of shary Magdalen that the stone was rolled away. He ran; but the disciple of youth and love outran the veteran of faith; but St. Peter went first into the open sepulchre. (6) Peter casts him self into the sea of Tiberias, to go to his risen Lord ; to him it is given 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 dialegue with Peter. I will render it from the Greek. Observe that the English verb "love" has two Greek English verb "love", has two Greek correlatives: agapo, pure, unselfab-loving in charity, the only English derivative being agape, love feast of the early Church; and phileo, personal loyal reciprocal friendly loving, which has given up philanthropy, philadelphic hilhermonic, philosophy, etc. I will discriminate. The dialegue runs thus: First, "Simon, son of Jona, lovest thou I will Me more than these ?" "Yea, Lord, Thou knowest that I am

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howas to d he t St. The For done, d not de-St. og of when u art lt be "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?"

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

read non-Catholic editions and author-ities at first. Clement, Ignatius, Poly-carp, Justin, Irenzeus, Tertullian-I read them or searched them; in Ediaburg editions, comparing with Latin originals, and in more general historic discussions, and read, not as a critic of annotator with a point to be maintained but with a desire to learn the truth. My course spread out into doctrical and polemic fields. I felt the eruel warfare of diversities of belief. What Christ taught must be true, and truth is unity: "One Lord, one faith." That impressive prayer of His, and tittle 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 may be one, even as we are one" — three peti-tions for unity in one short prayer—how it accuses Christendom !

Eaccuses Connecendent 1 Earnestly the apostles contended against any rise of sects: they expos-tulated against "heresy "—literally a personal " choice " of belief; they de-nounce as the son of perdition him who hand arms time arise a section of the should some time arise to split the

church by schism. In science, which is human knowl-In science, which is human knowl-edge systematized, we hold to first principles, and all along appeal to standard authority. Why should one depart from the truth Christ taught at the heating of the standard authority and the standard authority appears and the the beginning, and why not abide in that church which He founded and to which He promised the guidance and truth of the Holy Ghost through all

tim It became clear to my mind that the Catholic church is the church of apos tolicity 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 reformed their forces outside of the church. The effect inside the church was undoubtedly All life is warfare again evil, good. Christ foresaw the good and bad fishes in the net, the wheat and tares. He knew that the "gates 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-price and self-seeking lie at the coot, can the outgrowth be divine? Has separation contained the unity of truth or the seeds of variation, and therefore of errors? I have not to this day discovered the justification of dis-

apostasy. Even after I felt satisfied of the identof the Catholic church with that which Christ established, an inner voice warned me that the end of my quest was not yet reached. It oried with St. Paul to the Thessalonians, "Prove all things: hold fast that which is good." Worldly pride, too, said, "Be not to 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 honesty be learned from their exponents, and not from their assailants. I found, not from their assailants. I found, however, several interesting contro versies where the opposite sides were maintained by able chanpions. There were, moreover, interesting for many reasons the works of Cardinals New reasons the works of Cardinas for man, Wiseman and Manning, of Arch bishops Gibbons and Spalding, Father Hecker, Dr. Brownson, Dr. Ives and others; lives of St. Francis de Sales in 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 Theologica of St. Thomas Aquinas, rather a cyclo paedia 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 person ally necessary, the Baptist history and doctrines. Dr. Armitage, in his large

THE CATHOLIC RECORD.

other day some of his couriers begged him to create his two sisters countesses, every Pope has ennobled his own dly. "Countesses!" ejaculated His tor every Pope has enrobled 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." Lust winter some nobles of Lucca begged the Pope to nominate the new Archbishop of that eity from their own social rank. "My children," gently replied the Ponaiff Maximus, "that is as much as to say that if you nobles had your will I, a peasant, should never have become Pope." Yet Purs's face does not im Yet Pius's face does not im press the Spectator as that of a peas ant, first, last, and all the time. It is that of one who now knows all social that of one who now knows all social ranks. Its expression speaks not only of a great humanness, but also of a childlike and undying faith. To the Spectator, to day's most lasting impres sion is the Pope's evident longing impart to the multitude some of the ampart to the mutitude some of the earnestness of his own faith. Plus raises bis hand in apostolic herediction. The Spectator likes to think that it fails on Protestants too.

He may be sure it does.

ORIGIN OF DEVOTION TO THE HOLY NAME.

NTRODUCED BY ST. BERNARDINE OF SIENNA. HOW HE OVERCAME OPPOSI-TION.

Since the hour is which the angel sold to Joseph, "Then shalt call His Name Jesus," the sacred Name of our Redeemer has been venerated and loved earth. It remained, however, for Bernardine of Sienna, the Apostle of Italy in the fifteenth century, to shape this veneration into a practical devotion 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 enkind'e God's love in the hearts of His creatures, this devotion to the Ho'y Name met with the most violent opposition as its inception, but He who first gave it to Joseph through the ministry angel watched over it with a jealous care, and enabled its great promulga-

St. Bernardine, to triumph over tor, St. Berna all its enemies. St. Bernardine was born at Massa. in the province of Sienna, in the year 1380. At the age of twenty-two he entered the Franciscan order, com pleted his studies with great success and was ordained priest in September, 1404. In 1417 he began to through Italy, preaching the Gospel everywhere as he went. The country had been distracted for three centuries previous to his time by the quarrels of the Guelphs and Ghibelians. Schism had worked and havoc a nong the people, and the enemies of law and order held almost complete control throughout the land. No sooner had St. Bernar-dine appeared in their midst, however, the evil condition of things began than gradually to disappear. The sanctity of his life, the fire and eloquence of his preaching, the clear light in which he showed them the ovil of their ways, brought the proudest 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 Bernar-dine attributed this change in the hearts of the wicked men, and it was the power which lay in the Name of Jesus. Numer which lay in the Name of Jesus. Numer ons tablets were made by his order, and on these the Holy Name was in-scribed. Familes removed profane pictures from their dwellings and placed these tablets in their stead. Proces-sions were organized, in which were carried hanners hearing the Sacred carried banners bearing the Sacred Name; and by such means the profan-ity 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 ary 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 ances. The voice of conscience is the call which people his pathway strewn with flowers. Enemies rose up against him and ac-cused him of teaching an idolatrous de-

prelates were all visibly touched. St. John Capistran was permitted to follow Bernardine. His defense of his spirit-ual father was so masterly that the charges of our saint's opponents were completely overthrown, and for the completely overthrown, and for the first time did Pope Martin fully realize the greatness of the humble friars who stood before him. When St. John Cap istran had finished the Pontiff arose and pronounced judgment in favor of Barnardine, and ordered a public procession through the city in honor of the Holy Name. In 1433 the enemies of Bernardine re-

newed their attack before Pope Eug-enius 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 teach-ing. Eugenius silenced the enemies of the humble Franciscan and published a rescript eulogizing the saint's teach ings, and proclaiming to the faithful the great spiritual advantages to be de rived 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 man-ner in which this practice of honoring our Saviour through His Sacred Name

first took the form of a practical devo-tion in the church. Since that time it has been constantly on the increase. Throughout the world have been established numerous societies whose distinct tive 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. Amid all the bright galaxy of saints

whom the church has given in earth and heaven, that great Franciscan, St. Bernardine of Sieana, stands out pre eminently as the founder, patron and protector of the Holy Name Society.

THE FAITH IN KENTUCKY'S MOUNTAIN DISTRICTS.

A little over a year ago the small Catholis colony of Beattyville, Ky., had the privilege of having a house of wor-ship, the Church of All Saints, dedi cated. 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 splen did view of the surrounding country and overlooking the Kentucky river, which winds along in the beautiful which winds along in the beautiful valley below. The gilded 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 soals, the majority of whom were onverts and ranging in age from four ten to eighty five years.

It was a scene long to be remembered, ne that brought tears to the eyes 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 grandchil-dren, 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 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 bresservation 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 re-tained their faith and handed it down as the richest inheritance to their

children. The Catholic population is in deed 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.

It Pays to Think Twice.

It Pays to Think Twice. An English prelate tells the follow-ing story: "I was sitting in my room one morning very busy, when I was told that a hady wanted to see me. I was very busy, and almost said at first, 'O, I'm too busy to see any one this morning." But I thought, and said, 'N a Livera made a whe never to de. No, I have made a rule never to re fuse to ice 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 She came, and can find a use in your work for £1,000? I said, 'It is the very thing I have been wondering all the morning was to get.' I showed her exactly what I was going to spend her £1,000 and the whole scheme was carried

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

out."

A MOTHER'S DUTY.

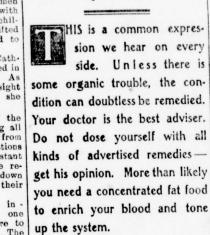
SHE SHOULD CAREFULLY GUARD THE HEALTH OF HER GROWING DAUGHTER HER FUTURE HAPPINESS DEPENDS UPON THE CHANGE FROM GIRLHOOD TO WOMANHOOD.

Every mother should watch with the

reatest care the health of her growing daughter. She is a girl to day-to-morrow a woman. The happy health of womanhood depends upon this vital change from girlhood. When nature this vital new demands upon her blood makes new demands upon her blood supply, you must build up her blood with Dr. Williams' Pink Pills. Her system is unequal to that strain if her back aches, if she is pale or thin, dull-eved or languid. Dr. Williams' Pink Pilk will give her new rich, red blood Pills will give her new, rich, red blood and tide her over the crisis. Dr. Wiliams' Pink Pills will make her develop nent perfect and regular - they will make her a strong, happy, graceful woman. Miss Enerine Vilandre, St. Germain, Que, says: "While attend-ing school my health began to give way. I suffered from headaches and dizziness, my appetite left me and I grew pale as a corpse. As the doctors did not help me any my father got me a supply of Dr. Williams' Pink Pills. Before I had used two boxes there was an improve-ment, and when I had taken a half dczen

I was again in perfect health I be lieve all weak girls will find new health lieve all weak girls win hind new heaten if they take Dr. Williams' Pink Pills," Thousands of growing girls and thou-sands of women owe health and happi ness to Dr. Williams' Pills. They keep the blood rich and pure and regular. They banish headaches and sideaches and backacher, and they bring the rosy glow of perfect health to pale and sallow cheeks. But you must get the genuine with the full name, "Dr. Williams' Pink Pills for Pale People," on t wrapper around each box. Sold by " on the medicine dealers or sent by mail at 50 cents a box or six boxes for \$2.50 by writing The Dr. Williams' Medicine Co., Brockville, Ont.

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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 erucifixion. Once before in the same gospel it is related, when Christ spoke of going away from His disciples, and Peter asked, "Whither?" Christ answered, "Whither I go thou canst not follow Me now; but thou shalt follow Me alterwards." thou shalt follow Me afterwards." The candid reader will find evidence

of St. Peter's leadership in the Acts of of St. Peter's leadersmip in the Acts of the Apostles and in the Epistles. Even the aggressive missionary, St. Paul, shows him cflicial respect, though he once ventures to rebuke St. Peter's once ventures to reduce so to test of discipline. The latter's epistles are of a Catholic and episcopal character, showing his solicitude for all the churches where the missionary had

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

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 from His church and leave His earthly flock without an earthly shepherd, it is pertirent to ask, "Was not St. Poter clearly that shepherd?" If one will not admit that proposition, then what disciple other than St. Peter can be supposed to have occupied that cflice? Again, why all the conception to this

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 enginery and heavy artillery of denunciation? As Christ said to His enemies, "Are ye 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

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 seasons roll i Leave thy low-vaulted past ! Let each new temple, nobler than the last, Shut thee from heaven with a dome more vast.

vast, Till thou at length art free, Leaving thiae outgrown shell by life's unrest-ing sea.

POPE PIUS X. AND HIS BLESSINGS.

PROTESTANT HOPES IT FALLS ON PRO-TESTANTS 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 bal-cony over the main entrance had begun the Papal march. But no accompant ment of pomp or ritual is needed to add dignity to Pius X's presence. His face dignity to Pins X's presence. His face is pale, but strong, ead, 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 people. Indeed, it is fitting that once again the occupant of the Papal throne should be of peasant birth, thus justify-ing anew the Church's claim that no social barrier denies to the hump'est social barrier denies to the humb'est curate the possibility of one day becom-ing Supreme Pontiff. Let it not be

last they drew up a number of specific charges against him and presented them to Pope Martin V. St. Bernardine was to Pope Martin V. So behavior and as yet had not visited Rome. The Pope sent for him, and, fearing that serious trouble would ensue, 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 to many insults at the hands of his enemies. He often heard himself called here ic when passing through the streets, and saw the pleasure which his persecutors took in the thought of 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

St. John Capistran, who had, years before, been received into the Francis-can order by St. Bernardine, was preaching in Italy at the time, and on hearing of his friend's trial, hastened to Bernardine's defence. Pope Martin received him warmly, and on the day of examination admitted him to the of examination admitted him to the council. At the examination in St. Peter's the Pope himself presided, sur rounded by his Cardinals, many prelates and religious. There were present sixty-two doctors, who had come to support the complains against St. Ber nardine. They brought forth one nardine. They brought forth one charge after another, and quoted Sacred Scripture and the Fathers in defense of their arguments. After having ex hausted all the forces at their command, 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 not that early and permanent church. History should show the fact, and that church apostolic. It was not disposed to pro-asuppose the result. It was natural to the meanent church. It was natural to the should abide to prove the provident that apostolic. It was not disposed to pro-suppose the result. It was natural to the meanent church. It was natural to the should abide to prove possible. The should abide to the possibility of one day becom-the batter of provident that apostolic. It was not disposed to pro-suppose the result. It was natural to the meanent church was not the meanent church and with sponson of charts the possible. The main the possible. The should abide to possible. The should abide to the possible. The should abide to the possible. The should abide to the possible. The should abide to possible. The should abide to the possible. The should abide to possible. The should abide to the possible. The should abide to the possible. The should abide to possible. The should abide the possible. The should abide the possible. The should abide to possible. The s the Pontifi called on our saint to defend himself. Bernardine arose and clearly explained the devotion which he had

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

In the mountains all denominations are represented — even the Salvation Army — the latest to enter the arena. 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 notice able that red - foxes, mud chimneys and primitive Baptists retire further back into the mountains.

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

checked. With the missionaries upon the ground to answer their charges, to ground to answer their charges, to challenge their honesty, to fling back the lie into their mouths and to en-courage the people, they are not half so antagonistic. Bigots are poor fighters in the open ; good " bush whacke 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



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isters.

The polygamy evil has not been

stopped in Utah, though plural mar-

riages 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 adminis-

tration of the law is in the hands of

Mormons, the culprits generally are

not in practice subject to the operation

State, by whon it may be approved,

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Trooto, Kinger London, Y., and the bugb and Ogdensburg, N. Y., and the roughout the Dominics. pondence intended for publication, as that having reference to business, that having reference to business, addinet to the proprietor and must addinet to the proprietor and must subscribers change their residence it is subscribers change their residence it and that the old as well as the new must that correspondent to the hould be directed to thould be directed to thould be hould be hould be houl the dignity of statehood under the name of Arizona, and it is feared that When subs the matter of the institution of polygamy will be left to the people of the

address be sent us. Subscribers when changing their address should notify this office as soon as possible in order to insure the regular delivery of their mapor

Agents or collectors have no authority t Agents or collectors have no authority t stop your paper unless the amount due is paid. Matter intended for publication should be mailed in time to reach London not later than Monday morniug. Please do not send us poetry Oblivary and marriage notices sent by subscribers must be in a condensed form, to

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

To the Editor of the CATHOLIC RECORD, London Ont.

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 intelli-gence and ability and, above all that it is im-ously defende Catholic spirit. It stream-unally defende Catholic spirit. It stream-unally defende Catholic spirit. It stream-unally defende Catholic spirit. The Church, at the same time promoting whe best interests of the country. Following these lines it has done a great deal of good for the will do more and more, as its wholesome influence reaches more Catholic bonne near prospect of this law being enacted, as the statesmen of the country have not reached the stage when they can Catholic truth.

A HISTORY OF IRELAND FOR 1. therefore, earnestly recommend it to Cath

"He families. With my blessing on your work, and best makes for its continued success, Yours very sincerely in Christ, Donarus, Archbishop of Ephesus, Apostolic Delegabe.

UNIVERSITY OF OTTAWA. Ottawa, Canada, March 7th, 1902. To the Editor of THE CATHOLIC RECORD, London, Ont: Dass 10, 10

London, Ont: Dear Sir: For some time past I have read pour estimable paper, THE CATHOLIO RECORD. and congratulate you upon the manner in which the sublight. and congratulate you upon the manner in which it is published. Its matter and form are both good; and a truly Catholic spirit pervadesithe whole. There fore, with pleasure, I can recommend to the faithful. The At to the fa Bles

sing you and wishing you success, Believe me to remain elieve me to remain, Yours faithfully in Jesus Christ † D FALCONIO, Arch. of Larissa, 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 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

ing over the past. But we have it on good authority that reading the chron-

conquerable 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 ca-

iolement and threat, starvation and

THE CATHOLIC RECORD.

ods, "to put an end to the sufferings marriage performed, for the magisof pain racked persons who have no trates have no such quaims of conscience as may affect some of the minchance 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 ments. introduced into that body by Repre sentative Hunt, on January 23rd, to permit the chloroforming of persons suf fering from incurable illness, or from injuries from which there is no hope of recovery. Besides the use of chloro form, any other painless mode of death

may be used on the recommendation of There is now a bill before Congress physicians, should the bill become

> Miss A. Hall has for several years been an advocate for 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.

and thus a new polygamous state may We can scarcely conceive that in a be created. Should this be the case Christian, or even a supposedly Christhe whole moral issue of the marriage question will be more difficult of settle tian country, such a bill can become law, but if we are to judge from the

ment than ever. The double trouble reception given the proposal by the of polygamy and divorce will never be get rid of until the Catholic law of in-Legislature there is a possibility or even a probability that this will be the dissoluble marriages of one man and one woman be made the law of the case.

The bill was introduced at Miss Hall's land. We confess we do not see any 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 see the matter in the full sunlight of 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 In arrangement and statement of facts sovereign state, should be moved by this work is well adapted to the re sentimentalism to receive so outrageous quirements of the school room. The a proposition for the mere sake of pleas narrative is free from rhetorical exaging a lady who has her fancy set upon geration and shows an impartial spirit. an absurd notion, and yet it is equally For the history of ancient Ireincredible that the Legislature should land the author has been guided by the have been so rapidly converted to Miss researches of O. Curry Petric and Hall's views as to accept them at first others. We fail to see any evidences sight.

of the influence of such investigators It frequently happens that animals are as Remach and Bertrand. It were well shot to put them out of pain when they not to be sure of the truth of the story have been so badly hurt that they can of the Firbolgs and to remember that only live on in pain if life be prolonged. recent labors in Celtic antiquities But all Christians recognize the constrain the student from championessential difference between the lower ing many theories of former days. The animals which have been made for man's salient points of Ireland's modern hisuse and benefit, and over which man tory are admirably outlined by Miss has fron God absolute dominion for Nolan, and she deserves credit for his use, and man, a rational being. her effort to re-awaken interest in the created after God's image and likeness storied past. Ireland's story should be for so noble an end, to know and serve learned by Irishmen and their descend-God on earth, and afterward to see and ants at least, not only the enjoy Him and His glory forever in days of Emmet and O'Connell, heaven.

beloved of lecturers, but all the deeds God has given man life for a higher of their forefathers. Her golden age, end than this world. That life is a when saints and sages were in honor treasure or talent which we must put and warlike bards troubled the peace to use to fulfil the divine purpose, and ably inclined, and Irish valor was bar it is not lawful to take the life of a rier enough against the invader - the human being directly, under any cir days of feud and disunion fostered and cumstances, except such as have been perpetuated by false and dastard sons specified by God for the punishment of of robbery and murder by English-this crime, and the necessity of deterring and much more, should be as an open others from the perpetration of crime book to Irish eyes. And as to the un

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 of

death, she never proved recreant. are in pain suffer greatly, they should We are taunted betimes with broodendure their sufferings in order to obey the laws of God, while it is the duty of shall surely live.' those who should attend upon them to icles of former times is a pastime as respectable as it is ancient. And if we their ability ; for the irrevocable law of remember aright, Mr. John Morley said God is plainly that given on Mount a few years ago that a nation will insist on looking backwards if we do not give the hearts of mankind : it a future to look forward to. We. " Thou shalt not kill." however, deem the taunt without war This includes the prohibition of selfrant, for we do not think the descend murder as well as the killing of others; ants of Irishmen can be credited with and as we cannot give consent to evil, undue love of Irish history. They love the sick, even though suffering greatly, it in a way unintelligently, are not cannot give consent that they them averse to denunciation of England, and selves should be put to death even by know something of Cremona and Foppainless methods. tenoy. But in regard to its history as We prefer to take the most charia whole we, many of us, cannot be held table view that the Ohio Legislature is guiltless of forgetfulness and apathy. only trifling when it seems to give its And yet that history, portraying the assent to the principle that it has lives of those who held earthly prosauthority to set aside the law of God perity and prestige subservient to spirand of Nature. But so serious a matter itual interests, and who kept untaras this ought not to be trifled with. nished the splendor of their faith, con-It is the law laid down by Christ tains many precious lessons for their Himself that His followers must, like Him, bear their cross or sufferings patiently, as otherwise they shall not the preface, Mr. P. Sheely be His disciples, as even He had His sufferings through which He " entered into His glory."

glorious and eternal happiness of heaven, New Testaments, is that we are not jusand all who desire to go to heaven are to stand up. Of course every one would tified merely by faith, but by a faith which worketh by charity ; and this wish to go to Heaven. He then goes on to show the means where by we may obcharity consists in love for God, and tain forgiveness of our sins by a simple for our neighbor for God's sake, and in faith in the Lord Jesus Christ Who died the fulfilment of all God's comman 1for us on the Cross and all our sins wil

be forgiven, and all those who have re-ceived the blessing of forgiveness are Mr. McGee rightly points out that the epistle of St. James shows that faith asked to stand up again. Crowds stand up : their names are taken down and heralded through the world as so many as the sole means of salvation is chimrical. converts. What were the early Fathers of the church thinking about when they never discovered this internal

Faith, indeed, is necessary to salva, tion, for the Catholic church and Holy Scripture teach that "Without faith it is impossible to please God." (Heb. x1. 6.) 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, resist ance 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

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

He then shows the need of relieving the distressed, clothing the destitute, giving food to the hungry, and reliev. ing 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 cc-

operate 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 enter tain 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 dis position 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 themselve 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 Con fession, 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 he shall surely live, and he, trusting in his justice, commit iniquity, all his justices 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 pen-ance for his sin, and do judgment and instice.

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 bers of evangelical Protestant churches

FEBRUARY 10, 1906.

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

" This being our correspondent's case two questions arise : First, what is 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, exclu years could not discover this inward light. "Chillingworth" himself de-nied it; and if the founder of the Mathedit sively Protestant in its constitution, in its government and in its active mem bership. By its rules no Catholic can have part either in its management or credit he obtained the secret of this in its working; and any active member who happens to become a Catholic is thereby disqualified to remain an active inward illumination from Moravians on his return voyage as missionary to member. The religious work it under-takes is 'undenominational;' but unde-nominational religious work is of its alone. Whoever will turn and read St. James' Epistle will find this justifica-Whoever will turn and read St. very nature a contravention of Catholie principles. Finally, if Catholics are adthe imagination, concerning which Mr. Wesley himself admits it was the only mitted, it is only as associate members -such individuals of the general pub--such individuals of the general pub-lic as feel disposed to pay a subscrip-tion for the privileges of frequenting the tennis grounds and billiard rooms and reading and lecture halls and relever by which to upset the doctrine of salvation by good works; and it was this fact which chiefly induced him to The Protestant, must be the chosen freshment bars ad libitum, thus swell-

ing the prestige and increasing the inpeople of God, having so many creeds and churches to select from, three huninence and resources of the institution. dred and sixty-five in number, and one " That a Catholic cannot on principle join such an institution seems to be too thrown in for the leap year, whilst the manifest for discussion. It is true that all are invited to pay the subscription poor benighted papist has but one old church, with her fast days throughout the whole year, her penances, con-fessions and aspirtions, rosary-prayand attend the rooms, even if with no other object than amusement and with-out the least element of religion enterers and works of charity. The thief on the Cross is held up before the eyes of the Protestant. Can he be ing into the case-except so far as the associate allows himself to be brought saved at the last moment? And the under Protestant influence through social intercourse with his fellow asso-ciates. But even assuming that as a 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 practical fact associate membership in volves no encroachment on religi ground, the undenying fact would still writhing in a burning hell fire for all emain ; viz., that the institution in its the beauties of aims, government and active member ship is emphatically Protestant in character, and so far anti-Catholic in prin-ciple : and therefore no Catholic can on An Irish Protestant in name at least. 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 gre v in numbers and importance, until at the end of the week the church was crowded. Many students were present and liberally patronized the questionbox. Though the mission was to conclude on Sunday night, Father Martin was prevailed upon to add another le ture on Monday evening on the " De line 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 controverted 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 them 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 questions. 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 learts.

CATHOLICS AND THE Y. M. C. A BISHOP HOBAN VIGOROULY ARRAIGNS 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 de eided 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 Associa because the constitution of the tion. Young Men's Christian Association for bids membership to a Catholic. " No Catholic should attend the read

Such are

Lucknow, Ont., Jan. 28th, 1906.

JAGOB MCGEE.

the Protestant religion !

illumination? And millions of Chris

tians deny the doctrine of interna

the whole world for nineteen hundred

Methodist church is worthy

Georgia in a sailing ship, and thence-forth preached justification by fath

tion by faith to be a wild chimera of

evidence.

adopt it

eternity ?

The Catholics throughout

ing rooms of the Young Men's Chris tian Association, because, as I under-stand, 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 re sponse 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 asso ciation, I make a statement which can-not be denied. Full membership in the association is limited to the mem-



year the condition becomes worse. The Archbi hop, on the occasion above referred to, quoted, approvingly a recent declaration of Burke Cochran to the effect that divorce is an evil of much greater magnitude than poly gamy. The latter is undoubtedly most demoralizing, and public sentiment is very proper y 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 re strained and confined to comparatively narrow limits, because of the heavy ex pense it entails for a man to have several wives, whereas when a married couple is divorced there is no new ex panse, and in fact the expense of keeping house ceases while the family is scattered. The monetary consideration thus tends to increase the evil. descendants. We, are assured that the resolutions

"This book," says the writer arrived at in New York about a year ago, by representative elergy of forty O'Ryan, "appears at a most oppor-Protestant denominations, not to re tune time. It gives prominence to marry divorced persons, except in the what is best and most ennobling in case of the so-called innocent party, Erin's story." The book should be in have been without any appreciable every school-room and in every home good effect. The ministers who met where the beautiful, the heroic and the and passed these resolutions had no chivalric in a people's story still find authority from their respective denomappreciation. inations to make any obligatory enact Chicago : J. S. Hyland and Co., Pubments, and no regard is paid lishers. to them. Indeed, it is doubtful that any regard would be paid ON DANGEROUS GROUND.

even if they were authorized, so loose is the authority exercised by the synods or conferences over individual a new fad which has been seriously ministers. The individuals deem them selves not bound by any such authority, a wealthy lady of Cincinnati, who so that there is no difficulty to find is backed by a few other women ministers who will re-marry such parties of some prominence in benevolent without hesitation, but, even if the work, and from whom we would expect ministers should refuse, it is quite very different suggestions from those easy for parties desiring to be married to which they are making and advocating. go before a magistrate to have their | Their proposal is, by painless meth-

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

We already mentioned in our columns preaching of these men, though there proposed by Miss Anna Hall, is much in the manner of their exhortations with which we could not and cannot agree. Mr. McGee, in fact, has thousand, get to the highest placed his finger on the point in which pitch of emotion and excitement, these exhortations fall short of what God commands ; for the whole trend of idly discribes the everlasting torments

This is in perfect accord with the alleviate those sufferings to the best of Catholic doctrine that the good works of obedience to the laws of God are necessary to justification, that restitu-Sinai, a law which is written also on tion 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. Editor CATHOLIC RECORD:

Sir-I take for granted that you have heard or read how the great re vivial of religion in Toronto led by Dr. Torrey and Mr. Alexander, called Evan gelists of world-wide fame, even reach ing to the Antipodes and their numer ous conversions, have stirred up the do mant 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 in struments in this charge and almost the last words of the Saviour to His Apostles was to preach repent-ance 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 bless ing ! Oh what a glorious inheritance body we can be saved in the twinkling of an eye even at the last moment of our life! Only believe and

made any comment on these revival allow, however, that faith will produce made any comment on these revival meetings, as we hoped that some good might be effected among the population the other to preach. Mr. Alexander which might be moved by the emotional the singer, assisted by a choir of about five hundred, selects the most sensational hymns which would soften the heart of a stone, and when the great crowd in Massey Hall, six or seven

vote in the selection of the officers. who in turn have the expenditure 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

alv full members have a voice and

'It would seem to me that self-respect ing 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 liter ture in the reading room of the asso ciation. I refer particularly to a publi cation know as " The Converted Cath olic," published by an ex-priest in New York, who calls himself Rev. O'Connor. This paper is filled with the vilest cal umnies against the Catholic Church,calumnies which have been denied so often that the paper is now generally deemed un worthy of serious considera tion 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 tempo rary sensation. The next day a com-mittee of the Y. M. C. A. called on the Bishop and laid the good works of that 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. formally forbade Catholic youths to join it.

The following explanation by the editor of the Examiner, of Bombay, on the question treated in the forgoing 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 Catho-lie side : First, that Catholies ought to support their own Catholie institu-tions ; second, that the Y. M. C. A. is the preacher, Dr. Torrey, mounts the platform and with extended arms viva Protestant movement, and to patron-Holy Scripture, both in the Old and of a burning hell and the joys of the ize it would be to condone heresy.

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 cocoindence—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 Luke City on his journey homeward, Father Stark told the some interesting things about Chinese missions conducted by the Paulists in San Francisco. He says

"We have a school of three thousand Chinese children there. This is conduct ed under the auspices of the Helpers of Five of the Sisters hina. They speak not the Holy Souls. 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 altogether, and they are doing splendid work among the boy 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 polish 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 frequent-

A SISTER OF CHARITY AT NING. P0.

and now a generation of Chinese

iere will do more than anything else for the benefit of the people," asserted the

our Christian youth during the per

whom likewise we should have a diffi

low their children to leave their home

for any reason but to come to us. It is

The apprentices receive no remuner

ation during the first year but are sup-

help in their maintenance, and the rest

in the other provinces to pursue the

"Is trade in this country in a flour

ishing condition, Sister?' asked the visitor at the Ning-po convent, and Sister Xavier told her of the unde-

veloped conditions of trade, the need of

more technical institutions, the capa city of the Chinese for industrial occu-

nations, and the initiative of the Ger

trade conditions. The question of maintenance of the good work being done

through the convent is a serious one,

particularly since the suppression of

the religious orders in France, owing to which the funds received from the

Propagation of the Faith and the Sainte

begging for help, we must become self-supporting. Once we have procured sufficient money to establish our techni

cal schools on a sure footing we shall earn sufficient for their support. That is what we propose to do. Raise funds

from the charity of our countrymen first, and then depend upon our indus-

With so many engrossing occupations

visiting in the Chinese quarter, and

twice a week going up canals and rivers

prescribed for the sick, and look after

"It is with the children that we can

enough to marry are treated as drudges,

tries in the future."

he children.

homes

respective trades of the localities.

Sister.

"To begin with ; in preserv

By L. E. in Donahoe's Magazine.

Sister Xavier, who left her Irish home to enter on the uncongenial labors of the Chinese mission, is the subject carried on, and the Sisters hope to deeply interesting article in the Resary, * * * The writer add carving, and put in more machin ery. "This Oeuvre de la Jeunesse Oeuvr

of a deepiny 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 " exceed-ingly unpleasant canals." " We rang the bell and almost in We rang the bell and almost im

llous time of their apprenticeship, by giving them gool trades in safe sur roundings. The influence on the Pagan mediately the door was opened by a bright faced little French Sister of Obarity. She took a step back in sur-prise at sight of us, as evidently we were not at all the kird of visitors she is even more beneficial. It overcon prejudice penetrated into a class of poor, hardworking, desent people, with expected to see. Then she laughed and begged us to come in. The door culty of being thrown, and it brings the boys into continual contact with the closed behind us, and we were in a clean, white-washed hall, with two or three Sisters, priests, and other Christians Some of the Pagan parents will not al familiar pictures hanging on the walls Is this China?' we asked each other as we were ushered into the little par hard to cope with the number who are lor on the left, which conveyed to each coming. I have still to refuse those who are who wish to come. There is no limit to the extention of the work if we only had the means." 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 ported by the Oeuvre. When they be gin to earn, a small sum is kept back to will be glad, Sceur Xavier. One must of their earnings is put by to form a fund to start them in life when their 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 ac apprenticeship ends. The success achieved at Ning po has inspired the hope that industries might be started

companied by a tall nun, who came to wards us with outstretched hands, and

grasped ours warmly. "Welcome to China," she said. "It is very good of you to have come to

We sat for some time in the little parlor, telling all the home news we could think of, and answering all ter

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 Enfance have diminished to one third and are likely to cease altogether. Ning-po. The Sisters who came to make the foundation were brought from Maco in a French man of war, and were "What will you do then? How can you continue?" "We must continue," replied Sister Xavier, emphatically, "at least we carried through the town in closed chairs. They are the only Europeans must leave no stone unturned. But as it will be impossible to be perpetually 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 unremitting attention, and sometimes French sailors and other Europeans, ill and far from home, seek the hird due ministrations of the Sister to engage their attention the Sisters have still time to give to outside work, the kindly ministrations of the Sisters to reach the different villages. Two of Charity. The creche is of even greater in-Sisters and two native women go on those expeditions, enter the homes,

terest than the hospital, for babies the world over have a strong claim on hearts. "Now we come to our Sainte En

do the most, and they have a bad time, especially the girls. They are bought fance," said Sister Xavier. "Babies are brought to us, often only a few while still quite young, as the future wife of the son of the house, and till old hours old. The delicate ones we keep and the strong ones are boarded out with women who bring them on the enough to marry are treated as dridges, 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 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 num-ber of baskets slung from the ceiling and so connected that by pulling on a

THE CATHOLIC RECORD.

quire little teaching in embroidery as they are very skillful with the needle, THE INDIVIDUAL CONSCIENCE. Ave Maria. press of the University The re reproducing the most beautiful old Chicago has published an essay, " embroideries, church vestments form ism : A Study in the Social Premises ing a large item of their work. Silk-spinning and satin-weaving are also in which a Mr. Louis of Religion,

Wallis delivers hinself of sundry flamboyant generalizations having to do with the delinquencies of the church with the definquencies of the church in its attitude toward the social pro-blem. "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 nocent of a sociological outlook." Most men who are passably familiar

with the literature of the subject which the essayist attacks so doughtily will say that it is rather Mr. Wallis who is innocent of considerable preliminary knowledge requisite to any adequite treatment of the matter. If that gentle man'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 again rushing into print. Mr. Wallis does not apparently inderstand his limitations. Here is another extract from this up to-date essavist :

The church has never committed itself to any proposition recognizing the organic nature of society. It has pro claimed, in effect: "Society is a mere crowd. If the crown is to be set right, its units must be set right in dividually. 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 steam engine all we need is individual righteousness and brotherly love nans in the development of helpful rade conditions. The question (f

engine, it is necessary that the indivi-dual portions of the machine-cylinder, piston rod, crank shaft, valves, bolts nd screws-should be in their proper places, in good order, and under the iontrol of a competent engineer. In connection with this p protest against ind.vidualism, our readers will

orefer, to the immature theorizing of the essayist from whom we have quoted an extract or two from a sermon re corruption in almost every walk of life, in every phase of activity," the St. Louis prelate said :

"Is there a sure and safe means where-with to cure the body politic and com mercial of this dangerous disease ?

Some say, 'Yes : public opinion, coupled with proper legislation. my brethren, I agree with those who hold that public opinion, is a mighty force, and that where its white is concentrated it is difficult light further admit that there is no evil

for the eradication of thich 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."

WHEN AT MASS. TWO THINGS ARE REQUIRED ; INTENTION

AND ATTENTION. People frequently use expressions the real meaning of which they do no not appear to comprehend. They speak of attending Mass, assisting at Mass hearing Mass, etc. We must not b Mass. much better time, at least in the mere lookers on ; we must take part in the Mass. We must take part with the priest in offering a great sacrifice That the Chinese are not insensible to kindness is shown by their growing to God. We should unite not only with celebrant, the priest whom we see as celebrant, but with our Lord Jesus Christ, the great High Priest of the good things to come. It is He Who offers Himself upon the altar.

outany 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 thought-Ego fully the priest at the altar. But be mindful of the Sacrifice and guard your self by proper intention and attention. --Catholic Universe.

A 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 This generous act of the league House. 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 an-other Missionary in the field.

The work that these missionaries do of the most difficult kind, and requires a most sturdy character rry it through to notable success. to business is to go into e there is no church and no olics even. They go as a com-Cath plete stranger and arrange for start going a mission of a week's du Their first work is to m some of the prominent people, then a hall, then advertize the mis then preach night after night to nces small as well as large as aud come answering all the ques that are publicly put to them they verts and care for them till they are ready to be received into the church. often the Missionaries have to come up against prejudice and misunderstandings, and not seldom the strongest opposition is aroused against by the non-Catholic ministers. Their life is constantly placed among strangers in country hote is where they must put up with all kinds of inconof bed and board. Still, with all his hardships many priests are willing to do this pioneer work, in 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 ing, They irequently are ready to answer them all: that "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 read 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

ARE CATHOLICS BIGOTS ?

faith.

CHARGE THAT FAILS WHEN REASON 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 other faults or crimes. But in so far

in common with His Eternal Father (v. 21.) Then, at all events, as Catho lics 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 doc trines of higher import, evidently falls tar short of what men may achieve. For uniformity of belief is certainly ob tainable by then, 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 has 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. The Catholic perceives the only too evident lack of doctrinal union in all bodies resulting from the Reformation he even finds them naively admitting the fact, and concludes that the true faith of Christ cannot lie with them. Further, when he sees, moreover, that this footprint of His divine mission left by Christ upon the sands of time can be found nowhere outside the pale of his own communion, he must, in ordin. ary logic, infer that either his, and his alone, is the one true religion of Christ. or else that the church declared by Christ to be lasting and indestrue has ceased to exist. But this failure would falsify other promises of Our Lord (Matt. xvi., 18, xxviii, 20, John xiv., 16).

So the zeal of a Catholic for his faith rests upon good and solid ressons, though not on the aforesaid one alone. 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 Festament 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 inspired Scripture from those that were not. So that the very basis of "Reformed" churches—the inspira tion 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 truthful-ness. All this the Catholic sees. Is he, then, unreasonable in rejecting as undoubtedly false all religions built upon such a quicksand as "the Bible privately interpreted ? Or Only, does not his own steadfast and betterfounded belief in the inspiration of Gcd'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 Catholic zeal "excessive?" Does the tenacity with which a Catholic clings to his be liefs, 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 allow ing himself to be led by the depth of his convictions into immoderate conductowards those who differ from him. First, then, can tenacity of princi-

ple be excessive? Supposing the principle to stand in a person's mind as a

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 "Truita-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. "Fruita-tives" clear the skin of pimples and blotches-make the complexion fresh and rosy. Get "Fruit-a-tives"__ take them the right wayand see how you improve.

50c. a box. At all druggist.

misuse of the term, even as set forth in our standard dictionaries.

Daily life, nevertheless, undoubtedly fords us examples of true bigotry. Thus, to wantonly hurt the religious convictions of others by abuse and illnatured 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, notaing but 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 honor. able firmness of principle to refuse to speak before others as though there 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 re-ligion 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 re-ligious matters. In the field of politics men of the world regard a similar exclusiveness as high principled, 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 of a far higher

order and authority—with truths re-vealed 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

B

to and fro in their mid air cradles.

" Is it your invention ?" Sister Xavier laughed. "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 some-thing; 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 indus-trial education, and are fitted to earn their living. Matrimonial alliances are effected between them and the Chris tian 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 intil they met at the altar.

"We see the girls peeping over their shoulders to see what their future hus-bands are like, as they come up the ohuseh " said Sister Navion" " Thein 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 chil-They are so intelligent and dren. capable that they can learn almost any thing. The last addition to our work here is the "Oenvre de la Jennesse Oeuvand it promises to succeed ad mirably.

The failure of the rice crop in China neans practically starvation for the people, and to provide against this the isters 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 One poor under a convent roof. 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 fol her example, and when it was learned that a Chinese girl, braver than her associates, had actually worked in the convent and escaped un-

harmed, the sentiment against the until two gradually changed 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, they mounted their chairs and started are employed in it. The women re- off down the street.

to kindness is shown by their growing confidence in the religious, and their efforts to respond. Even the mandar-ins, often unjust and cruel, have given proof of their kindly feeling towards the eligious.

"Most of them have been kind to us. Sister Xavier answered when questioned as to the attitude of the men in power 'They often pay us a visit, go over the convent, take tea and biscuits, ask about our work, how old we are, and all sorts of questions, and are most friendly and good humored the whole

Despite the decade of years since she went into exile, and the absorbing nature of the life she voluntarily accepted, there is a touch of homesickness in the words of Sister Xavier to her countrywomen, as she described her visit to the country. "Some miles

away there is a lake surrounded by mountains in a beautiful part of the country : it is not at all unlike Killar ney, and each time I go there I think I am back in my old home, especially when the rice-fields are green, for they have that bright color we know so well in Ireland."

The approach of evening warned the guests that it was time to go.

"Come first and have some of our best chosen tea," entreated the Sister. "It is all ready in the parlor, and you ust not leave without tasting it." In the cool parlor while Sister Xavier dis pensed fragrant cups of tea to the who had come so far to see her, friends

she sent her message to the absent. "Mind you give a good account of ou return, and tell them all ne when in Ireland I have not forgotten my country or my friends. Promise to in my terest them in our mission here. Will you not?" And on receiving the promise — "Our work here should appeal to them in Ireland, where, too, they are starting industries.

When the visitors rose to take their eave. Sister Xavier and two others of colony followed them to the the little door, and there bade them warmly good-bye.

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

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, faith and devotion are known to Thee, for whom we offer, or who offer to Thee this Sacrifice of praise for them-selves 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 hear-

ing Mass two thirgs are required : Intention and attention.

An earnest intention requires earn est thought. You will hear Mass ac est thought. You will hear mass ac-ceptably in proportion to the earnest-ness 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 in-tention 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 ar from Me. (St. Matt. xv. 8)

When distractions are only another name for carelessness, they are sinful. Distractions may come without of fault, and then they are not sinful if without our seek to overcome them. Coming late for Mass is a source of distraction to yourself and a cause of distraction to thers. If you really wish to be devout at Mass, you ought to try to be in your

place a few minutes before Mass be gins. "Before prayer prepare thy soul and be not a man that tempteth God." (Eccl. 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

Masses can be properly heard with-

as he becomes really blaneworthy in this respect, he acts contrary to the exigencies and teaching of his faith. cessively attache Bigotry, in any genuine sense of the term, by no means results from the necessary aloftness of his religious decessary alottess of Fis Feiglous 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 earl of adjoing attitude real what sort of religious attitude really leserves a name which conveys a reof reason.

proach. If we turn to one of our up to date tandard dictionaries we read, for ex ample: "Bigotry—blind and excessive zeal esp. in religious matters" (Cham-Wentieth Century Dictionary)

According to this definition, which ubstantially agrees with what other lictionaries gives us, it is not " zeal herely that constitutes bigotry, but " and "excessive" zeal. The ness" must obviously refer to blindness' some faculty of perception or appre-mension; in other words, blindness in the intellectual faculty is here meant, which excludes from the bigot's men-tal field of view good and valid reasons for a more tolerable estimate of other people's religious convictions, and re-sults in a zeal exceeding reasonab'e measure. Now let us apply the dictionary 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 Connder of Christianity. We only deal with their view of We need other aiths. For since worship is faith in action, it will naturally follow the hature of the worshipper's beliefs. Now, is a Catholic's zeal "blind " in hus condemning as unsound all other

forms of Christian profession? He would assuredly need to be purblind 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 one

ness to be 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

most certain and infallible truth, such excess is manifestly impossible. Were we to say of any one that he was ex-cessively attached to the belief that Port Arthur is fallen, the observation would be taken for a joke. In other words, there cas be no excess, no extravaganze, no obstinac worthy of the name, in allowing obstinacy. doubt upon a matter that is seen by the mind to be absolutely true. other course would betray a defect

Then where can "excessive" zeal en-There is indeed room for it in ter? conduct, In truth, it is mainly, if not exclusively, in the sphere of conduct that true bigotry appears, if it appear 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 tendoring to Him that which is His inalienable This is not saving that excess right. in distinctively religious practice is impossible. For these form but a portion of religion, which requires, other duties equally im besides, that posed by God should not be sacrificed for pious exercises of a voluntary char-acter. 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." you understand, I'm not a (But not a bigote Catholie !), does, it is true, mean in plainer English : "I'm not excessively attached to my religious obligations ! But this frame of mind bespeaks an indifference to the claims of God indifference to the claims which is not necessary from freeing a

the ordinary acceptation of 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 incharitableness (in thought, word, deed or omission) towards those whose re-

li-ious beliefs differ from our own pre-cisely on account of that difference. Pro-vided such uncharity be absent, the erm " bigot " can only be applied to a Catholic, however fervent, by a gross | gross impostume.

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 free-dom to practice her faith. All chil-dren 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. conditions, to which the non-Catholic must pledge himself, suggest the diffi-

calty Surely these conditions invade the. conscientious rights of the non Catho lic 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 them; in fact, she is not addressing them personally at all. She simply deals-as she has a right to deal-with her own subject, who, in turn, ac-knowledges the church's right to intervene, but still desires to contract a marriage that is repugnant to her, because proved by long experience highly dangerous to the souls of her subjects and of their children. To her own subjects she says, in effect: If you re resolved to contract a mixed marriage contrary to my express warning, well - in order to save you from still greater spiritual evils, or else in view of weighty reasons which you allege for the step — I will grant the needful dis-pensation. For if you married without person from the imputation of bigotry leave you would profane the holy sacra-ment of marriage receiving it in mortal sin. Only you cannot cast to the winds

your unalterable Cathtlic principles -you cannot marry under conditions that would be a virtual denial of the truth that the Catholic faith alone is the true way of salvation, for yourself, your future offspring and even for your spouse elect-whether the latter recognize the fact or not.

Less than this the church could not say without convicting herself before the world of plainest inconsistency and

Sacred Heart Review. THE TRUTH ABOUT THE CATHO-1IC CHURCH.

BY A PROTESTANT THEOLOGIAN. CCCXC.

We have seen that President White's 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 en-dowed with a special gift of infallible truthfulness. At least we see from Ranke that White's high opinion of Sarni's veracity is not borne out by Sarpi's veracity is not borne out by fact, inasmuch as our great Protestant authority puts the Servite, in point of tracting this and one whit above the suthority puts the Service, in point of trustworthiness, not one whit above the Jesuit historian, whom, as we have seen, he mentions disparagingly, while he ascribes to Sarpt a settled malicious-ness of representation, to which Car-dinal Pallavicini was not especially dinal Pallavicini was not especially tempted.

Ranke has the same judgment of Sarpi's history of Venetian affairs that he has of his history of the Council of Trent. He admires its style, but dishome. credits its honesty.

Now I ask if I am not competent to construct a good, orthodox Protestant catapult, every part of which shall be joined to every other, if not by facts, by something which may be more ser-viceable than facts, the presuppositions of pious malignity. Therefore when my brethren in the good cause next want a fresh engine of war, let them apply to me, stating how much they Dr. White finds another very service br. White mus another Papacy in the able weapon against the Papacy in the history of the great physician Vesalius, of the sixteenth century. The Messen-ger gives at length White's statements and its own counter-statements. I will messent beth present both.

present both. Dr. White admires the courage and liberality of the Sacred Republic of Venice, which, he says, at a time when Church and Papacy. put dissections of human bodies under the bun, freely allowed Vesaling to practise them in the allowed Vesalius to practise them in the hospitals of Padua.

The Messenger hereupon expresses perplexity, insemuch, it says, as istory of human dissections can be traced from early in the fourteenth centary in the Papal university of Mont-pellier-then under the jurisdiction of Avignon-and in the Paral university of Bologna, which was still nearer the Papal eye. Indeed, it remarks, tha functions of the principal interior anatomical inquiry. This is so even to this day, and, it seems, is peculiarly apparent in the Protestant and Presby-terian State of New Jersey. Yet we have seen that at least for some five human organs were mostly discovered at Bologna. Moreover, the father of at Bologna. Moreover, the father of French surgery was physician to three Popes in succession, who therefore can not well have put ruman anatomy under the ban. Indeed, by the beginning of the sixteenth century, provision was made for regular dissections at Rome

In Spain, which few of us are much cerned to vindicate from the charge of bigotry, Ferdinand, not long after setting up the Spanish Inquisition, made provision for regular public dissections in the universities of the Peninsula. This hardly looks as if the hyperorthodox functionaries of the Holy Office supposed heresy to lurk in the separated bones of a human body.

True, Vesalius himself once writes from Madrid, that he could hardly so much as touch a dry skull, but that However, there was an uproar over it. as the Messenger very pertinently re-marks, there is small significance in Madrid was not the seat of a university, but of a royal court. It would be by no means agreeable to the august occupants of Windsor Castle now to have human dissections going on around them. Yet the church of England does not put these dissections under the ban. Even now, it seems, popular feeling in New Jersey renders a medical school there almost impossible. Yet the Pres-byterian church, which is so influential in that State, assuredly does not forbid anatomical research.

the penances she imposes upon us by way of fasting and abstinence, the warnings which she is ever giving us of the condemnation which will fall upon The Messenger points out that Dr. 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 impenitent sinners these and ten thousand other things make the sanctity of the church so well known that it is not came regularly to Papal Bologna to lecture, and that he was urged by this so much an article of faith as a thing which we see with our own eyes and which falls under our own eyes and But there are those who are without these advantages. There are many great University to accept a permanent professorship there. He seems not to have been aware that human dissections were regarded as heretical in the States around us, our near neighbors and Dr. White dwells indignantly on the friends, who are outside the chur through their own fault, but by through their own fault, but by birth and education. These are not in pos-session of those means of knowing the bitter persecutions which Vesalius underwent, persecutions which reached him even in Padua, and almost wearled the life out of him. Father Camp-bell remarks that our illustrious church and her sanctity of which we are possessed; and in order to have this bell remarks that our influctions ambassador has skilfully so stated the matter as to leave his readers to suppose that these persecutions were influenced by churchmen, where-as they proceeded only from physicians. The church remained perfectly tran responsibility which rests upon us on this account, and to one or two practical ways in which we are accountable to God for what that responsibility inas they proceeded only from ply relations. The church remained perfectly tran quil over him, but the Galenists could not forgive him that, by human dis-sections, he had established various propositions contradicting those which volves. Now, that we lie under this responsibility is a truth not very hard to see. For, as I have said, those cutside the had derived from examination church are ignorant of the doctrine and practices of the church. From their earliest years they have had utterly of the lower animals. This accusation, brought by Father Campbell, is a very serious one, that Dr. White has transferred to the clergy false and erroneous information given them about the church, an information so false and erroneous that they dc not the odiam of the persecutions whi Vesalius suffered at the hands of his own profession. It is to be hoped that President White is able to show that he has been neither disingenuous nor ignorant here. ight? Almost the only way, and cer-Johnson's Cyclor edia says that Vesalius, in his old age, was condemned to death as a heretic by the Spanish Indeath as a hereice of the sentence was mitigated into the imposition of a pil-grimage to Jerusalem, under the hard-ships of the return from which the old end such lives as the church requires of them. Now, if we do not do this we of them. are of course responsible to God, as every man, be he Catholic or be he Pro-testant, is responsible to God for his man came to his end. The commutation of a sentence of death for heresy, by the Spanish Inqui-sition, into a simple pilgrimage, is so absolutely at variance with the whole whole life and every action in it. But more than that, a special responsibility in this time and in this country lies at in this time and in this couldry lies at the door of every Catbolic man and every Catbolic woman. Every Catho-lic man and woman who does not lead a good life is a stumbling-block and a absolutely at variance with the whole with long record of its proceedings, for three centuries and a quarter, given by Llor-ente-every page of whose history, and every note, I have carefully read-that rock of offence standing in the way and it is quite incredible unless confirme preventing many poor souls from seeing and embracing that truth which is by contemporary official registers. have consulted one or two other Catho have consulted one or two other Catho lic authors besides Father Campbell, and they all remark that Vesalius' con-temporaries know nothing of any such trial, sentence, or change of sentence. His pilgrianage to Jerusalem was not a penance, but a vow. Vesalius was a good Catholic all his life—for, whatever Dr. White may think, there were, and are, abundance of enlightened Catho lics—and, in making the vow of a nil-Catholes whose way of living forms such a stumbling-block will have to give a strict account to God not mere-ly for their own sins and for themselves, they have rained. Dr. White may think, there were, and are, abundance of enlightened Catho lics-and, in making the vow of a pil-grimage, the great physician simply followed the custom of his time and his religion. However, his failing strength gave way after the visit to the Holy

THE CATHOLIC RECORD.

ore s

they should be.

answer is that God chose us for it.

duce in us a heartfelt and continual

The first morning act of every sin-

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. For babies

This divine predilection ought to pro

meet with its condemnation, and become hindrances to the knowledge of the Land, and he died at Corfu on his re-

Land, and he died at Corfu on his re-turn, of very want. I think we can see, assuming this story of the trial before the loquisition 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. Vesalins was a man of original thought. Therefore he must have been persecuted by the church. He lived in Spain in his old age; there-fore it can not be but that the Inquisi-tion condemned him as a heretic. A heretic was always put to death. truth. First : There is nothing of which the business world thinks so much as truth, uprightness, integrity in business matuprightness, integrity in business mat-ters. To pay debts promptly, to do work squarely, to execute contracts faithfully, there are some of the marks of an honest man. Now, in view of what I have said, ask yourselves, is this way of acting the mark of all Catholics? Will a man who wants to get a house built who is hoking for a trustworthy built, who is looking for a trustworthy clerk or assistant, choose out Catholics heretic was always put to death. Therefore of course, Vesalius suffered death. Yet he was certainly not

and that so ill provided with means,

that he died of starvation on his way

Now I ask if I am not competent to

fluous, except as an example of inventive

genius awaiting encouragement. No doubt we shall be able to find

even in death, hacked and hewn like

the bodies of brutes, and have often

seriously embarrassed the progress of

anatomical inquiry. This is so even to

CHARLES C. STARBUCK.

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. 11.)

The holiness of the church, my dear

brethren, is for us who belong to her a thing so evident and clear that we can

to more think it necessary to prove it than we can think it necessary to prove that the sun shines in the heavens. Tre

practical and imperative way in which the church enforces holiness of life on

the church enforces holiness of life on each and every one of us is something with which we are so familiar that no shadow of doubt can enter into our minds as to its necessity. The means

of grace which she offers to us, and of

which she even requires us to make use

the sacrament of the Body and Blood of

the Lord Himself which she gives us,

but also for the souls of others whom

human bodies.

correspondent.

Andover, Mass.

in preference to others, because he knows that they are worthy of trust If this is not the case, if the being burnt. Therefore it is plain that the Holy Office, being somewhat daanted by his scientific eminence resolved to Catholic is no guarantee of trustworthi loss you will have to answer to God for the bad effect your dishonesty has upon those outside. And now a question for women. You put him to death indirectly, being an old man of filty, which in that time was about equivalent to eighty now. Therefore, it sent him off to Jerusalem,

all know in what virtue consists, the glory and honor of women. You all know what the world expects of women You know, too, how much the church makes of modesty and chastity, in what onor she holds them, how strict she is in inculcating their necessity. Now, one of the effects of genuine modesty and chastity is to overawe and over power the approaches of the unclean and impure. There is a majesty in virtue which lays low and keeps at its level vileness and impurity. Is every one who comes near a Catholic girl or woman want a fresh engine of war, let them apply to me, stating how much they are willing to lay out upon it, and we will see what can be done for them. Of course, if authentic evidence of a trial before the Holy Office can be found, my battering ram will be super-floous excepts as a example of inventive conscious of this influence? Is there something about every Catholic girl woman which makes it clear to and every dirty fellow that he must go else where if he wishes to find a victim and a means of satisfying his disgraceful passions? It ought to be so, for the oul of every Catholic girl and woman, No donot we shall be able to had plenty of examples of Popes, Bishops, priests, laymen, and above all of de yout women, who, reverencing the human body as the temple of the Holy Ghost, have been unwilling to see it, over in death backed and have like over and above the majesty of natural virtue, is the abode and dwelling-place virtue, is the abode and dwelling-place of the grace of God. And if you are true children of the church such will be the effect your presence will have. Well, my brethren, ask yourselves these questions; answer them honestly; and, if you find that you have done where a mend not warely for your own

wrong, amend, not merely for your own sake but for that of those outside.

THE PERIL OF PHYSICIANS.

we have seen that at least for some five or six centuries back neither Papacy nor Inquisition nor Convocation nor General Assembly nor General Con-ference has forbidden the dissection of LACK OF FAITH IN GOD THE DANGER OF MODERN MEDICAL RESEARCH AND PRACTICE.

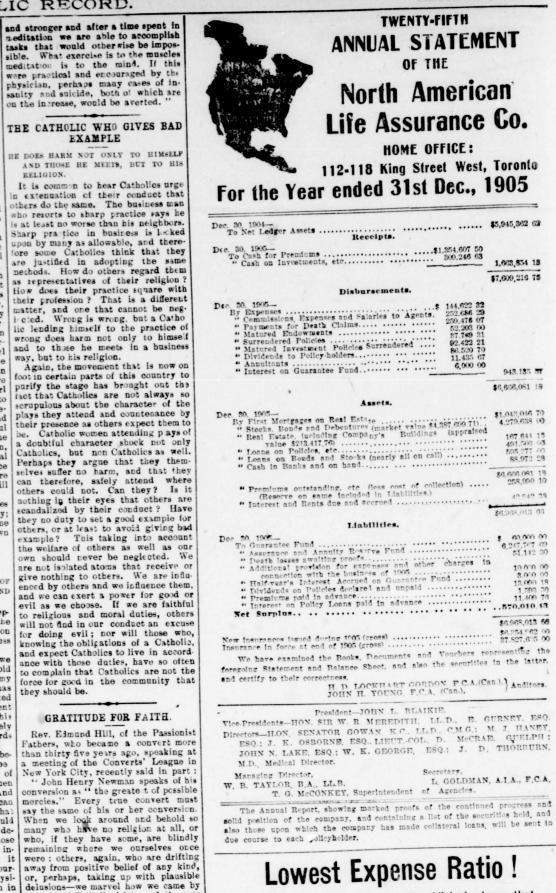
Dr. John H. Cotter of Poughkeepsie, was elected president of the Dutchess County Medical Society on its 100th anniversary. In his address he said : will next return again to the accusations of our friend the Republican he said :

" Experience teaches, that, if we succeed in the future, we must avoid the mistakes of the past. And to my mind, one of the greatest mistakes has been made by some of our most gifted thinkers and writers who have spent their lives in trying to prove that this world and all that it contains is merel a matter of chance. In other words

that there is no Creator. "By their teachings many have be ome infected with the idea that be list in the unknowable is a sign of ignorance of superstition. These men spent their lives in this work. And spent their lives in this work. And yet, all that the Christian thinker can deduce from their teaching is, that they did not believe because thy could not create. Many scientists who de-yote their lives to research along those lines relating to medicine, became in the this helief and from it fected with this belief, and from it sprang a want of confidence in our-selves. It is necessary that the physician should have confidence both in himself and in the means which he the gift of Catholic faith, and the on y employs for the treatment of disease. The more confidence he has the more he will be able to accomplish. "Did we begin with a belief in our

"Did we begin with a belief in our thanksgiving, a debt to be paid every helplesness, we should never make day to our life's end, a deep sense the experiment that would dispel the of gratitude which should increase inillusion. Again, when we lose confide which dence in cur own ability, we lose hope. And, if the physician loses hope, how

can be expect to inspire his patients with hope for their own well-being? It is my belief that all this doubt, this lack of confidence in cere Christian is to thank God for having spared him from death and danger lack of conddence in ourselves and during the night. His last act at night want of ability to inspire our patients is also one of thanksgiving for another





he Globe of 19th inst.) is 25.47%.

COAL

Reliable and Trustworthy.

FEBRUARY 10, 1906.

It talent thing do go 66 I much riche every but than will inter Th book, title. unde "Ho Circl meal day's been accid new of that quir As y busi quai tell ever be, your sadl Citi fata stra den the has lool lool who to inv oth tur I inst rap how bee sou Th phy of fut ati yo ine vi is bo yo sa

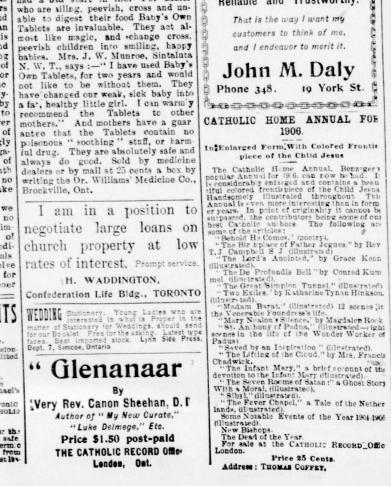
CHA

with confider ce in us and in our work, should be laid at the doors of these few scientists, or would be creators. "On this subject, Lord Kelvin, one

of the world's leading scientists, tas lately given the following warning to knowledge they depend to a very large extent upon ourselves. I wish this morning to call your attention to the the integration of the section 'Let it not be imagined that any hocus pocus of electricity or viscous fluid will make a living cell. Let not youthful mirds be dazzled by the daily newspapers claiming that because Berthelot and others have made fcod stuffs, they can

others have made food stuffs, they can make living things, or that there is any prospect of a process being found in any laboratory for making a living thing, whether the minutest germ of bacteriology or anything smaller or greater. There is an absolute distinc tion between crystals and cells. Any-thing that crystalizes may be made by the chemist. Nothing approaching to the cell of a living creature has ever yet been made. The general result of so take and erroneous that they do not think it necessary or even right to make inquiries. How, then, are they to have the truth brought home to them? What way is there of spreading the intricate and thorough going investiga-tion by Huxley. Hooker and others of tion by Huxley, Hooker and others of tail of the set of the artificial process whatever can make living matter out of dead.

"This being an age of action, we have become too active, and give no time to meditation. We seem to imagine that meditation is a kind of mental laziness. But to regard meditation and action as opposite, is a mis take. Even though we fail to solve the problem, our time is not lost, for by meditation the mind grows keener





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LIQUOB AND TOBACCO HABITS A. McTAGGART, M. D., C. M. 75 Yonge Street, Toronto. References as to Dr. McTaggart's profession. issanding and personal integrity permitted necessary for their salvation; and those

by: Sir W. R. Meredish, Chief Justice. Hon. G. W. Ross ex-Premier of Ontario. Rev. John Potts D. D., Victoris College Rev. Fasher Teefy, President of St. Michael's College, Toronto. Right Rev. A Sweatman, Bishop of Toronto Hon. Thomas Coffey, Senator, CATHOLIO RECORD, London.

Now, I am going on this account to

Dr. McTaggarvs vegetable remodies for the ilquor and iobacco habits are bealshill, safe integrations is no publicity inclusion in the form injections is no publicity incluses of time from business, and a certainty of ours. Ounst law-tion or correspondence lavines ----

FEBRUARY 10, 1906.

CHATS WITH YOUNG MEN It does not require very splendid talent to be useful. The necessary thing is a sincere and carnest desire to do good.

OUR BOYS AND GIRLS.

A WIDOW'S VALENTINE.

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,

were placed on the minister's window, water was pouled down the school master's chimney and numerous perfor-mances 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 character-ized as outcasts, demons, toughs, loaf-ers, thieves — in fact, degenerates.

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 trifle from connect-

holiday vacation the boys were especi-ally active. Down in the hardwood lot

One night in early February, when

usual assortment of comic valentines. Here was another chance for some fan

at some one else's expense, so the boys

at some one else's expense, so the boys repaired to the shanty to make the necessary preparations. Jack Barrett had S cents, Billy Gordon dug up a nickel, Sam Dudley added 3 cents, Poter Forbes produced 7 and Artie Wellmann, the "Kid," finished the col-lection with a single converse Between

Vellmann, tre Kitt, infinite opper. Peter lection with a single copper. Peter

24 cents they could buy eight valentines, 8 stamps and 8 envelopes. Then Jack

The one that they selected for

THE BOYS

and below the words was written : From your friends,

The valentine was placed in an envel-

resented a bulky appearance, and for

presented a bulky appearance, and for this reason the boys expected that the widow would be greatly interested in its contents. They were not disap-pointed, either. At 7 o'clock that evening the widow

At 7 o'clock that evening the widow came to the druggist's and purchased a little camphor. As soon as she let the drug store and entered the postoffice the boys hurried in the direction of the

little hut in which she lived and waited.

Shortly after the object of their fun arrived. On one arm she carried a bag,

in a chair.

ope and mailed with a 2 cent stamp The letter, for such it appeared to be

Forbes was made treasurer.

list.

with the stone walk. During the

life

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 Pittsburg Catholic. "Every man should, in every year of his life, make some addi-tion to his capital. You say you get tion to his capital. For 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 Eaglani, 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.

" Is 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 re-quiring 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 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

A Deadly Habi .

A fault-finding, criticising habit is fatal to all excellence. Nothing will strangle growth quicker than a tensarangie growth quicker than a beh-dency 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 pic

ture 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 perpetu-ation of the life of the nation. The youth who prematurely decays through indulgence in vice can not be ome 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 path that, as sure as night folupon lows day, will bring him to destruction.

The saloon keeper who sells a boy in-toxicants should be held continually retoxicants should be held continually re-sponsible by the State, for offering to the State's hope and the ration's ex-pected safeguard, the means of rvin. 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 per-haps a father himself, a weapon, that if not cast away, kills slowly but surely. -Michigan Catholic.

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Proper Breathing as a Means to Health. As much of our appreciation of the sunshine of life depends on health, a

THE CATHOLIC RECORD.

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 Guadalupa" "Month of Ss. Joseph," "Belief and unbelief "etc. 1

The Widow Gray lived alone in : small house on the outskirts of Clinton She was about forty years of age and had spent the last ten by herself. Her 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 slok and the silleted, commail garden carned for her a hving in the summer, and in the alter she "took in washing" and knit stockings and gloves for the stores up town. Her lie area a hord or as the tord and the ort the widow and the orphan, and in doing this do a truly noble and comwas a hard one at best, and many iffe 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 "shift-less Jack" died the death of a drunk ard, and she was left with nothing but the little house in which she lived. It mendable work. All this, however, and more could be done without mak

ing such organizations mediams for the propagation of irreligious and danger ous prinsiples. The church says to those societies, keep the good you have and eliminate the evil, and we will 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 woll. The 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 pos-sessed a lot of sport-loving boys, and shough their pranks were often of a characterize they were one down

members, and all will be well. The church believes in protecting the family. It believes in works of benevo-lence 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 im. parting the principles of religious truth which lie at the root of Christian morals. Do as the American Constitu tion 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 re-volution and rebellion in other lands and find fault with the church which has the courage to condemn your secret political machinations. We reyour tuse to accept your vague and nebular principles of morality as a substitute owned by Jack Barrett's father they erceted a shanty of logs and bark, and there they held their councils of war. for revealed truth, your particular brand of brotherly love as a substitute for true Christian charity. We have the boys were returning from school, they noticed in Hilbert's drug store the

beard all your high sounding profes-sions, your loud proclamations of de-votion to the golden rule; but it is totic to be golden to golden the solution of the solution to these we want. We want a few facts. If you stand for correct principles and high ideals, why cloak it all with a grab of absolute secrecy ? Why not proclaim these 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 backs of mythical camels, which drew a pencil and notebook out of his pocket and wrote down eight names. The Widow Gray's name headed the 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 That evening the boys purchased eight envelopes and stamps at the post-office and eight valentines at the drug o! the race? Your words are not enough. We want deeds and facts, not enough. empty platitudes and meaningless prostore. The one that they selected for the widow was a hideous picture of a tail, gaunt washerwoman. In her apron pocket was a huge flask, presumably of whisky. The words beneath the pic-ture were worse than the picture itself,

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 mo al standing amongst their neighbors. We have seen it made the medium of gross favoritism and rank injustice wherever the inter-ests 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 ex-communication, 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-ity's armor. It has guided its children, century after century, through the mazes of doubt and error. It has issued triumphant from the conflict with evidently full of washing and in the other she had two chunks of wood. En-tering the cabin she placed the wood beside the stove and dropped the bag in a chair. issued triumpnant from the conflict with mightier foces than Massorry, and is quick to discern the cloven hoof under the garb of spurious morality and coun-terfeit philanthropy. There is no halt in its message and no fear in its tone After starting the fire the poor widow

Mr. Goldwin Snith must feel de lighted 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, especi ally one or two orlests of the New York diocese, are faulty both in their knowledge of sacred lore and in thei manner of disagreeing with Mr. Smith He must feel assured also that he has

AN OILY UNBELIEVER.

lien on the columns of the San ; for the editor plainly declares that he can not long allow Mr. Smith's opponents to use the Sun as a medium for expos their ignorance and insolence. between There is a vast difference the methods of Mr. Smith and those of the priests who are his opponents. Mr. Smith is, indeed, a canning quarry. He will run the gamut from mechanics to theology. When you eatch him on one point he will immediately desert it for something else. His strongest line of attack lies in retreat; and he has proved that he can retreat forever. His opponents, on the other hand, trained to meet a philosophical question fairly and to stick to it until some conclusion is forthcoming, insist that he keep to one subject at a time, that he the thousand and one statements e has made at random concerning the Catholic church, which statements Mr. Smith seems to imagile ought to pass unchallenged simply because he is 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 ung at tedious pains to assure his adversar-ies how highly he regards them, how sorry he is that they have not got com mon 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 argu-ment with him is useless. Lot him alone and pray that the Holy Ghost may open his eyes is the most rational method of converting him. As for the New York San-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 Arshbishop of Canterbury, England, at a meeting of Catholics beld recently at a private house in Oxford, read a paper on the "Conver-sion 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

is the desire of the imagination. 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 neces-sary 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 screebly emphasized the warmth within. These comfortable people shrank from opening the door to see 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 one's opponents. Arguments which would persuade the ritualist who aims at conforming himself to what he be-lieves to be the methods of the primitive church, are inefficient when pro osed 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 be-lieves the Pope to be the man of sin. It is, of coarse, impossible within a tew lines to convey any idea of the wealth of argument, apt metaphor, and wide grasp of Father Banson's very able paper, and one can only echo the hope expressed by Father Arthur Day, a time activity that the S. J., in returning thanks, that the paper may be published.



few words on the simple element

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 bold no more. Retain the breatt while you count four. Ernel it through the name count four. Expel it through the nose counting seven. Practice this breath

ing 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 ; not either side of the spinal column; how draw in a deep breath, force the air down, so that you feel the 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 hang-ing 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 nostils until the lungs can while counting four, now gradually lower the arms at the same time, slowly expelling the breath, counting

showly 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 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 resig-nation as coming from the hand of God. As pagan philosophy puts it : Happi-ness consists in becoming reconciled to the conditions which surround us.

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 days, '

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 cutside 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 work. She was too old to read the words. She was too old to appreciate the fact that it was only a appreciate the lact that it was only a joke, and then, too, the picture and the words brought back to her the memor-ies of the past—of her husband and the life he had lived. Her dim eyes filled with team and she fail on her her her her with tears and she fell on her knees be side the little cot. The boys gazed in tently on the scene before them ; then tently on the scene before them; then suddenly Jack turned and staried up the road, the rest following silently and in single file. Straight to the shanty Jack went, and its rough walls heard the noblest consultation that boys had over 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 ze hitched to a single bob, on which the wood was loaded in two great piles. the wood was roduced 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 docr 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 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 their places on easy instalments. Why can't the St. Vincent de Paul Society do something of that sort in this country.-Catholic Columbian.

when it proclaims, as it did in the olden days, " Get thee behind me, satan." A STRANGE ADMISSION.

liberal, The church is neither liberal, modern, progressive nor free in the ly accepted meaning of those It cannot be liberal in dealing commonly terms. It cannot be inberal 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 in-conceivable. Why, then, demand it when the bighest of all truths and principle are called into constinue 2. erms. principles are called into question ? It cannot be modern, because God, 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 manymade [greeds. " who crook those men-made creeds. who crook the pregnant hinges of the knee that thrift may follow fawning."

A Soul Sedative.

"Many a time when a man is wild with the questions, the doubts, the despairs, the uncertainities and the fears with which a view of life has surrounded him -and which are barking and baying at him as so many dogs—he goes, by in-stinct of grace, to the Blessed Sacra-ment, and in a moment, without effort on his part, all these shrill voices are on his part, all these shift obes allo silent. His Lord is with him, the waves are still, 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.

The Archbishop's Comfort.

A little story told of the late Archbishop Chapelle shows that prelate in a very pleasing and lovable light. It was in the days before his eleva

tion 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 whose troubled face showed clearly that her small heart and soul needed comforting. Hesitatingly 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, aying a kind hand on the curling hair. " could you go to sleep doing anything better ?"

sunshine took the place of And 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, says the Citizen. And when they do, their reward is, as a rule, sharper censure. Yet is it not a fact that both have ample justifica-tion? Is there not an increasing carelessness in this particular on the part of many members? Do they not re-flect 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 wet their fingers or soll their gloves by contact with the holy water at the door. The sign of the

can best that for the Birst Ural, and se early in the spring. I am well pleased with incubator, and if I could not get another meney could not buy it from me. Every farmer sheuld have a N. 3. Chatham Incu-bator.-F. W. RAMSAY, Dunnville, Ont."

"The incubator you furnished me works exceedingly well. It is easily operated, and only needs about 10 minutes attention every day. R. McGUFFIE, MOOSE JAW, Assa." The Chatham Incubator and Brooder honestly constructed. There is no The Chatham included of and bodd is honestly constructed. There is no humbug about it. Every inch of material is thoroughly tested, the machine is built on right principles, the insulation is a soft thermoster reliable, and is perfect, thermometer reliable, and

the workmanship the best. The Chatham Incubator and Brooder is simple as well as scientific in construction—a woman or girl can operate the machine in their leisure moments. You pay us no cash until after 1906

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ABOUT TELLING LIES.

In speaking to his Sunday school class last week on the question, whether it is right to lie that good may come of it, Mr. John D. Rockefeller, ir., told about ok he had been reading on the sub ject, and he remarked upon it as fol-lows: "A lie means intent to deceive.

That is the essence of it. A lie may be uttered or acted. A man does not have uttered or acted. A man does not bave to speak a lie. He may point out the wrong road when asked which is the right and lie without parting his lips. In the book I have read on this subject there is given no redeeming cause for a lie aimed to bring about a right condition. The author says that God is truth and that truth is the basic quality of the Almighty. God does not he; being truthful, therefore, how can it be right for a lie to be considered godly? The truth being essentially a part of the mature of God, He cannot, therefore, sanction an untruth."

tians, a far larger number the ever before blessed the Catho apostolate in that oldest

BORN. KEATING -At 337 York street. Hamilton, on Jan. 55h, 1996 to Mr. and Mrs. Wm. V. Keat-ing, twins, girl and boy.

DIED.

apostolate in that old existing empires.-Ave Maria.

than

of

Catholic

This is Catholic doctrine taught by the church from the beginning in her books of instruction on the commandments of God. But it is not universal Protestant doctrine, as Cardinal New-man pointed out in his famous Apologia Pro Vita Sua, in which he thus notes the views of some eminent English Protestants as to whether it is ever permissible to lie : "Great English authors, Jeremy Tay-

lor, Milton, Paley, Johnson, men of very different schools of thought, distinctly say that under certain extraordinary circumstances it is allowable to tell a lie. Taylor says: "To tell a lie for charity, to save a man's life, the life of a friend, to save a man's file, the file of a file of a file of a baseful and a public person, hath not only been done at all times, but commended by great and wise and good men. Who would not save his father's life at the charge of a harmless lie from perse-Again, Milton says: cutors or tyrants?' Again, Milton says: 'What man in his senses would deny that there are those whom we have the best grounds for considering that we ought to deceive-as boys, madmen, the ought to deceive—as boys, madmen, the sick, the intoxicated, enemies, men in error, thieves? I would ask, by which of the commandments is a lie forbidden? You will say by the ninth. If, then, my lie does not injure my reighbor, certainly it is not forbidden by this commandment.' Paley says: 'There are falsehoods which are not lies, that is which are not ceriminal?' Johnson is, which are not criminal?' Johnson says: 'The general rule is that truth should never be violated ; there must, however, be some exceptions. If, for instance, a murderer should ask you

which way a man is gone." But Cardinal Newman did not adopt or indorse these opinions. On the con trary, he referred to the cathechism of the Council of Trent as his own guide and rule on the subject, and quoted from its instructions as follows: "In order that the faithful may with

more good will avoid the sin of lying, the parish priest shall set before them the extreme misery and turpitude of this wickedness. For, in holy writ the devil is called the father of a lis; for in that he did not remain in Truth, he is a liar and the father of a lie. He will add with the view of ridding min of so great a crime the evils which foi low upon lying; and, whereas they are innumerable, he will point out at least the sources and general heads of these mischiefs and calamities-How great is God's displeasure and how great His hatred of a man who is insincere and a liar. What more ur-

clean and foul, as St. James says, than that a fountain by the same jet should send out sweet water and bitter. For that tongue which just now praised God, next, as far as in it lies, dishonors Him by lying. In consequence liars are shut out from the possession of heavenly beatitudes. Moreover, there is this harm, too, and one of vast extent, and touching men generally, that by insin cerity and lying faith and trust are lost, which are the firmest bonds of human society. The parish priest will human society. The parish priest will set those right who excuse their insin-cerity and allege the example of wise men who, they say, are used to lying for an occasion He will exhort his hearers to trust in God when they are in difficulties and straits, nor to have recourse to the expedient of a lie." These are some of the instructions and warnings against lying to be found in the Catechism of the Council of Trent, which Cardinal Newman de scribes as "this beautiful and complete catechism." It would seem as if the author of the book referred to by author of the book referred to by Mr. Rockefeller had been a student of it. Mr. Rockefeller himself should read and study it, if he has not already done so, and have it in his Sanday school library. --- N. Y. Freeman's Logran. Journal.

THE CATHOLIC RECORD.

Reviewing the work of our mission-aries in China during 1905-work participated in by members of eight or nine distinct religious orders cr congregations of secular priests-Les Missions Catholiques states that re ports from all quarters of the great empire are most gratilying. The ruins that marked the passage of the Boxers have been, or are rapidly being, repaired; churches are being erected; Sisters to take charge of hospitals and homes for the old, the infirm, and the orphans are augmenting in number; What have I gained in the world, he cried i What have I done in my vanished years i I hav ilived, alse i on my pamperel pride An i laughed in the face of sorrow and tears : My life has been empty and full of sin.

My life has been supply and tur to tain. I am as a fruit that is too ripe. I haunted the balls of pleasure and din. And blew the bubbles from folly is pine. He shought of his boyhood's tender days. And the castles he lely built in youth ways. The stundered hands and the sundered ways. The friends of honor and love and routh : Of one he loved and had not seen Since the day they parted in hitter tears. The description of the level on years. So he followed the figure & coses the Square And into the great-done program. He heard the liep of the living prayer. Nor marvelled where his tootsteps trod. orphans are augmenting in number; and conversions are every where increas-ing. There are in China at present almost nine hundred thousand Chris-tians of the former of the second seco

A cry went up from the kneeling throng, A cry from the stricken hearts of men. A cry f om the weak and a cry from the A cry f om the weak and a cry strong-'Christ have mercy on us again."

¹⁴ Christ have mercy on us again." Then high on the valited root there broke The sound of a sweet and blaintive voice. And deep in the sinner's hear's awoke The gladsome cry-ripice ripide. He breathed a prayer for his waved days. A life of idleness-gifts misspent. The errors wrought on Life's devious way3 That enrung from passion and discontent. And thus he cried through his blinding tears -Father, wips out from the Book of Life The wrothed watte of those breclous years I spent in the haunts of ungodly stiffe. The wrother's love that I spurned in price, He was mine all and the only one Who would have been steadfast at my side, But I wandered for h to the world's great marts.

DANTZER.- Of your charity pray for the soul of Mrs. Dantzer mother of Rev. Father Dantzer, P. P., Hesson Ont, whose remvins were interred in Dublin. Ont, on the 26th January, 1996. KELLY-On Jan. 22nd at St. Joseph's Hospi tal, Hamilton, John Kelly, a native of Milltown. marks and the second start of the world's great marks. I loved its laughter and snaring wiles. The voice of the temp'er was in my heart, and I scoffed at truth for falschool's smiles. But Thou earsi comfort this heart of mir e, I a this deluge of wee I await the doves, Bearing Tay promise of peace divine.

When the cruel world tells this within. That after the battling and the strife, The greatest mocke; y of all is Sin. * Pax Vobiscum " the cowled one said. We have mer at last my prayers are h ard." The prayers of one whose heart has hed. Whose mental cries knew at 5 a word.

And there in the portico's solemn hush, These two long severed in Life's great mark, Knowing its meaning and maddening rush Were joined in the love that knows no smart. B. F. D. DUNN.

PRESENTATION - Mrs. John M. Copner of 751 Lovue Avroue, has received the bouquet given by the Soverien Bank of Canada, 655 Dundas SL. Loudon East. to the first lady to open an account. It is the custom of this up-to-date least that has the custom of this up-tion to the first dup depositor, and the box of flowers sont up by manager Hill, of the East oranch, was a very pleasant surprise to Mrs. Copner, who had no knewledge of this custom.

Tweed Bazaar

Tweed Bazaar The Tweed Bazaar O 21 and 22. The drawing of prizes will take place on Thursday evening, 22od inst. Father Dann r. queets all coupons to be forwarded to him cn or before the 20th inst. H: feels sure that his friends throughout the cuntry will helo him in the many necessary works he is effecting in Tweed perish.

THE NORTH AMERICAN LIFE ASSURANCE COMPANY.

ASSURANCE COMPANY. From the twenty fifth annual statement of which appears in another column, it will be company continues to make steady progress the volume of its business During 1995 the revenue from premiums total of \$1351.007 business amounted to \$913,185.57 leaving a over that at the close of the previous year. Trached in gross §6 666 081 8-a large increase over that at the close of the previous year. Trached in gross §6 33 992 00 making the total inswance in force at Dec 31, \$37,827,056 00. A new departure, no doabt prompted by the re-cent public disquieted over the insurance to discrete another of the company and is specially noted in the statement. The board of directors announces that the company, and containing a list of the securi-ties held and those upon which the company has made collater al loans, will be sent in dur-pourse to the directors and the desire it ex-hibits to make the policy holder." This action on the part of the directors and the desire it ex-hibits to make the policy holders arousing a list of the security the heat and those upon which the desire it ex-hibits to make the policy holders arousing a list of the security house the policy holder is another to which the actual situation will no doubt be satisfactory to all who are interested in the satisfactory to all who are interested in the ompany.

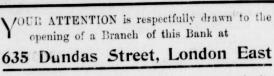
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announcement of which will shortly be made. Just now, our chief interest is to provide the necessary wareroom space, and this demands a clean sweep of every second-hand or slightly used instrument, even at a big sacrifice in price. It's true there's little profit in this, but we need the space. Our loss will be your gain if you order any organ on this list; but do it quickly or the one you most want may be sold. Send also your second and third choices in case the first should be

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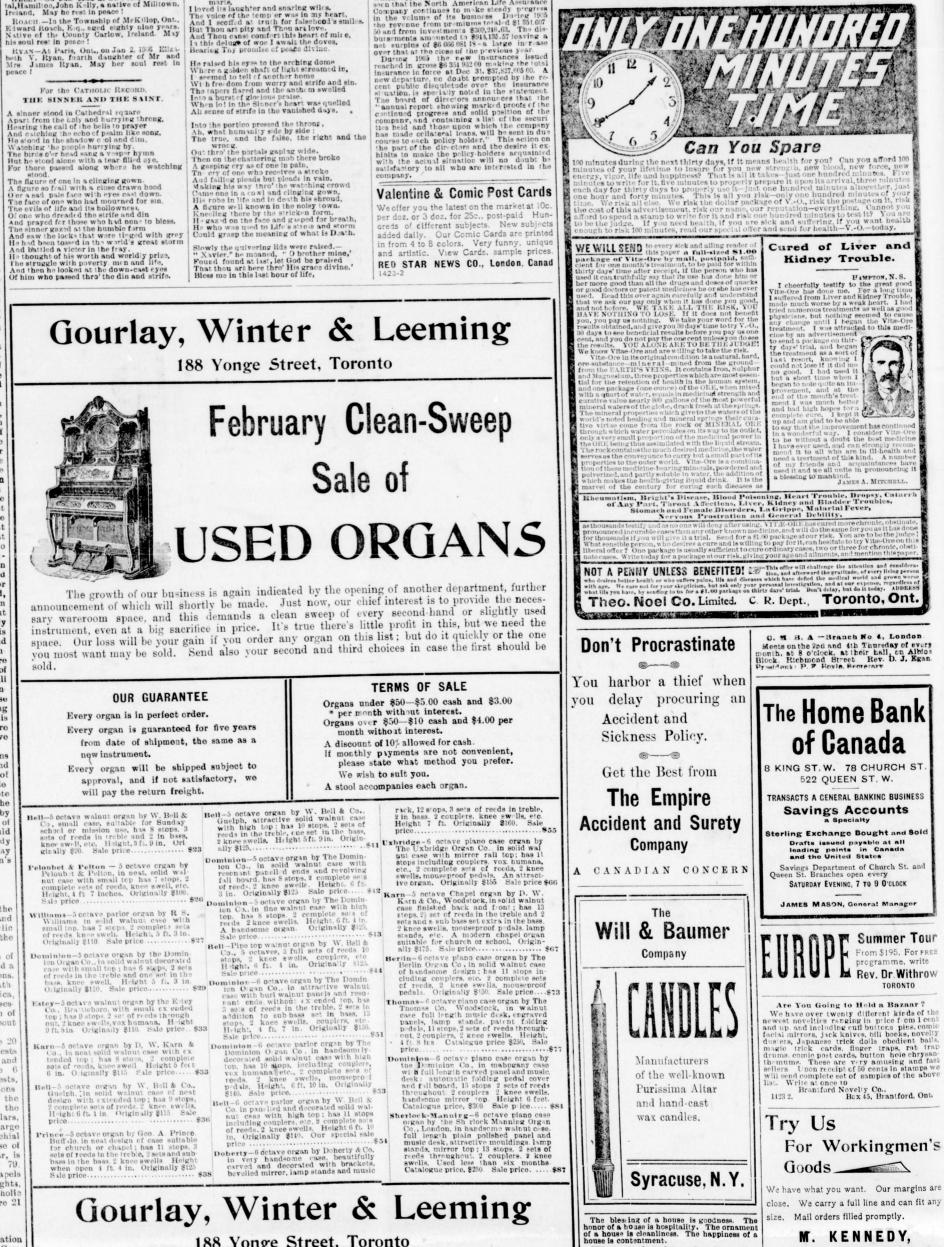
where accounts of societies, lodges, churches, charity organizations, schools, factories and business men can be opened.

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WE ADD INTEREST in our Savings Department to our customers EVERY THREE MONTHS.

The Sovereign Bank of Canada London Branch, opposite City Hall,

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** W apron, my he that ! give a aye in mother in who good. but to to slee proud dares some childr into t lead li

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M. KENNEDY,

240 James St. North, Hamilton, Ont

When a man looks into a mirror he m that he sees the reflection of a hero.

FEBRUARY 10, 1906.

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CATHOLIC STRENGTH.

According to the latest figures, the total number of Archiepiscopal and Episcopal Sees, Vicariates-Apostolic and Prefectures-Apostolic in the British Empire is 182. The estimated Catholic population of

the United Kingdom is from five and a half to five and three quarter millions. Including British America (with a Cath-olic population of 2,650,000.) Africa, Australia, India, and all other posses-sions, the total Catholic population of the British empiro is probably about ten millions and a half.

In England and Wales there are 20 Archbishops and Bishops, 3,414 priests and 1,640 churches, chapels and stations. In Scotland there are 6 Archbishops and Bishops, 525 priests. Archbishops and Bishops, 525 priests, and 373 churches, chapels and stations Of the 3,939 priests, 2,580 are of the secular clergy and 1,359 of the regular clergy. Of the regulars, many are French exiles, and a large number are not engaged in parochial or missionary work. The increase of priests, as compared with last year, is 45 that of the regulars being 79. 45, that of the regulars being 79. The increase of churches and chapels is 5. There are 64 Catholic kulghts, and 5 English and 72 Irish Catholic members of Parliament. There are 21 Catholic Privy Councillors.

Good citizenship has its foundation built on an observance of the Commanaments of God.

188 Yonge Street, Toronto