Catholic Record.

"Christianus mihi nemos est, Catholicus verc Cognomen."--(Christian is my Name, but Catholic my Surname.)-St. Pacian, 4th Century

VOLUME XXVI.

LONDON, ONTARIO, SATURDAY, JANUARY 7, 1905

The Catholic Record. LONDON, SATURDAY, JAN. 7, 1905.

NEW YEAR RESOLUTIONS.

The cynic looks askance at those who make resolutions for the coming year. We say cynic, but the proper word is cheap poseur-he who puts himself on a pedestal of ignorance so as to stand higher than his fellows and so to tray the youth of St. Louis of France achieve notoriety. But the wise know the book reviewer of the Messenger that the making of good resolutions is a says that the hero and monarch was sign of life—an attempt to breast the not the idlot in his early days stream which sweeps downwards. It that Falaise makes him out to be. means that a man has not given up the Irreverent, that remark and devoid of fight and is strengthening the weak academic dignity and at variance with spots in his harness or readjusting it, the taste of the Catholic reviewers, who or planning a new campaign. He looks are laboriously polite when they have also back over the year past and puts a to do with a work from a non-Catholic danger signal at the points where he pen. In reading these manieured and went astray. He fronts the New Year perfumed reviews we become sensible clear-eyed, with the hope of achieving of our roughness and crudeness-in success over self and of growing richer fact we look upon them as first aid to in kindliness and purity. He sheds his the impolite. And here by the way hates and bitter thoughts and takes we cannot grow eloquent over Victor another grip on love and faith and is Hugo, and our impressions given in olden time—and let it be Sir Galahad, may be due to our obtuseness, spent some time in prayer before he

OUR MISSION.

gained his heart's desire.

To steady us, let us recall some passages from Cardinal Newman's Discourses to Mixed Congregations:

" Every one who breathes, high and low, educated and ignorant, young and old, man and woman, has a mission, has a work. We are not sent into this world for nothing: we are not born at random: we are not here that we may go to bed at night, and get up in the morning, toil for our bread, eat and drink, laugh and joke, sin when we have a mind and reform when we tired of sinning, rear a family and die. God needs-He deigns to need every Each has his work-not to indulge his passions, not to make money, not to get a name in the world, not to save himself trouble, not to folhis bent, not to be selfish and selfwilled, but to do what God puts on him

You think it the sign of a gentleman to set yourselves above religion, to criticize the religious and professors of religion, to look at Catholic and Methodist with impartial contempt, to gain a smattering of knowledge on a number of subjects, to dip into a number of frivolous publications if they are popular, to have read the latest novels, glove and as to be well up with the news, to know the names and if so be the persons of your heads on high and to stare at whatever meets you; and to say and do worse things of which these outward extravagances are but the symbol. And this is what you conceive you have come upon earth for.

"O misery of miseries. Thousands are dying daily: they are waking up into God."

"I the name John. Have you a John in the spirit world?"

"If the owner of the glove has a John among the departed, the medium sends then tries to draw her out. With some beautiful communications, and cleverness born of experience, she pieces together him

dying daily: they are waking up into God's everlasting wrath: and their companions and friends are going on as they did and are soon to join them. last generation presumed, so does The father would not be the present. The father would not believe that God could punish, and now the son will not believe: the father was the son will not believe the father was the son will not believe. indignant when eternal pain was spoken of, and the son gnashes his weeth and smiles contemptuously. And thus it is that this vast flood of life is carried on from age to age : myriads trifling with God's love, tempting His justice, and like the herd of swine falling headlong

If we were created it was that we might serve God: if we have His gifts it is that we may glorify Him: if we have a conscience it is that we may obey it : if we have the prespect of heaven, it is that we may keep it before us : if we have grace, that we may save ourselves by means of it.

OUR YOUNG PEOPLE.

The Vicar General of the Diocese of Trenton said recently that women are dressing more and more extravagantly each year, and the cost of dressing deters young men from marrying. The minds of too many of our young women are filled with dress and style. This weakness is one of the many causes that have made marriage unfashionable these days. The rev. gentleman should score the parents who are responsible for those conditions. If from early years children hear much about the necessity of being as good if not better than one's neighbor, it will be difficult for them to forget later on that style is not the chief business of life. If a Catholic home be not different in its adornments and books and spirit from others, we fail to see how its inmates are to escape the contagion of worldliness. But with all due deference to the Vicar General, the " girl o' ; sterday has her counter-

go far afield to find her. To our mind some of the bachelors are deterred from marrying by selfishness, and by the fact that no same girl would entrust | days. herself to him.

OUR OPINION UNCHANGED.

the Blessed Voice, which affects to porglad to be alive. Like a knight of the these columns remain unchanged. It whose strength was as the strength of but then others a thousand fold ten because his heart was pure-he better able than we can ever hope goes forth to meet the New Year re- to be to judge in these matters, have solved to guard its fair pages from any been as obtuse as ourselves. For indeed unworthy of a Christian. But it stance, the gentleman who referred to is well to remember that the aspirant Lord Palmerston as "a gay gorilla" to a place in the ranks of chivalry wrote of Les Miserables as follows: "Have you read 'Les Miserables' and heard what is said of it? This is another of the subjects in respect to which I find the human species below that of the gorilla. The world becomes

FRAUD OF SPIRITUALISM.

more stupid every day."

OW THE PEOPLE ARE GULLED BY MIND

" I suppose I have one of the queerest fads on earth," said the man on the hotel sofa. "My passion and hobby is mediums, clarivoyants, psychic card-readers and others of that ilk. Not that I'm a spiritualist. The graft side of the medium business is what interests me.

" Most people suppose that mediums all profess to summon up real ghosts—that, in the language of the profession, materialize. That is not true.

they materialize. That is not in "To one materializing medium in hundred test these days there are a hundred test mediums. The test medium holds forth usually in a cheap hall. The admission is low, for her patrons are poor. Usually it runs from ten to

wenty five cents.
"She starts off with a hymn. Then she starts off with a hymn. Then she borrows an article from each person in the congregation and begins her tests. For example, she'll hold up a glove and ask who owns it. When the owner has spoken up she'll hold the glove to her forehead, and say something like this.

troubles and his wants, and tells him all about them.

"He's paralyzed with astonishment, and so are the rest of the circle for the people who go to seances are not critical, and they go with a great

desire to believe.
"One of the hardest things for test medium to do is to call at once th name of the dear departed in the spirit realm. If she starts off with John, and runs through Jane and Kath arine and Lily, and none of them hits the mark, then the most credulous seeker after spirits is inclined to pronounce her a fake. On the othe hand, if she hits at once the name of the very spirit which the speaker most desires, she's pronounced a great success. Their best medium of getting at the names is a sort of Medium's union, an organized society for mutual help which exists in every medium-

ridden town. "Mme. Fake the medium, has a ne visitor. Before Mrs. Fake gets through she's learned further that the old lady has a dead sister named Annie. old lady, remembering how long Mrs. Fake has been in getting those names rake has been in getting those names, goes away declaring she's no good. So Mrs. Fake notifies every medium in her crowd, giving a close description of the old lady, together with the names of her spirit friends, and any other ac curate information which she has been able to drag out. Next Sunday night, when an old lady in black, with and a limp, shows up at the Home of Truth circle, conducted by Mrs. Soaken the second sight wonder, the old lady is told right off the bat that Robert wants her, and a beautiful spirit named Annie is over her shoulder calling her

The sole business and supreme happiness of some people seems to be the conduct of the affairs of their neigh-Yet that is the reason why many have so much unhappiness and so

little business of their own. Wisdom and a constantly wagging tongue are rarely ever found in the same individual.

The fundamental influence under lying the success of every parish is the parochial school.

The end of 1904 has been reached. When it was opening, we looked forward hopefully to the coming of its days. What have we done with them? If we had them to live over, would we nake the same of them?

But they are gone into the Eternity

of the Past.
Their good and evil are indelibly re corded. Regrets are, in one way, use less. No remorse can wipe cut what is The hands on the dial of Time cannot be turned back. Sorrow may in pardon, and suffering may expiate istory of a man's life.

And it is not advisable to brood too

uch on the dark side-of transgressions, of failures, of misunderstandings, of misfortunes, of maladies, or mishaps. There is no profit in the cultivation of melancholy. For sin-contrition, confession and satisfaction, with a firm purpose of amendment; for setbacks in achieve success; for other trials—
their proper antidotes; these must be applied. But, afterward, with a brave applied. But, afterward, with a brave heart and a resolute face uplifted to heart and a resolute face uplifted to the rising sun, we should look forward courageously towards the coming days and keep up our spirits for the battles that are to be.

A new year is now at our door. See 1905 comes to offer us its days. And while now is the only time that is

a competence?

Next may be considered our social interests. How shall we make more friends? What opportunities for further kind deeds shall we seek out? piness in our family?

We should study to possess a manly piety. We must practice virtues

-which are usually calls to self-denial and resist vices which are often summonses to self-indulgence. Indeed self is the great enemy—that lower self that hates to be ruled by the higher powers of the soul. When shall ne begin to crush it? When shall we care nothing for what "they say," when "they say "something against our principles? When will we persistour principles? When will we persistently avoid the occasions of sin? When shall we have a personal love for Jesus Christ and feel His love for us ? The way to business success is by industry, thrift, energy, and enterprise. The way to social success is by gentle-ness, courtesy and affability, The way to spiritual success is by way of fre-

quent Communion. With such ideas considered and such resolutions adopted for the New Year, 1905 may well be greeted with joyous

salutations.
It will bring blessings. It will speak of victories. It will make a good record. It will go into the Past, when

We who hope to make good use of thee,

The final test of a state of a city of community is not its outward appearance, prosperity or numbers, but the quality and character of its men and women; the virtue and intelligence, the ethical and spiritual perfection of its people.—Rev. F. L. Phalen.

The final test of a state or a city or

CHURCH ALONE CONSISTENT. Judge James Blanchard of the New

York Supreme Court, speaking on the divorce question, paid the following

tribute to the Church:
"It is reported that I have tried fifty six divorce cases since the opening of the fall term. There is one fact in the fall term. There is one fact in connection with this which in my opinion is a matter of deep thought. those fifty six cases only one was brought in which the principals were Catholics. The Catholic Church is consist-ent in the stand it takes, and the members of that Church apply for divorce less frequently than those of any other It is nonsense denomination. It is nonsense this talk of obtaining a uniform divorce law by applying to the national government That can only be done by the legisla-tures of the different States. If the Protestant Episcopal Church does as is reported to be the intention of the Conference—appoint committees from every State to consider a uniform law and then present their petitions to the legislatures of their respective States we may in this way reach some com-promise, but I doubt if that will be accomplished in my day."

Bringing in the Devil. 19970) " Some folk think that they must drink liquor themselves and give it to their friends, or they do not properly celebrate Christmas," says the Catho-lic Columbian. "They drink to excess and set before others the same temptation to drunkenness. They devil into the feast of Christ. They bring the

In the eyes of modern society pov-erty is a crime, showing how thor-oughly out of accord we are with the life and teachings of our Lord and Saviour,

part to-day. And the young need not THOUGHTS FOR THE NEW YEAR. THE GREATNESS OF JOAN OF ARC.

New World.

The Maid of Domremy unintentiontionally is creating a stir in France of
late. A formight ago a Socialist
professor in one of the State schools
spoke foul words against her character
and her mission, and Paris rose in
anger and the government changed the
professor, whose name is Thalamas, to chool elsewhere. Then Jauras, the a school elsewhere. Then Jauras, des Socialist leader, similarly assailed the Maid in the French Chamber of Deputies, and was promptly challenged by Deroulede. Nobody was hurt in the but the deeds or the omissions that are bewailed remain forever as items in the

appreciation of an American Protestant. After declaring that the official record business—a renewed determination to of the trial of Joan of Arc is the most they counselled her, comforted and heart-

can comprehend how she could be born with these great qualities, but we can How shall we still more promote hap-And our own improvement, mentally and physically, may well demand some care.

Then, last of all to be mentioned, but first of all in importance, is the condition of our spiritual life. We condition of our spiritual life. We want take new resolutions for that come. must take new resolutions for that com-but with the world, the flesh and the in the humble bitter - almond, but we in the humble bitter - amond, but we cannot conceive of the peach springing directly from the almond without the intervening long seasons of patient cultivation and development. Out of a cattle pasturing peasant vilor a cattle pasturing peasant vilor are supported by the artist remembers only one wariably the artist remembers only one wariably the artist remembers only one are supported by the artist remembers only one wariably the artist remembers on the content of the of a cattle pasturing peasant village lost in the remoteness of an detail—one minor and meaningless de unvisited wilderness and atrophied tail of the personality of Joan of Arc

we may.

this girl's case. In the world's history she stards alone—quite alone. Others sne stards alone—quite alone. Cohers have been great in their first public ex-hibitions of generalship, valor, legal talent, diplomacy, fortitude; but always their previous years and associations had been in a larger or smaller degree a preparation for these things. There have been no exceptions to the rule. But Joan was competent in a law case at sixteen without ever having seen a lawbook or a court house before; she had no training in soldiership and no associrecord. It will go into the Past, when its last day is over, bright, beautiful and beloved.

Hail, New Year! Welcome 1905!
Wa who have to make good use of thee cation which a boy's courage gets from never-ceasing reminders that it is not permissible in a boy to be a coward, but only in a girl; friendless, alone, ignorant, in the blossom of her youth, she sat week after week, a prisoner in chains, before her assemblage of judges, enemies hunt-ing her to the death, the ablest minds in France, and answered them out of an untaught wisdom which overmatched their learning, baffled their tricks and treacheries with a native sagacity which compelled their wonder, and scored every day a victory against these incredible odds and camped unchallenged on the field. In the history of the human intellect, untrained, in experienced, and using only its birth right equipment of untried capacities, there is nothing which approaches this. Joan of Arc stands alone, and must continue to stand alone, by the unfellowed fact that in the things wherein she was great she was so with out shade or suggestion of help from preparatory teaching, practice, environnent, or experience. There is no one to compare her with, none to measure her by ; for all others among the illustrious w towards their high place in an at mosphere and surroundings which discovered their gift to them and nourished it and promoted it, intentionally or ished it and promoted it, intentionary of unconsciously. There have been other young generals, but they were not girls; young generals, but they have been soldiers before they were generals, but they have been soldiers before they were generals. erals; she began as a general; she commanded the first army she ever saw: she led it from victory to victory. and never lost a battle with it; the have been young commanders in chief, but none so young as she; she is the only soldier in history who has held the supreme command of a nation's armies

at the age of seventeen. Her history has still another feature which sets her apart and leaves her without fellow or competitor: there have been many uninspired prophets, but she vas the only one who ever ventured the daring detail of naming, along with a foretold event, the event's precise na ture, the special time limit in which it would occur, and the place—and scored fulniment. At Vaucoulours she said she must go to the King and be made his general, and break the English power, and crown her sovereign—"at Rheims." caused hours
It all happened. It was all to happen as to women.

"next year"-and it did. She foretold her first wound and its character and date a month in advance, and the and date a month in advance, and the prophecy was recorded in a public re-cord-book three weeks in advance. She repeated it the morning of the date named, and it was fulfilled before night. At Tours she foretold the limit military career—saying it would end in one year from the time of its utterance—and she was right. She foretold her —and she was right. She foretold her martyrdom — using that word, and naming a time three months away—and again she was right. At a time when France seemed hopelessly and permanently in the hands of the English she

duel that followed, but the entire affair has farnished a sensation to the newspapers of all countries.

A striking contrast to the infamous charges of Thalamas and Jaures is Mark Twain's estimate of the Maid in Harper's Magazine for December. The article is placed as a leader in the appreciation of an American Protestant. that she had daily speech with angels; that she saw them face to face, and that

ened her, and brought commands to her direct from Gcd. She had a childlike faith in the heavenly origin of her apparitions and her Voices, and not any could be born with military genius, with leonine courage, with incomparable for titude, with a mind which was in several was a beautiful and simple and lovable particulars a prodigy—a mind which in-cluded among its specialties the lawyer's this comes out in clear and shining degift of detecting traps laid by the adversary in cunning and treacherous arrangements of seemingly innocent arrangements them advantageously if the good God gives them to us.

First comes our work that relates

First comes our work that relates First comes our work that relates to our temporal welfare. How shall we advance in it? What must we do to increase our chances for a home and a competence?

Next may be considered our social interests. How shall we make more triends? What opportunities for furish, magnanimous; she was pure from all spot or stain of baseness. And always mediately usable and effective without she was a girl; and dear and wor-And our own improvement, mentally and physically, may well demand some atmosphere and the training which shipful, as is meet for that estate; when she fell wounded, the first time, but she was Joan of Are! and presently she found that her generals were sounding the retreat, she staggered to her teet and led the assault again and the standard the temperature. sounding the retreat, she staggered to her teet and led the assault again and took that place by storm

detail-one minor and meaningless dewith ages of stupefaction and ignorance we cannot see a Jaan of Arc issue equipped to the last detail for her amazing career and hope to be able to explain the riddle of it, labor at it as re may.

It is beyond us. All the rules fail in to his one idea, and forgets to observe of a ham. He is slave that the supremely great souls are never lodged in gross bodies. No brrwn, no muscle, could endure the work that their bodies must do; they details a single but the against which do their miracles by the spirit, which has fifty times the strength and staying power of brawn and muscle. The Napoleons are little, not big; and they work twenty hours in the twenty-four, and come up fresh, while the big soldiers with the little hearts faint around them with fatigue. We know what Joan of Arc was like, without asking—merely by what she did. The artists should paint her spirit—then he could not fail

tions under which she exploited her high gifts and made her conquests in the field and before the courts that tried her for her life—she is easily and by far the most extraordinary person the human race has ever produced.

MARK TWAIN.

Whatever worthy hearts's desire is yours put your mind on it and keep it there day after day, month after year after year, if necessary, and the heart's desire will be achieved if you use the means that will come your way to attain it .- Eliza Archard Conner.

THE D'YOUVILLE READING CIRCLE.

The meeting on Tuesday, Dec. 20th, was the last for 1904.

A brief summary of current events of

the year was made.

The second book of "The Light of Asia" was finished. The lines read Asia was imished. The lines read describe Buddha's home and the happiness of his early married life. His father took every care to shield his son from all knowledge of sorrow or pain, hoping thus to make his life one long ion.

This poem of Sir Edwin Arnold's is interesting merely as a literary work, but our constant guide in the serious part of the study must be the well known authority on Eastern questions, Dr. Aiken, of the Washington Univers

Dr. Alken, of the Washington Chiversity, whose book is in the library.

'A Lidder of Swords' by Gilbert Parker, was reviewed by Miss Kehoe. It is a story of Elizabeth's tine, and the chief interest centres round the queen. The book lacks some of the good qualities of "The Right of Way" or

"Seats of the Mighty."
A few opening lines from "The Light of the World" were read, which herself often acknowledged. poem is to be read as a contrast to "The Light of Asia."

A sweet, quaint little Christmas poem from Ben Johnson closed the evening's work.

To decide between love and duty has caused hours of worry to men as well 1368

VIRTUE OF PRUDENCE.

First in the enumeration of the cardinal virtues is Prudence: first and most important, too, in reference to the needs of religion and present condiclines us to truth, saves us from which is right, we are fortified against deceiving ourselves or our fellows. It was to this virtue our Lord ex-

orted His disciples when He said: "Be ye wise as serpents, and as simple as doves." To the same virtue St. Paul encourages all Christians in his epistly to the Ephesians, verses 15 and 16: "See, brethren, how you walk cir-16: "See, brethren, how you walk cir-cumspectly: not as unwise, but wise; redeeming the time: for the days are evil." And again in Ecclesiasticus, chapter 32, verse 24, we are admon-ished: "My son, do thou nothing without counsel: and thou shalt not repeat, when thou hast done." Hence we may conclude that it is the precious key which unlocks the priceless treasury of all true knowledge.

A necessary guide, we have termed A necessary guide, we have termed it, for religion and modern conditions of society. Christ's mission on earth was for the redemption of mankind. To perpetuate that mission for the benefit of future generations He established His Church and commissioned her to teach. Man's supreme business upon earth is the attainment of his eternal salvation. To-day, however, the world witnesses a maltiplication of creeds, and, many men are confused by false teachers and the errors of the times.

Furthermore, there is great need for prudence in modern society. See the number constantly stepping aside from the path of honor, of honesty, of virtue and of justice for false pleasures and personal profit, "for the days are evil." The tongue runs unbridled to sequences, and proper caution and the counsel of others would protect from many errors. Hence we should con-stantly pray that God would bless us with this great virtue.-Church Pro

A VALIANT ATTEMPT.

In the interesting reminiscences of a long missionary career which the Rev. L. C. P. Fox, O. M. I., has contributed to Donahoe's Magazine, the following incident is related: A telegram arrived from Aldenham

one Saturday to announce to Father
B—that one of the two Fathers there, the only one who could preach in English, had been stricken down with fever, and to beg him to send another Father to help him over the discharge of the Sunday duties. Father B— without hesitation, said: "I will go myself." "But," they replied, "you cannot preach in English." "I will try," said he. So he took the train for Bridgenorth, carrying with him a copy of "Reeves Sermons for Sundays and Holydays." He studied the sermon appropriate for the day and committed it to memory while in the train, and at lish, had been stricken down with fever, to paint her body right.

Taking into account, as I have suggested before, all the circumstancesher origin, youth, sex, illiteracy, early convicuous and the abstracting and the head of t little cottage where the sided, not far from the Hall, to get his breakfast and prepare for his return to Mary Vale. Sir John Acton, the owner of the palace, was but a boy at the time. He belonged to an old Catholic family and was nephew to the well-known Cardinal Action. After his father's death his mother, who was the daughter of an Austrian duchess, was re-married to Earl Granville, a celebrated British Minister. They generally resided at Aldenham, not alone because it was 2 spacious and beautiful house, but because it possessed the finest private library in the empire. Lord Acton, lamented death took place but lately, left this library to his friend, Mr. Morley. At the time of our Father B's sermon the hall was full of visitors, at least half of whom were Protestants, but they all came to Mass. At the luncheon, a little later on, a discussion arose about the preacher and his sermon. Lord Granville declared that the sermen was not in English, for he could not understand a word; Lady Granville said it was not Spanish ; the old Duchess was certain that it was not German; the young Sir John could not recognize it as Italian; and Lady Georgiana Fullerton, the sister of Earl Granville, pronounced that it was not French, "But, added she, "I don't care what he said, nor in what language he spoke. I am convinced that he is a saint, and after uncheon I mean to go over and have a talk with him before he returns to his home." She carried out her intention and had a full hour's conversation, in French, of course, with Father B-Not long afterwards she became a Cath-olic, and if that interview was not the immediate cause of her conversation, it was at least its remote cause, as she

> We may often save much suffering to others by a little consideration their feelings.

God delights in joy; it is one of the most certain means to secure His fa-vors. But in order to rejoice in the Lord the soul must be purified, for the joy which pleases God must be that of a good conscience.

THE BLAKES AND FLANAGANS.

BY MRS JAS. A. SADLIER. CHAPTER XXII. CONCLUSION.

Mr. O'Callaghan lived about two years after Tim Flanagan, and then calmly resigned his spirit into the hands of Him who gave it. His whole fortune, Amounting to thirty thousand dollars, amounting to thirty thousand dollars, came into the hands of Edward Flanagan, with the exception of four thousand dollars divided between the nephew and niece of the decased. So John nagan was two thousand dollars rich Finnagan was two thousand dollars richer by the death of Mr. O'Callaghan; but, neither John's two thousand, nor Edward's twenty-six thousand, was considered any equivalent for the loss of the kindly old man who had been looked up to as the head of the family ever since Tim's decease. ever since Tim's decease.

Lawrence Daly had comme

mess for himself a couple of years be-fore, and his uncle's legacy "gave him a good lift." He and Annie were both a good lift." a good lift. He and Annie de aven blessed their efforts with success. They still kept on the same small business, and hoarded up their little capital, so were wholly independent, and able to give their young family a good educa-

Daniel Sheridan and Jenny were still the same easy going, good hearted couple, able and willing to assist the needy, never making any show, yet respected and beloved by all who knew The last glimpse we had o them they were jogging merrily along, on the road of life, in a comfortable Darby and Joan sort of way, the one helping and supporting the other through the various sloughs and rough which marked their journey to places which marked their journey to the tomb. Every year, when the hurry of the paschal time was over with their son Peter, they used to go and spend a couple of weeks with him, sometimes accompanied by Mike's family or Annie's, but more often by themselves, leaving some of the others to take charge of the house while they were

Miles Blake and his wife had entered on a cheerless old age; lonely and solitary they lived together, surrounded by cold and chilling splendor, which had no longer any charms for them. Miles had always been of a dogged and reserved turn, but of late years he had grown gloomy and morose; religion had no consolation for his bruised and wounded heart, for he had never tried or tasted of its sweetness. A Catholic at in name, he hardly ever approached the sacraments, unless it might be once a year, just to avoid the extreme awarded by the Church to those who neglected their paschal duty. Mary went oftener to confession, but somehow, its healing balm gave little peace to her mind. She became fretful peace to her mind. and irritable; subject to fits of queru-lous impatience, during which she made every one around her miserable. Th was, that conscience was lashing both husband and wife ; they could not but see in their present desolation, the effect of past imprudence; and in their humiliation, the consequence of rashnes and presumption. The warnings of the good and wise, now numbered with the dead, rose up before them in characters of flame, and seemed, as it were, to sear their souls. Their children were sehamed of them -that fact was clear they had no claim on the sympathy of their relatives or former friends, for they had turned their backs on them in the day of prosperity, when they cal-culated on friends of another class. Look where they might, all was gloom, and yet they could not raise their eyes to that better world where sin or sorrow has no place. At times one or the other would begin to yearn for the tion of an outraged parent, and say: "Well, after all, I think I'll go and see Henry, or Eliza to-day," which ever it might be, but the visit would be sure to tear open the old wounds and add still others. On one of these occasions, Miles returned home with a lowering brow and a teverish flush on his cheek.

at the door, "how did you get on? was Henry at home?"

"No, he wasn't at home," returned Miles snappishly, "and if I'm spared twenty years, I'll never darken his door again—nor you either, Mary, with my consent. Let them go to the devil,

"Well !" said his wife, meeting him at the door, "how did you get on?

where they are going headlong."
"Why, what has happened to make "H's not worth speaking of," said Miles, "for it's only what I might have expected, but still and all, it's hard enough for a father to be so treated in his son's house. When I went in, I was showed into that little room opposite the best parlor, and the girl told me well, I waited and waited, and walked about the room, and sat down again, but no Jane appeared. So I rang the bell and asked the servant if I couldn't go in and see her mistress, as I wouldn't detain her long, and only wanted to speak to her and leave a message for my son. I wish you'd see the terrified of the girl, as she cried: dear, no, sir, you couldn't go in on any account, Missis would never forgive me-la, sir they're quite grand the people that are in there.' Well, I was vexed enough you may be sure, but I asked if I couldn't see the children, and se the girl went out to look for the that they wouldn't come, the unnatural young cubs; and it's what I heard one of them saying: 'If it's my old Irish grandpa that's there, I don't want to see him. I don't care—you may tell him so, Sarah, if you like.' With that, the girl came back to tell me that she guessed the children must have gone out, for she couldn't find them nowhere. If I didn't give her a look, she never got one, I tell you, and she got as red as a coal, but she said nothing, and neither did I. Out I walked, and it will be a month of Sundays before ever I cross that same threshold again. Those and I. Out I walked, and it will be a month of Sundays before ever I cross that same threshold again. Those thildren are growing up in a bad way, coind I teli you, Mary !"

A strange presentment seemed to opposition. Many a worthy son of Irebath and was put to the blush by Henry T. Blake's example, cited for their imitation by those who hated their race and in the subject as Eliza would have wished.

"A strange presentment seemed to opposition. Many a worthy son of Irebath and was put to the blush by Henry T. Blake's example, cited for their imitation by those who hated their race and in the subject as Eliza would have wished.

"And what about those poor chil-

"I know it very well," said Mrs. Blake, "and that is just the way the world goes all over. Like father like son, and like mother like daughter. Eliza's children aren't one bit better, and how could they? how could any of them be what they ought to be, when neither Zach nor Eliza has any religion worth speaking of, nor Henry either, neither Zach nor Eliza has any religion worth speaking of, nor Henry either, and as for Jane, her religion isn't worth having, though she has enough of it to make her as black as the ace of spades. I declare to my heart, Miles, it makes my brain reel at times when I begin to think of all these things. When I see the Flansgans and the Sheridans, the Dalys and the Reillys, all getting on as well as heart could wish. Good obedient children they always were, and now they are good religious fathers and mothers. They're eligious fathers and mothers. all contented and happy, well liked by God and man, and then just look at the Flanagan's, I'm sure there's not the Flanagan's, I'm sure there's not a more prosperous family in New York, or a more respectable one, though they're all so religious; and yet you used to say that religion dldn't pay well in this country. Ah, Miles! we didn't think of all this in time, though it was given tald up by them that's now it was often told us by them that's now

"Ay! there it is," said Miles ; "it's always the old story over again. Flanagan's advice haunts me when himself is in the grave. It will haunt me do what I will, but I'll tell you what it is, Mary, don't you be casting it up to me—don't now, or you'll not be thankful to yourself! Those hateful proph ecies of his are ringing in my ears from morning till night, like a death-bell, and you must be coming over them

This was the termination of many debate between Miles Blake and his wife, and very often the dispute waxed so warm that Mrs. Flanagan was called in by the servant, who, being an old follower, was anxious to restore peace. advanced, these recrimina tions became more frequent and more violent, until Mrs. Flanagan was obliged to have recourse to Dr. Power. then rapidly nearing the fatal bourn He was unable to leave his own house, but Mrs. Flanagan contrived to have Miles and Mary go there one m under divers pretences, and the good priest exerted all the little energy that re nained to him to bring both partie to a more Christian frame of mind. He at length succeeded in convincing them that it was now more than ever their interest to live in perfect harmony, on account of their children's estrangement, and that idle retrospections were both useless and ill timed. From that day forward there was a vast improve-ment visible in both husband and wife; happiness or contentment they did not expect in this world, but they were induced to think more of the salvation of their souls, and to bear the hardships of their lot as a means of expiat-ing their sins. Their reconciliation acquired a solemn character in their eyes by the death of Dr. Power, which took place soon after. He had told them at the time that he spoke to them from the verge of eternity, and the event showed that he spoke prophetically. He lingered yet a little while, though wholly unable to perform the principal functions of his almly resigned to the will of God, and awaiting without fear, the final sumnons. He died as he lived in close communion with his God, and a martyr to the iniquitous system of lay trustees. Long, long will his memory live in the hearts of the Catholics of New York, as the man who stood by them roublous times, and soothed the sorrows of their struggling state with his nild eloquence and his gentle ministration. Thank heaven he lived to see the Catholic children of New York amply provided with the means of education. Dr. Power was a mighty man in his generation-in the early other would begin to yearn for the society of their children. Now it would be Miles, now Mary, who would endeavor to overcome the natural indignation of an outraged parent, and say:

society of their children. Now it would day when his services were most required,—but a mightier than he described into the arena where the School question was being agitated, my good sir, and leave religion on the specific response to the present. It has been said and through his thrice blessed exer

> y to generations yet unborn.
> And Henry T. Blake and his sister, Mrs. Thomson, saw all these Catholic institutions rising and flourishing institutions rising and flourishing around them, but no child of theirs ever entered such sacred walls. The dark spell was upon them-the cold indifference of their youth—their year long neglect of the means of grace their contempt for Catholic customs and Catholic devotions had grown into a hard callous crust, impervious to the genial rays of faith, hope, or charity. Religion was dead within them, and the world—the fashionable world, was the god of their worship. They sent their children to the same schools where their own faith had been ship wrecked, and the consequences wer the same, only more decided. Henr r. Blake came from Columbia College very bad Catholic, his sons went into it without religion of any kind, saving a sort of predilection in favor of the Baptist sect—what they came out may well be guessed. Ebenezer and Samuel well be guessed. Ebenezer and Samuel were trained up by their mother and were trained up by their mother and her family in a wholesome horror of Catholicity, and a great contempt for everything Irish; it is, therefore, quite probable that they are now to be found the front ranks of the Know-Nothings, urging on the godless fana-ticism of the age, in a crusade against the religion of their fathers and the children of their own race. As for their father, he gloried in his freedom from all prejudice, as he was pleased to call piety and religious influence. He was a staunch opponent of the Cath lie party in all their struggles for needom of education, and by his inent talents did good service to

the Western Continent. The Brothers

Fathers labor conjointly in the Chris-

and the Sisters of Charity do for girls

their creed, and many a time was the fervent exclamation heard: "I wish to God he hadn't a drop of Irish blood him, for he's a disgrace to his name But still the world smiled on Henry T. Blake; he attained to a prominent position at the American bar, and after position at the American par, and after some time got into the legislature. Outwardly, all went right with him, but inwardly, all went wrong. A fine intellect, a noble nature, were going rapidly to ruin for want of the pruning rapidly to full for wait of the hand, and the salutary restraint of religion. The mocking demon of doubt and incredulity was gradually taking possession of that soul whence faith had been so early expelled. Henry T. Blake was fast becoming a scoffer-s de laimer against all religion.

Still it must not be supposed that Henry T. Blake ever formally left the Henry T. Blake ever formally left the Catholic Church. On the contrary, he always called himself a Catholic, and would never listen to any suggestions recommending a change. Many a time he was besieged with all the reasoning and vituperative powers of Tomkins Pearson and Com-

of Tomkins, Pearson and Com-pany, but he had still a way of getting out, and generally contrived to evade the discussion. He used to spike the enemy's guns, as he laughingly boasted to Joe Smith. Once, when Tomkius, Milmore and Jane were belaboring Catholicity with all their might, and endeavoring to persuade Henry to "come forth from Babylon," he tool them all by surprise.

Now do you really suppose," said he, "that you are going to make a Protestant of me? If you do, I tell you candidly, once for all, that you are you candidly, once for all, that you are egregiously mistaken. No Catholic can ever become a Protestant in heart, though some may be found to conform outwardly for motives best known to themselves. As for me, I had no mind to play the hypocrite, so you may give up the notion of making me a convert. I give you fair notice now, gentlemen, so that you may in future spare yourso that you may in future spare your-selves the trouble of angling for me. Believe me, you have no bait that can

entice me.
"But, my dear Mr. Blake," said
Tomkins, "you seem to have cast off
much of the mire of Romish superstition;
I did hope that your excellent understanding was awakened to the saving knowledge of the truth which is in "—

"Don't mention any sacred names, I pray you," said Henry laughing; "you and I understand each other, Mr. Tomkins, at least I hope so. Now, mark me, reverend sirs, I shall be always happy to see you in my house, and at my table, so long as you let me alone about religion; but, if ever either of you renew this attack, from that moment my doors are closed against you. You may talk to my wife here as long as you please—provided you don't make a Mormon of her, and aggregate her to one or other of your families; but, for me—I am a very bid Catholic, I am willing to own, but, I shall never be a Protestant."

The two ministers were extremely disconcerted; for, to say the truth each had been calculating on Henry as a convert for some time past, and this udden annihilation of their hopes was more than they could bear with equani mity. It took a good solid slice o potted beef, ditto of cold roast mutton, washed down with half a bottle or so of ood old port, to revive the inner mass f each reverend propagandist. Having paid their respects to the excellent lunch set before them, they began to feel better both inwardly and outwardly and their contumacious host was as sured by both that they would never again impugn his religious belief. was all because of their pressing de sire, they said, to secure

salvation.
"Many thanks, gentlemen," said
Henry laughing, "for your kind an
xiety about my spiritual welfare; but
allow me to tell you, now that I am allow me to tell you, now that I am speaking plainly, that, when I consider my salvation in danger, I know who to call in. Let useat, drink and be merry. wine maketh the heart tions, the Empire City can now boast of old that of as good Catholic schools as any on glad, -so it of

glad,'—so it does; but, religion maketh the heart sad—that is my conviction.'' And well might Henry say so. To of the Christian Schools and the Jesuit him religion wore the lowering aspect of a stern monitor, a severe mistress tian education of youth, doing for boys what the Ladies of the Sacred Heart he knew her not as the gentle soother of human woe—the one sweet drop in life's bitter cup—the magic glass that of all conditions. New York has now its Jesuit colleges, its Christian brings the joys of heaven within the reach of the humble, hopeful Christian. Jesuit colleges, its Christian bools, its Mount St. Vincent, and its He never knew the sweetness of re ed Heart, watchwords, of hope and ligion; how, then, could be love or

prize it? And so it was, too, with his sisternay, still worse. Although believing in her heart, like Henry that all religions were but a sham, still, she had not the firmness to adhere to her own. Very early in her married life, she left off going to confession, simply because Zachary turned the practice into ridicule. When her mother used to re-monstrate with her on the danger of such neglect, she would cut her short with: "there's no use talking, ma! cannot, and will not have Zachary and all the Thomsons laughing at me. They do make such fun of me about confession that it makes me feel downright miserable. I must only wait for the chance of going unknown to any of

"But, what if death came on you before you'd have the opportunity?"
"Oh! no fear of that, ma! I hope I shall have time to get the last sacraments-surely, God will not take me so very short.

"There's no saying, Eliza," said or mother, gravely; "I was too long her mother, gravely; "I was too long of your way of thinking myself, but, thanks to God and Father Power, both your father and I have had our eyes opened. Take care of what you're about, Eliza-death might be nearer

than you suppose."
Eliza smiled, and said: "I hope not, ma! but you're really enough to frighten one almost to death. There's no use in your taking on so, for I have already told you, that confession is altogether out of the question—at least

for some time."

A strange presentiment seemed to

iren of yours," said she: "what is to come of them?"
"Why, of course, ma! I intend to

why, or course, ma: I intend to bring the girls up Catholics, but Zach-ary insists on having the boys go with himself Indeed, I'm afraid I shall have some trouble with Arabella, for some trouble with Arabella, for she seems to be more of a Protestant than a Catholic. But, then, after a year or two more, I shall persuade Zachary to send her to the Sacred Heart, and that will make all straight. Evelina, too, must go when she gets to be nine or ten years old. Will that

please you, ma?"

Mrs. Blake was far from being satisfied; but, as Eliza said, there was really no use in talking, so she had to give in for that time, though the dark reboding still lay heavy on her heart almost unconsciously to herself.

Eliza was then very near her confinement. Preparations for the grand

ment. Preparations for the game event were going on rapidly, and no cloud seemed to darken the bright heaven of her hopes. But the sky darkened all at once, and the lightning lashed, and the thunderbolt fell with an awful crash. Eliza got over her confinement well, and gave birth to an other son; but, immediately afterwards inflammation set in, and she lived but a few hours. She had, still, time enough to make her peace with God; but, her whole anxiety was to live, not to pre-pare for death. To the very last she could not believe it possible that she was to die—to be torn from her husband, her children, her happy home—so young, too, and so unprepared. No! no! it could not be—God could not be so cruel. Alas! God was not cruel; he was only just. Mr. and Mrs. Blake were sent for in great haste when their daughter was found to be in danger, and the first thing the mother did was to send off for the priest. Eliza herself would not hear of the priest, because she could not believe herself in danger Zachary helped to keep up the illusion, saying it was time enough to send for a priest when there was no longer any hope. Meanwhile, Mrs. Blake's messenger went to the priest's house, but, there was no priest there. The two were out on sick-calls in opposite directions. After the lapse of ha hour or so, one of them came in, and set out immediately with the messenger. But he came too late. Death was be-fore him. The soul was already gone to meet its Judge, and to answer a bar of Christ for all the years and all the graces it had squandered away. Time was no more for Eliza Thomson; she had departed ten minutes before the entrance of the priest, crying out, nay, shricking, for "a priest!—a priest!"—but no priest came. "Oh! mother!" cried the wretched woman. "mother, pray for me—but, what good can prayers do me? I didn't pray myself when I was able. I didn't confes I didn't do anything for the other world

and here I am on its threshold."

"Eliza, dear," whispered her heartwrung mother, "pray to the Blessed

"Ay! pray to her!" murmured Eliza, "pray to her now when I can't help myself. I hav n't prayed to her— I let every one around me—even my own children—speak slightingly of her oh ! I have no friend !-no friend ! Her voice failed her. She could only articulate, "my poor-poor children! oh, Zachary! have pity on them!-and she spoke no more. Her death was not accompanied with much bodily pain; but, it was fearfully, awfully, sudden, and overshadowed with the dark wing of despair. Her features, hitherto so fair and so sweet in their expression, became, all at once, withered, and old, and stamped, as it were, with a heavy sorrow. Alas! for the death of the careless, indifferent Christian. Well might a great saint of modern times make it his constant prayer: "Be my death sudden if Thou wilt, oh, Lord! but not unprovided!"

Mrs. Blake never got over the effects of that shock. She died of a broken heart a few months after her daughter, leaving Miles lonelier and sadder than ever. Bending beneath the load of icant, grief and remorse, uncared for, unpitied years, by his son, he would have been, indeed, a pitiable object with all his wealth. But Heaven had left him one resource. The Flanagans gathered round him with their kindest attentions; and he was, finally, induced to take up his abode at Mr. Fitzgerald's, where Ellie and her mother made his last days pass away more calmly and more happily than he had ever dared to expect. Henry sometimes represented to his wife, that it might be well to take the old man to ive with them on account of his money, which he might be tempted to leave to the Flanagans. But Jane would never

hear of any such thing.
"Let them have him," she would say, "and welcome. I wouldn't be worried with his odd ways for all the money he has to leave. If he is so unnatural a father as to enrich fawning sycophants like them at the expense of his own flesh and blood, why, let him do it. We can get along without his money." Henry demurred, occasionally, but, it was no use, Mrs. Henry was The truth was, though she did not say so to her husband, she had a nervous fear of an old Catholic grandfather coming in contact with her children, fearing lest they might begin to backslide under his Jesuitical teachings. Like many others of her she had a very vague idea of Catholicity, and knowing nothing at all about Jesuits, or what they really were, she

was in the habit of setting all good Catholics down as Josuits, and it was the great business of her life to keep her husband from becoming Jesuitical. As for her children, she was quite sure of them, for she eleverly managed to keep them aloof from all "Jesuitical influence," i.e., Catholic society. And this was Jane's hobby, if hobby she had. Eliza's death had interfered with her plans considerably, for Henry was so frightened that he actually went to Mass four Sundays running, and was once in at the Confiteor. He even had an idea of going to confession, and did really go as far as the Church door, for that purpose, one fine Saturday afternoon; but, a professional friend came up at the moment, and asked him where up at the moment, and asked him where to persuade Miles to make a will in he was going—was he going to Church? The satirical smile that accompanied the words was fatal to our poor friend. He utterly refused. At length, however,

said he was just going in to look at a certain painting lately placed in that Church, and invited the other to go with him. No, he thanked him, he was in too great a hurry just then. Some other time, perhaps; but, in the meantime, he took Henry off with him to have a mintimizer at a neighboring time, he took Henry on with him to have a mint-julep at a neighboring saloon. That was the turning-point in Henry Blake's life, and his guardian-angel covered his face and wept. Conssion was never again thought of, except, in a dreamy sort of problematical way in connection with the closing scene of life's drama. Meanwhile, Henry Blake's sympathies are all with Henry Blake's sympathics are all with confession hating people. He will descant in eloquent terms on the antiquated folly of praying for the dead, making use of holy water, venerating relics, and other such Catholic practices, and will go so far as to admit that the first Reformers were certainly right in endeavoring to prune the old tree from all such monstrous expressences the growth of dark and

the old tree from all such monstrous excrescences—the growth of dark and superstitious times. He was particularly severe on the Pope, poor man! for "having or holding" any temporal power, and he was often heard to say that that alone was enough to make a sensible man ashamed of being a Catho lic. The States of the Church ways a great abomination to Henry T. Blake. He thought the Pope had no ousiness with temporal sovereignty, and that it was quite a mistake for him to pretend to any. The last accounts we heard of Henry, he was holding a confidential correspondence with Mazzini, taking care, at the same time, to pubfact so honorable to himself and the free country to which he had the happiness of belonging. In short, the Pope was a tyrant—the worst of all tyrants, a religious tyrant—and Henry . Blake made up his mind to frater nize with any man who declared against him. The Austrain Emperor was enough, Napoleon the Third something worse, the Russian Autocrat worse still; but, worse than all was Pius the Ninth, the despot of Rome. Such were and are the sentiments of Mr. Henry T. Blake on that much-discussed question -the temporal power of the Pope.
From this melancholy picture let cheerful char-

turn to one of a more cheerful char acter. Let us visit, for the last time the quiet, happy home of Tom Reilly and his mother. The blessing of God was in them and on them, and year after year their affairs prospered more and more. Tom, though considered close and hard by all his acquaintances, was yet a bountiful benefactor to the poor. What he gave to them he gave in secret, knowing that our heavenly father seeth in secret. Tom was in no way ostentatious and least of all in his charity. Even his mother hardly knew the full extent of all his liberality, though, in other respects, he made it a rule to consult her in all his affairs. True it was that Tom never spent his money, like other young men, at the theatre, for Tom had a wholesome dislike to theatres. He never went "on the spree," and seldom indulged in mint-juleps, sherry cobblers, or any other such bacchanalian devices. It was no wonder, then, that he was down as hard and saving. But there was no institution of Catholic charity in the city to which Tom was not a con tributor, and many a desolate home was made cheerful at times by his pitying kindness. It was his pride to have his mother as well dressed as any woman of her age need to be, and every summer he insisted on her going for some weeks to Staten Island, or Rockaway, or some watering - place. At first,

Mrs.

Reilly was very unwilling to go out her son, but in order to ensure her compliance, Tom always induced some of her friends to go with her at his ex pense. There was not in New York city a happier pair than Tom and his worthy mother. They had a nicely-furnished house, small indeed, but tasteful and comfortable. Together they went out, and together they came in. Mrs. Reilly was a weekly communicant, and Tom made it a point, of late lized years, to receive every month. The country is honored by that country tate of the Blakes and the Dillons was with some badge of distinction, wil a salutary lesson to him, though he had never been to say careless in regard to his religious duties. Mrs. Reilly and piece of brown eloth made in the form her son had a god child in every family amongst their friends, and one of Mike family Sneridan's boys was called after Father O'Flynn, of illustrious memory. This was a compliment that won the good lady's heart, and many a handsome suit of clothes, and many a costly toy was provided by her for the little Ber nard, whom she set down as a future priest. When any cloud overshadowed Mrs. Reilly's mind, or any difficulty arose in the housekeeping department, she would go down to Fred Fitzgerald's and have a talk with Mrs. Flanagan, and have a talk with Mrs. Flanagan, and that generally served to put all to rights, for Mrs. Flanagan was still and ever the same prudent, judicious, kindly creature, and she was looked up to with love and respect, not only by her own

every one with whom family, but by she was acquainted. It is needless to say that Zachary Thomson soon found it necessary to marry again, and his second wife being a Protestant, of some advanced sect, poor Eliza's children were brought up in evangelical religion—I am not quite sure but it was Unitarianism. That was what their step-mother professed. though, being rather a strong-minded woman, she considered herself fully competent to choose a religion for her-self and modify it, when chosen, to suit her own peculiar views. Of course the children were carefully trained up in the way they should go, especially as the second Mrs. Thomson had none of

her own to claim her solicitude.

Mrs. Henry Blake became quite hos tile to the F anagan family on account of Miles's expected legacy. Indeed, she could hardly speak of them with patience, and used to take occasion, from their supposed delinquency, to say that hypocrisy and cunning always went together. The Flanagans used to smile when any of these stray reports or observations reached them and "Time will tell," was their only answer. They had done all they could

he was induced to make a compromise, dividing one half of his money between the children of Henry and Eliza, and leaving the other half for distribution amongst the Catholic charities of the city. He would fain have left some mark of his gratitude to each of the Flanagan's, but they all positively refused. They did not need it, they said, and even if they did, they would not have their names in the will on any account, for fear of giving scandal to those who would be but too well pleased to get hold of such a handle. This, however, was not to be known till Mile's death, which had not occurred when we last heard of the family.

And now that I have brought my story to a close, I would beg all Catholic parents to "look on this picture, and on this." It is for themselves to choose whether they will have such sons as Tom Reilly, and Mike Sheridan and Edward Flauagan, or Henry T. Blake and Hugh Dillon—daughtors like Elilie Flauagan, or like Hannah and Celia Dillon. Under God, it depends entirely on themselves. I have carefully avoided all exaggeration or undue coloring in this simple tale. I have merely strung together a number of such incidents as we see occurring every day in the world around us, growing out of the effects of good or bad education. If it be true—and I fear it is—that a large proportion of the children of Catholic parents are lost to the Church in America, it is altogether owing to the unaccountable folly of the parents themselves in ex-posing their children to perish. Catholic parents who so act are more innan than the heathens of China and of Madagascar who destroy their helpless infants. They throw them to eaten by dogs or swine, or expose them to the savage denizens of the forest, but what is the destruction of the body in comparison to that of the soul Ah! it would be well if Catholic parents would think more of these things than they do. If they would only consider that they are accountable to God and his Church for the precious gift of faith, and are bound, under pain of deadly sin, to transmit it to their church pure and undefiled, they would not dare to send those children to godless schools, where they are almost to lose that precious inheritance or to have it so shorn of its splendor, so poor and so feeble, that it is no longer worth having. The faith of a young man or a young woman, brought up under un Catholic training, is no nore the faith of their fathers mothers, than the vile brass-ware displayed on street stalls is the pure gold

of the jeweller.
In conclusion, I will lay before the eader some appropriate remarks on this subject, from the pen of an American prelate: "Though the Catholic can prelate: "Though the Catholic Church in this country has increased much more largely by conversions than is generally supposed, yet, for the most part, its rapid development has been owing to the emigration of Catholics from foreign countries; and, if we de sire to make this increase permanent, and to keep the children in the faith of their fathers, we must, above all things, take measures to minds of the rising generation of Catholics with sound religious principles. This can only be done by giving them a good Catholic education. In our present position, the school-house has become second in importance only the House of God itself. We have abundant cause for thankfulness to God on account of the many blessings which he has conferred on us; but we will show ourselves unworthy of these blessings if we do not do all that is in our power to promote every good work by which they may be increased and confirmed to those who shall come after

THE END.

THE SCAPULAR.

Suppose that some one who signalhimself in the defense of his with some badge of distinction, will of a scapular, and entitling us to a special blessing, be worn with respect? It may be held that the wearing of

the scapular is simply a bit of superwe attribute any stition. Granted if power to the material object, the bit of cloth. But we do justly attribute great power to the Mother of God in whose honor scapular are worn. Blessed Virgin herself, when, in she appeared to St. Simon Stock of England assured him those wearing scapulars with and devotion would never be pun ished with eternal torments; sur the Mother of the Saviour power of putting her promise in execu-tion. The wearer, however, must hold the badge with veneration and endeavor to lead a life of rectitude. It will not do to expect protection through the scapulars unless there is a correspond-ing endeavor to lead such a life as will merit the stamp of her approval.

Since the advantages are great and the requirements few, the badge of the Blessed Virgin should be worn with respect as a garment of respect of protection, just as one wears the insignia of office of privilege, placing trust in the protective power of the Mother of God.
All Catholics should be careful not to neglect to avail themselves of the simple means of grace by enrollment among those whose desire the aid of the Mother of God. All Catholics should be careful not to neglect to avail themselves of the simple means of grace by enrollment among those who desire the aid of the Mother of God against the temptation of life and in the struggle of the hour of death.

There is such a thing as a man having in this world spiritual possessions as well as material possessions, and being thus possessed he can look through the shadow and see the substance, he can reach out and touch vanished hands, see the faces of those whom he has loved and lost, can come

LITTLE PIERRETT HER COURAGE WON A HEARING GIFTED FATHER. By George Waldron. Pierrette stood upon the

and gazed out into the world favorite point of vantage at the three dirty broken step to the shop door. It was a big world as she beheld glimpse of people hurrying noisy, crowded boulevard, m figures did on the sheet magic lantern which was such to children long before the

graph was thought of.

The street itself was a ver one in one of the poorest Paris. It was very narrow with cobbles, and the house side were so high than whete came out on her doorstep is ing there was only quite a n of sky for her to gaze at, count the stars in.

count the stars in.

But to - day Pierrette
neither at the boulevard no She is thinking hard, and look of determination come little face as she murmurs : it, I will !"

Pierrette is a tall, sli child about nine years old very pale, and looking as had quite enough to eat. the grown-up, old-fashioned so often seen on the faces dren of the poor who have themselves, but it is lighter of magnificent eyes, so soft —eyes that will make her f ever she goes. Her bair is into a tight knot on t head, but little curls tha kept in order peep out her Altogether she is a picture child, hardly in keeping we clothes and squalid surroun

The shop is tiny and "Comestibles" is written door and they take the fo of onions, rows of sausage every stage of ripeness, a on a counter, and all sorts ing things in tubs. Altogunsavory place, but I known no other home, a well contented with this yesterday. Yesterday! and it seem She was standing in this

when she heard Granny when she heard craimiy to a customer inside the it's a long time for one years; but I don't think him much longer. He is his heart out, poor man! Pierrette had suddenly they were talking of father, whom she loved sionate adoration of a l that has all its affection one object. She had tor

staircase, burst open the attic room, and thrown h of the man sitting t The man smiled at he her soft hair. "What is How thou art panting!"

"Oh, daddy, dear da
Pierrette could utter, a him. He is quite a y much over thirty, with t eyes as Pierrette. B half-starved look there hopeless and despairing

has the face of one t

failed in his life's race, to see in one so young. Ten years before Pi handsome Italian youth had come to Paris to t his fiddle and 1,00 worldly possessions. ervatoire and fully, having obtained recognized the genius who prophesied a brill And then Pietro a singing student, youn himself, and beautiful. married and lived for eaven of their own hard, and giving lesso thing else to earn mo Pierrette arrived, to con and it was very bard to three. But Pietro was in public, and then the come. So they moved room this very one, in Veuve Jourdain's sh

waited.
But one day poor P
with a racking headac
he was delirious; the
to the hospital, where
months. Then when
crawl home again,
more him coarring the waited. met him, carrying the ing into tears, told him

She was very weak, Pietro's illness was She died less than a taken away. No wo and it was many a d his attic home again. had cared for the bab own. She could not parting with her n Pietro to stay in her

her when he could. Then he went to and was met by anoth was dead, of the same nearly killed Pietro.

And from this mostruggle. Pietro ha

training, and, theref him or cared about obtained a post in minor theater with s eked out by giving third-rate schools, n third rate schools, in anything that offer sake. And she had years old and the de "Oh, if I could be he would sometimes could make them lis

But ten years is a Pietro had entirely sunny Italian natur and he only wonder he could hold out for he could hold out it.

Only yesterday!
sleep for thinking
terrible words. It
had crept out acr
vard and had wand
in a dream. At la
little garden near

LITTLE PIERRETTE.

HER COURAGE WON A HEARING FOR HER GIFTED FATHER.

By George Waldron. Pierrette stood upon the threshold Pierrette stood upon the threshold and gazed out into the world from her favorite point of vantage at the top of the three dirty broken steps that led to the shop door. It was not a very big world as she beheld it, only a glimpse of people hurrying by on the noisy, crowded boulevard, much as the figures did on the sheet of the old magic lantern which was such a delight to children long before the cinematograph was thought of.

graph was thought of.

The street itself was a very ordinary one in one of the poorest quarters of Paris. It was very narrow and paved with cobbles, and the houses on either side was called the cobbles. side were so high than when Pierrette out on her doorstep in the even ing there was only quite a narrow strip of sky for her to gaze at, and try to count the stars in.

ount the stars in.

But to - day Pierrette is looking neither at the boulevard nor the stars. She is thinking hard, and presently a look of determination comes into the little face as she murmurs: "I must do it, I will!"

nds

are

able

elp-

rest. oul?

hese ould

the

and,

filed

chil

y are tance ndor,

ought

e dis-

gold

e the

tholic

than

been

e de-

taith

Cath-

n our se has

nly to

ss to

essings

these

t is in

d and

signal-of his

n, will honors t the

s to a espect?

e bit of

God in

Stock

honor

surely,

ndeavor

will not

igh the

respond-e as will

l. reat and ge of the with re-

ignia of t in the of God. l not to of the

rollment id of the

il them-

grace by esire the inst the struggle

an hav-

ons, and

the subid touch
of those
can come
God and

d.-Rev.

in The

country

have

Pierrette is a tall, slightly made child about nine years old; very thin, very pale, and looking as if she never had quite enough to eat. Her face has the grown-up, old-fashioned expression so often seen on the faces of the chilso often seen on the laces of the chil-dren of the poor who have to fend for themselves, but it is lighted by a pair of magnificent eyes, so soft and wistful —eyes that will make her friends wher-

ever she goes. Her hair is all brushed upon into a tight knot on the top of her d, but little curls that will not be head, but little curls that will not be kept in order peep out here and there. Altogether she is a picturesque-looking child, hardly in keeping with her poor clothes and squalid surroundings.

The shop is tiny and very dark. "Comestibles" is written up over the door and they take the form of strings of onions, rows of sausages, cheeses in

of onions, rows of sausages, cheeses in every stage of ripeness, a pile of loaves on a counter, and all sorts of odd-looking things in tubs. Altogether a most unsavory place, but Pierrette had known no other home, and was very well contented with this one - till

Yesterday! and it seems so long ago. Yesterday! and it seems so long ago. She was standing in this very place, when she heard Granny Jourdain say to a customer inside the shop, "Yes, it's a long time for one lodger, ten years; but I don't think we shall have him much longar. He is simply eating him much longer. He is simply eating his heart out, poor man!

Pierrette had suddenly realized that they were talking of her own dear father, whom she loved with the pas-sionate adoration of a little creature that has all its affection centered on one object. She had torn up the steep staircase, burst open the door into the attic room, and thrown herself into the of the man sitting there.

The man smiled at her and caressed her soft hair. "What is it, little one?

How thou art parting!"
"Oh, daddy, dear daddy!" was all
Pierrette could utter, and she hugged him. He is quite a young man, not much over thirty, with the same brown as Pierrette. But beside the half starved look there is something hopeless and despairing about the man. He has the face of one that has utterly failed in his life's race, a terrible look

to see in one so young.

Ten years before Pietro Vivaldi, a handsome Italian youth of about twenty, handsome Italian youth of about twenty, had come to Paris to try his fortune, with his fiddle and 1,000 francs for all worldly possessions. He had entered the Conservatoire and studied successions. fully, having obtained a professor who recognized the genius of his pupil and who prophesied a brilliant future for him. And then Pietro met his Marie, singing student, young, orphaned like himself, and beautiful. And they were married and lived for a little while in aven of their own, still studying hard, and giving lessons or doing anything else to earn mo Pierrette arrived, to complicate matters, Pierrette arrived, to complicate matters, and it was very hard to find enough for three. But Pietro was soon to perform in public, and then the good time would come. So they moved to a still smaller room this very one, in the attics over Veuve Jourdain's shop, while they waited

But one day poor Pietro came home with a racking headache, and next day he was delirious; they took him away ne was delifious; they took him away to the hospital, where he lay two weary months. Then when he was able to crawl home again, Mother Jourdain met him, carrying the baby, and, burst-ing into tears, told him that Marie was

She was very weak, and the shock of Pietro's illness was too much for her. She died less than a week after he was taken away. No wonder that Pietro had to be carried back to the hospital, and it was many a day before he saw his attic home again. Widow Jourdain had cared for the baby as if it were her own. She could not bear the idea of own. She could not bear the idea of parting with her now, and implored Pietro to stay in her house and to pay her when he could.

Then he went to see his professor,

and was met by another blow. He, too, was dead, of the same typhoid that had

And from this moment it was all a struggle. Pietro had not finished his struggle. Pietro had not finished his training, and, therefore, no one knew him or cared about him. At last he obtained a post in the orchestra of a minor theater with small pay, which he eked out by giving lessons in a few third-rate schools, not daring to refuse anything that offered, for Pierrette's sake. And she had grown to be nine years old and the delight of his eyes.

"Oh, if I could but get a hearing!" he would sometimes groan; "I know I could make them listen."

But ten years is a long time to wait.

only yesterday! Pierre could not sleep for thinking of Veuve Jourdain's terrible words. In the morning she had crept out across the busy boulevard and had wandered along for hours in a dream. At last she came to the little garden near the Tour Saint specified which yes a place would be clothed afresh!—The Boston Republic, "Woman's Point of View."

Man regards poverty as one of the greatest misfortunes that can come into his life. Yes Jesus Christ, God become man, was born in a stable and His life was a life of privations.

Jacques and here she sank down on a bench. Presently two hans much opposite her and began to much and talk. Pierrette could hear all they

By the bye," observed one, "is Alverez singing at the opera to night?"
"Oh, no," said the other. "Don't
you know? There is a very large reception at the Duchess De D—'s and Alvarez never misses going to her house. You know it was through her was quite poor and friendless when she met him. Any one taken up by the Duchess is sure to succeed. She has such a good heart and so much ininfluence that he made his name.

"Of course," laughed the other. ought not to have forgotten that Avenue du Bois de Boulogne she lives. doesn't she?"
"Yes, No. 18, it is quite a palace,

and her musical evenings are Pierrette sprang up, her eyes spark-

ling, her chest heaving with a sudden inspiration. She must see the Duchess: she must beg her to have her father. There was a brilliant assembly that evening in the Duchess salons. The Duchess stood in the first salon, hand

some, unusually tall and of a command-ing presence. Shewere a velvet gown, and diamonds sparkled in her hair. Suddenly there was an unusual stir, the sound of angry voices rose, above the hum of conversation, and then the extraordinary sight was seen of a little bareheaded, badly-clad girl running into the room, hotly pursued by a

powerful lackey.
Pierrette — for she it was — only glanced around the room. Then her quick perception understood at once quick perception understood at once which was the Duchess. With a bound she was at her feet. "Oh, madam, hear me! Do not let them take me away! Only you can save my father"—
"Jean what does this mean?" interrupted the Duchess, sternly turning to the servant.

the servant. The man reddened and looked

horoughly confused.
"Madame la Duchess, this child slipped behind the concierge,' stammered, "and ran up the great stairway before she could be stopped. Every door was open, and she ran so fast, that she had reached the ante-

Iast, that she had reached the ante-room before we saw her."
"It was unpardonably careless," said the Duchess. "I am exceedingly displeased. No, wait a moment," as man advanced toward Pierrette. · What have you to say for yourself?'

the added, turning to the child.

Then Pierrette forgot the crowd, and the dazzling lights, and all her fear, and lifting her eager eyes to the Duchess' face, she told her simple story, thinking of nothing now but her desire to save her father.

desire to save her father.

"The ladies say you can do everything," she finished. "Oh, do, please let my poor daddy play and get well."

"What do you think?" said the Duchess, turning smilingly to her friends; "shall we see the end of the little drama, and hear this genius play at one? I like courage in any form. at once? I like courage in any form, and it is flattering, to say the least, to be credited with the role of fairy godmother.

Some of the ladies looked disdainful, but no one cared to contradict a whim of the Duchess. "Oh, I am quite prepared to find his music not worth hearing," she said. "Then, turning to Jean, who stood waiting, she continued:
"Take this child to her home in a cab and bring back her father as quickly as possible."

An hour later, when everything was in full swing and Almara had any at the

in full swing and Alvarez had sung his best for his patroness there was a second stir in the salons, for Jean had second sur in the saions, for Jean and returned, followed by a man who would have been strikingly handsome had he not looked so worn and haggard. But Pietro walked with a firmer step than usual, his head was thrown back, his

"Thank you," replied Pietro, simply.
Then he added vigorously: "It is my chance come at last!"

Then he screwed up his bow, ran his fingers across the strings and began to

play.

None of those who were present that None of those who were present that evening will ever forget the wonderful performance which held them spell-bound for nearly half an hour. Pietro played with his whole soul, for he was playing for his very life. First he moved his audience to tears by the pathos of the music, then he carried them from grave to gay, and at last ended with a real song of triumph.

The Duchess was radiant. Famous musicians came and took the hand of their poor fellow artist, now trembling with exhaustion and emotion, and from

with exhaustion and emotion, and from the guests came a chorus of "Bravo!"

the guests came a choice of and clapping of hands.

And the Duchess said: "You are a true genius, and the world will be richer since we have found you tonight. Will you come and see me tonight. migne. Will you come and see me to-morrow? But now go and tell your brave little daughter what I say, for she will be longing to see you, and you owe your chance, as you called it, all to har."

Ten years have passed. Pietro Vivaldi, one of the greatest violinists of his day, has been heard in nearly all the courts of Europe. He is rich and famous, but his greatest treasure and inseparable companion is his beautiful daughter Pierrette.

As I watch the earth clothe herself in a freshness of the new beauty—I often think what a blessed dispensation often think what a blessed dispensation it would be if the soul could only put on a freshness of beauty once a year—clearing away the errors from the mind, the useless passions from the heart. How fine we should all look if every Spring the old wintry block please. Spring the old wintry bleak places would be clothed afresh!—The Boston

VERSIONS OF THE BIBLE.

After charging that the Vulgate was "interpolated and notably changed to meet ecclesiastical requirements," you

an 'or.' It was of no importance to these self constituted, infallible (?) authorities whether an 'and 'was in the

There are two points here. The first referring to the refusal of the cup to the laity; the second referring to a change of an "and" to an "or." As the first has no concern with the subject under discussion, namely the superiority of the vulgate translation of St. Jaroma, we will dispuss it by stat. early Church communion was admin-istered under the form of bread or of wine, or under the form of both bread and wine.

We will therefore confine ourselves to

the subject in hand, namely, the charged change of a word, of " and " to

quirements, as you tell us.

It is surprising with what facility you get yourself into difficulties, while imaging you are raising difficulties for us. Let us show you how you have in-

ians Chapter xi., verse 27. This verse is found in the Douay Bible as follows, and it is a correct translation from the

bread, on drink the Chalice of the Lord unworthily, shall be guilty of the Body and of the Blood of the Lord."

cluding the authorized version of King James, the above verse appears thus: Bread, AND drink this cup of the Lord unworthily shall be guilty of the Body and Blood of the Lord."

and Blood of the Lord.

The Catholic version has "or drink,"
the early and the authorized Protestant versions have "and drink;" and you charge that the Catholic authorities substituted "or" for "and "in disre-

error and you can charge Catholic translators with corruping the text. If the latter is correct the former is an error and the Protestant translators must be charged with corrupting the

"e" — eta — means "or" and kai means "and." That being understood means "and." That being understood we will produce a witness whom you ought to respect. Dean Alford was a biblical critic of the highest reputation among Protestants. His Greek Testa-ment, completed in 1861, occupies first rank among English editions. Dean Alford say: "The meaning of this e (or) is not to be changed to kai (and) as

(or) is not to be changed to kai (and) as is Most UNFAIRLY DONE in our English version, and the completeness of the argument thereby destroyed.

Dean Stanley, another distinguished Protestant scholar, dean of Westminster, and lord rector of St. Andrew's University, in a parts on the years. University, in a note on the verse above quoted—1 Cor. xi., 27—says:
"Probably from a wish to accommodate the text to the change of custom, or from hostility to the Roman Catholic practice of administering the bread

lilas these high Protestant authorities do not agree with you, you may reject them as incompetent. Well, we will quote an authority which you deem pertect, namely, the American Revised Version which you have recognized as the latest and best translation from the Greek. This version gives I Cor. xi., 27, as follows: "Wherefore, whoever shall eat the Bread or drink the cup of the Lord unworthily shall be guilty of the Lord unworthily shall be guilty of the Body and Blood of the Lord."

Thus you see that the learned authors of your favorite version have rejected the "and" of the Authorized King unless you now reject your favorite version as corrupt.

You will now understand what we

meant when we spoke of the facility with which you get yourself into difficulties while you think you are raising difficulties for us. You have reduced yourself to the alternative of admitting the small time. the purity of the Catholic translation, of its fidelity to the original Greek, or rejecting your American Revised Version. This correction in the American Revised is another beautiful illustration. of the fact that every new and improved version brought out by Protestant scholars comes nearer to the Vulgate and its English version the Douay Catholic Bible.

PS'S

So you thought, as you have said, that the Catholic authorities changed an "and" into an "or," to conform to ecclesiastical requirements? You will now see that it is just the other way,

and that Protestant translators change an "or" into an "and" to conform to sectarian requirements. It is a good lation of the Greek of their present sors, and giving a correct translation, even though in doing so they had to recognize the fidelity of the Catholic text to the original Greek.

Mr. Jones—"St. Jerome's version and Italy."

way a translation from the old Itala."
Why would St. Jerome translate into
Latin a book that was already in Latin? We cannot explain it except on the hypothesis that the old Saint was a original or not."

There are two points here. The first lunatic. But as we reject that hypothesis that the old Saint was a lunatic. But as we reject that hypothesis that the old Saint was a lunatic. But as we reject that hypothesis that the old Saint was a lunatic statement of the lunatic statem esis we cannot explain it at all. a very sane old Saint he never attempted to translate a Latin book into Latin, no more than he attempted to translate an English book into English. Mr. Jones—"The Itala was a translation from another translation, the Septuagint, also very defective."

Do you really think the Septuagint contained the New Testament? If you know it did not, as you should know, why do you say the Itala, which contained the New Testament, was a translation from the Septuagint? You lation from the Septuagint? You should have said the Old Testament of the Itala was translated from the Septuagint, and the New Testament from the original Greek. But you say the Septuagint was "very defective." Are you aware that our Lord and apostles in referring to texts in the Old Testament quoted from the Septuagint that out of the 350 such references 300 were quoted from the Septuagint? Would our Lord and His apostles have thus authorized a version that was "very imperfect" and led their follow-

the second translation in point of time ade from the original Hebrew.'
We are surprised at you. You make us doubt whether our business is to discuss or instruct. The Sep completed about the year The Septuagint was the Christian era. The next translation in point of time was that of Aquila in the second century after Christ—a difference in point of time of nearly 300 years. Even the Chaldee Targums are

s to believe it was good authority? Mr. Jones—"It (the Septuagint) was

ong subsequent to the Septuagint. Mr. Jones.—"St. Jerome followed the Septuagint when he consist could in his revision of the Itala. consistently St. Jerome himself tells us that his Old Testament was made Hebrew, and consequently not from the

Septuagint, which was in Greek. In his New Testament he did not follow the Septuagint, for it is not in the Septuagint. What induces you to talk

Impoverished Soil

Impoverished soil, like impoverished blood, needs a proper fertilizer. A chemist by analyzing the soil can tell you what fertilizer to use for different products.

If your blood is impoverished your doctor will tell you what you need to fertilize it and give it the rich, red corpuscles that are lacking in it. It may be you need a tonic, but more likely you need a concentrated fat food, and fat is the element lacking in your system.

There is no fat food that is so easily digested and assimi-

Scott's Emulsion of Cod Liver Oil

It will nourish and strengthen the body when milk and cream fail to do it. Scott's Emulsion is always the same; always palatable and always beneficial where the body is wasting from any cause, either in children or adults.

We will send you a sample free.



Be sure that this pic-ture in the form of a label is on the wrapper of every bottle of Emulsion you buy. SCOTT & BOWNE

CHEMISTSToronto, Ont. 50c. and \$1.00. All Druggista.

Bees-Wax Candles.

For fifty years the brands of the WILL & BAUMER CO. have been on the market and their excellence is attested by the ever-increasing sales. "PURISSIMA." "L'AUTEL."

STANDARD." "WHITE WAX."

Stearine Candles—all grades

EIGHT DAY OIL, the best that the market affords. Sold in 5 gallon cans imperial measure. Our goods are for sale only by reliable dealers.

The Will & Baumer Co., Syracuse, N. Y

Trust Your Appetite

It Knows What is Best for Your Health.

Your appetite knows what is best for

That is the theory of modern med icine—the doctrine of common sense.

Bread your appetite does not like is bread that is bad for your health. How easily the human system assim

ilates good bread? How hard bad bread is on health. First, it's hard to eat the soggy, taste

less stuff, so many families call bread. Your appetite rebels against it. The appetite is wise. It knows what's best.

You can trust it.

If it doesn't want a certain bread, make up your mind the bread is wrong

The appetite is never wrong. We can safely leave our bread to the judgment of the appetite.

Once one has tasted Royal Household bread, made just right by following the recipes, that person will accept no other. Other bread is flat and tasteless compared to it.

The first enemy to be conquered

Apostleship of unselfishness. O Jesus, make us such true Apostles of Thy

our best reward.—Father Dignam, S. J.

The petted child who is assisted over

the stony ways and supported by a helping hand when there is a difficult

task before it, will never be able to

surmount the obstacles which come in its path as well as the youth who has

HOBBS

MANUFACTURING CO

LIMITED

Manufacturers of

Memorial and Decorative

LONDON, CANADA

CATHOLIC HOME ANNUAL FOR

1905.

or Sale at the Catholic Record, London.

NICELY ILLUSTRATED THROUGHOUT, WITH A FULL SIZED FRONTISPIECE,

ustrated). The Dead of the Year. At the St. Louis Exposition Grounds, etc.

Price 25 cents.
Address: Thos. Coffey, London, Ont.

fought and won.-Kremer J. Hoke.

Heart that reparation to Thee may

Eating Bad Bread

Sours the Stomach. Bad bread sours the stomach-lies un-

gested-creates dyspepsia. No dyspeptic can work well.

No dyspeptic can be happy. Those with weak stomachs, the sickvalids-convalescents, need and crave, tost of all, thin slices of light, white

vell baked bread. In the sick room Royal Household is ndispensable.

What the Invalid Should Eat

Give the invalid the best bread you an secure.—give it to all your family and keep them well.

Keeping well-health by good living is the modern way.

Royal Household is the modern flour

Send for the recipes. Send now.

Don't wait till to-morrow. We send them free.

OGILVIE FLOUR MILLS CO., LTD.

Educational. Thought for To-day.

must be within; the work for souls will be of little avail unless the victory over self within be gained. Prayer is very good, but it has little force without mortification. Hence the Apostleship of Prayer is really the Apostleship of prayer is really the BELLEVILLE BUSINESS COLLEGE LIMIT

We teach full commercial course. As well as full shorthand course

Full telegraphy course. Our graduates in every departments day filing the best positions. Write for oatslogue. Addr

J. FRITH JEFFERB, M. A. Address: Belleville, Ont. PRINCE 48 ASSUMPTION + COLLEGE

BANDWICH, ONT. THE STUDIES EMBRACE THE OLDER'S IGAL and Commercial Courses. Terminincluding all ordunary expenses, 150 per 42 num. For full particulars apply to Hav. I. (USETING O.E.A.)

ST. JEROME'S COLLEGE BERLIN, ONT. CANADA (G.T.R.)

Commercial Course with Business College features.

High School or Academic Course — Preparation for Professional Studies.
College or Arts Course — Preparation for Degrees and Seminaries.
Board and Tuition per Annum, \$140.00. REV. JOHN FEHRENBACH, C.R., Pres

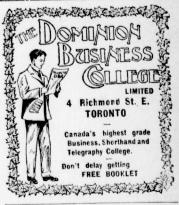
Business College. STRATFORD. ONT. This small advertisement represents the

largest business college in Western Ontario. Get our catalogue. Winter term opens January 3rd.
ELLIOTT & McLACHLAR, Principals.

THE WINTER TERM AT THE Owen Sound, Ont., begins on MONDAY, January 2nd. 1845. Every yeing man and woman should take a course at this institution this winter. It is a meet substantial foundation for a successful life. Four fully quipped departments; Business Department for general business work.

SHORTHAND and TYPEWRITING for the TELEGRAPHY DEPARTMENT for those

who are to become religrant operators.
PREPARATORY DEPARTMENT for those who are far back and who wish to improve their education
Ful particulars will be sent to any address free. C. A. Fleming, Principal, Owen Sounds



LEARN Telegraphy

The following are the contents:

Magian Gifts, poetry.
Catholic Japan, by Rev. Thos. J. Campbell, S. J. (illustrated).

Spring Flowers (full page illustration).
For Mademoiselle, by Mary T. Waggaman.
The Little Island over the Sea, with illustrations of Glendalough of the Seven Churches, the Hill locked Retreat of Sh. Kevin; Round Tower and North Transept Cathedral, Kildare; A Catle Market in Ireland; Sc. Kevin's Ritchen; Pligring with Bared Head and Feet at Lough Derg.

St. Martin's Summer, by Marian Ames Tag gart.
Telling a Secret.
Merely Frosen.
Early Missions of California (illustration)
St. Anthony's Promise.
Christ Preaching to the Multitudes (illustrated).
The Holy Fainer as Revealed by Anecdote (illustrated).
The Holy Fainer as Revealed by Anecdote (illustrated).
The Year's Changes in our Hierarchy—The New Hishops.
A Book of Royal Contradictions.
Only Ramaline.
Some Notable Events of the year 1903-1904 (illustrated).
The Dead of the Year. AT NORTHERN BUSINESS COLUEGE.

The Telegraphic Department is in charge of an operator of years of experience on the regular telegraphic lines. The equipment is the best that can be purchased, just the same instruments as are used on the regular lines by the large companies in United States and Canada. The course includes Telegraphy Penmanship, Letter Writing and Spelling. For full particulars regarding any of our courses address. C. A. FLEMING Principal, Owen Sound, Ont.

ASH "The Ideal" SIFTERS

Is the only sifter that requires no shak ing or turning. Simply put the ashes in and sifter separates the coal from the ashes. No dust, no labor. See it at

The Purdom Gillespie HARDWARE COMPANY,

118 Dundas St., London, Ont,

But ten years is a long time to wait. Pietro had entirely given up hope, his sunny Italian nature was quite broken, and he only wondered how much longer he could hold out for his child's sake.

Only verterland Pierre could not

N. Y. Freeman's Journal.

say:

Mr. Joues—"Copulative and disjunctive conjunctions had to be changed to fit new doctrines established by Church authority. When the Church began to refuse the cup to the laity at command for eat the bread and drink the cup' sounded with more command to eat the bread and drink the cup' sounded with more command to the command to sectarian requirements. It is a good to see your latest translators acknowledging the persistent mistrans. In the command to sectarian requirements. It is a good to see your latest translators acknowledging the persistent mistrans. In the command to sectarian requirements. It is a good to see your latest translators acknowledging the persistent mistrans. In the command to euphony to the ears of the promulgators of the new doctrines and the new modes of worship, to change the 'and' into

St. Jerome, we will disniss it by stating that the Church established no new doctrine on the subject, and that in the

"or" to conform to ecclesiastical re-

olved yourself. volved yourself.

The passage you refer to in charging Catholics with changing the text, changing an "and" to an "or," is in St. Paul's first epistle to the Corinth-

Latin Vulgate: Therefore whosoever shall eat this

In all the early English Bibles, in-"Wherefore whosoever shall eat this

gard of the original Greek. Now which is the correct translation of the original Greek, "and" or "or?" If the former is correct the latter is an

Now you know that the Greek long

without the cup, the English transla-

usual, his head was thrown back, his eyes were bright. He carried his beloved fiddle under his arm without a case. Like his daughter, he had no difficulty in recognizing the Duchess. He went straight to her and bowed low. "I have sent for you to hear you play," she said kindly.

"Thank you," replied Pietro, simply.
"Thank you," replied Pietro, simply.
"Thank you," replied Pietro, simply.

James version and all former Protest-ant versions, and have adopted the "or" of the Vulgate and the Douay Catholic Bible. This ought to close the case, so far as you are concerned;

of the fact that every new and improved

No Breakfast Table

complete without

An admirable food, with all its natural qualities intact, fitted to build up and maintain robust health, and to resist winter's extreme cold. It is a valuable diet for children.

> The Most Nutritious and Economical.

The Catholic Record.

Published Weekly at 484 and 486 Richmond street London, Ontario. Price of Subscription-\$2 00 per annum.

REV. GEORGE R. NORTHGRAVES. Author of Mistakes of Modern Infidels." THOMAS COFFEY.

Publisher and Proprietor, Thomas Coffey.

Mesers Luke King, John Nigh, P. J. Neven and Miss Sarah Hanley are fully authorized to receive subscriptions and transact all other business for "the CATHOLIC RECORD.

Agen; for Newfoundland, Mr. James Power at St. John

Ageni for Newfoundland, Mr. James Power of St. John
Rates of Advertising—Tencents per line each insertion, agate measurement.
Approved and recommended by the Arch bishops of Trouto Kingston, Ottawa and St. Boniface, the Bishops of London, Hamilton, Peterborough, and Oxfersburg, N. Y., and the clergy throughout the Dominion.
Corresp ndence intended for publication, as well as that having reference to business, should be directed to the proprietor and must rea h London not ister than Monday morning.
When subscribers change their residence it important that the old as well as the new address be sent us.
Hubscribers when changing their address a should notify this office as soon as possible in order to insure the regular delivery of their paper.

Agents or collectors have no authority to stop your paper urless the amount due is paid.

Matter intended for publication should be matical in time to reach London not later than Monday morning. Please do not send us poetry Obliuary and marriage notices us by subscribers must be in a condensed form, to insure insertion.

LETTER OF RECOMMENDATION,

LETTER OF RECOMMENDATION.

UNIVERSITY OF OFTAWA.
Ottawa, Canada, March 7th. 1950.

the Editor of THE OATHOLIC RECORD,
London, Ont:

Bear Sir: For some time past I have read
your estimable paper, THE CATHOLIC RECORD,
and congratulate you upon the manner in
which is published.
It matter and form are both good; and a
try Catholic spirit pervades the whole.
Therefore with pleasure, I can recommend
to the faithful,
Blessie gyou and wishing you success,
Yours faithfully in Jesus Christ.

Yours faithfully in Jesus Christ.

Yours faithfully in Jesus Christ.

Apost, Deleg.

LONDON, SATURDAY, JAN. 7, 1905.

IS IT IGNORANCE OR CARELESS. NESS ?

All Catholics know what holy water is. They have an idea at least that the water is blessed with exorcisms and prayer, and that salt, which is also blessed, is mingled with it. Over the water and salt the priest prays so that they who use them devoutly may be sanctified in body and soul and be preserved from corporeal and spiritual dangers. Its origin dates not from yesterday. Back in the centuries we have to look for its first appearance. It has touched the brows of Catholics of all ages. It has been borne with them in their wanderings, and to-day the devout Catholic keeps it in his home and takes it with him when travelling. To the faithful Pope Pius IX. granted an indulgence of one hundred days every time that they shall make the sign of the cross with holy water, pronouncing at the same time the words "In the name of the Father and of the Son and of the Holy Ghost.'

The most of us know all this, though it must be said we refrain from manifesting that knowledge in our actions. It is depressing, for instance, to notice how irreverently holy water is handled by many Catholics. On entering the church they charge towards the font, throw the water over the floor -not intentionally we presume and execute a hand manoeuvre which does duty as the sign of the cross. It has not, of course, the faintest resemblance to a cross, and is to our mind the sign of carelessness and bad manners, daring to flaunt themselves in the very presence of the God of the Tabernacle. This may seem to them a matter of little moment, albeit they of a lively faith who respect each and every practise of the Church may think otherwise. They never seem to reflect that the water is set apart as a holy thing for their benefit. We have seen a crowd around a font pushing and giggling and chattering and behaving generally as if they were about to enter a theatre and not God's house-where, says an old writer, the tempted find a remedy, the distracted counsel, the fainting help, the sound receive support, the sick medicine and the dead by prayer that riseth up from the heart which lives in grace, deliverance from penal fire.

The church manners of some of us are sadly in need of repair. Is it due to ignorance or carelessness? But the last is that we treat betimes our highest and holiest treasures with contempt.

A SOURCE OF DISEDIFICATION.

Coming late to Mass is a source of disedification, to say the least. To our mind it betokens gross ignorance or carelessness on the part of those who are guilty of it. "Consider," says St. rem of Edessa, "with what fear stand before the throne who on a mortal king. How more does it behoove us car before the heavenly King fear and trembling, and with awini gravity." But they do not consider. They are of course punctual in other matters. At the theatre and place of amusement they are in their places at the hour appointed; exact fidelity to engagethey ments from their friends, but they seem to rate holy Mass less important than the things of earth. Or, as a non-Catholic remarked on observing Sunday well-millinered individuals bustling to church five and ten minutes late,

These people believe in the Eucharist,

but one would never judge so from their carelessness and indifference.'

TAKE NOTICE.

Digby, in the Ages of Faith, informs us that the most express and minute rules were given to regulate the external behavior in the churches. The decrees of Crodogang descend to such particular details as to direct their eensure against those loathsome guttural feats which the Easterns hold in horror, though at present in the most civilized nations of the West they are practiced everywhere with effrontery. Speaking unnecessarily in the church subjected offenders to heavy ecclesias. tical censures in the middle ages as well as in primitive times. The hawkers and spitters and talkers should take notice.

THE SMOOT ENQUIRY.

Charles H. Owen, who has been retained by the Protestant committee which is opposing the admission of Mr. Smoot to the United States Senate, and has been gathering evidence against the Senator-elect for Utah, has obtained a large amount of evidence in the case. He gave evidence last week to the effect that in spite of the laws prohibiting polygamy forever, the practice is largely carried on in Utah. He states that the Mormon Apostle Taylor is reputed to have taken two wives within the last two or three years. Apostle Cowley has also taken an additional wife within the same period. Taylor has now five wives, and it is believed that he and Cowley are now hiding in Canada to evade the law.

He said also that Apostle Merrill has now five wives, of whom two were taken since the public manifesto against polygamy was proclaimed. Apostle Merrill has now forty-five children and one hundred and twenty seven grandchildren.

Attorney Taylor, who is conducting the case against Smoot, brought forward the names of many persons re puted to be living in polygamy, and gave the dates of marriages, and the number of children born of these plural marriages since the publication of the

Another witness, Mr. Owen, testified to his having sworn out an information against Apostle Heber J. Grant for living in polygamy, and for proclaiming his polygamy in an address delivered before a Utah seminary. Grant has left the country and has not yet returned. He is probably in hiding to avoid the consequences of exposure while the present far reaching enquiry is being made.

THE OLD CATHOLIC MOVEMENT

If we are to judge from expressions which were used by Dr. Friederich, the distinguished Munich historian and professor, at the recent meeting of Old Catholics which took place at Olten, that little sect is coming to see the emptiness of its foundation, and, if this be the case, the time cannot be far off when we shall hear of the complete collapse of the Old Catholic movement.

Dr. Friederich ridiculed the idea that there is a difference between Catholicism and Ultramontanism, and added that the statement that there is such a differenc is "a mere journalistic catchword." This view of the case was received with favor by the meeting and was further pressed by Dr. Woker of Berne, who said that "it is a foolishness to assert that there is an opposition between religious and political Catholicism."

The Old Catholic movement, notwithstanding the support it received from the Governments of Germany and Switzerland, was unable to rise above its inherent weakness. It was supported by Bismarck in the hope that it would subvert the Catholic Church in Germany, and that an Independent German Church would take its place, by which the authority of the Pope over the whole Catholic Church would be set aside.

The unity and loyalty of the German and Swiss Bishops and clergy rendered the design of these opponents of Catholicism abortive, and in time they were forced to abandon a cause which could gather around it a number of priests who had been suspended for good cause by their respective Bishops. These poor specimens of priests could not, and did not succeed in forming even the appearance of a respectable Church, and their collapse was rapid. Then the Governments which had encour aged them to rebellion against lawful authority was soon obliged to abandon them; and it was only the respectability of the names of a few really learned adherents which kept together the fag-end of the movement, which has been constantly growing smaller and smaller, till now it has only a nom

inal existence. It was boldly announced by the early promoters of the Old Catholic move ment that Catholicism, which they pro-

they were themselves true Catholics. The admissions of Drs. Friederich and Woker are equivalent to an admission that the Old Catholic heresy is without any foundation on which to rest, and when they are understood in their full significance, the result must be a total collapse of their system, which from its beginning rested on a precarious foundation.

PROTESTANT EPISCOPAL CHURCH AND THE DIVORCE QUESTION.

The rector and assistant clergy of Trinity Church, New York city, have caused a considerable sensation in the city by a formal announcement that they will not, under any circumstances, marry divorced persons, the case being understood to be excepted that they will bless the remarriage of those who have been divorced by legal process, and who having been reconciled, wish to remarry each other. This determination affects the Trinity parish Church on Broadway, at the end of Wall street, and the eight succursal churches attached to the parish.

What gives this announcement a

peculiar significance is the fact that it is in direct conflict with the decision reached by the recent convention of the Protestant Episcopal Church held in Boston, at which it was determined that the "innocent party" in a case where a divorce decree has been granted, was held to have the right to be remarried after the lapse of one year from the obtaining of the decree of the court. The decision of the clergy of Trinity Church is in accordance with that of the Bishops who constituted the Upper House at the Boston Convention; but this decision was overriden by the Lower House, consisting of the clergy and laity. In reality, it was the vote of the laity which overbore the vote of the Upper House, as a considerable majority of the clergy were in favor of the decision of the Bishops, but an overwhelming vote of the laity was in favor of permitting the innocent party to remarry. The decision reached was a compromise; for the Bishops desired absolutely to forbid such remarriage, and from expressions of the Bishops outside the Convention, it may be gathered that they regard the matter as being of divine enactment, that what God hath joined together no man, and therefore, no civil court, has authority to put asunder. This view is also set forth in the promises made by both parties at their marriage as found in the prayer-book, that they will live together as husband and wife till they shall be parted by death.

The canons passed by the American P. E. Church, however, depart from this strict law, by permitting the parties to be remarried at all.

It is to be remarked that although the Bishops have pronounced outside of the Convention that the remarriage of divorced persons, and even of the innocent party, is contrary to God's law and that the Common Prayer-Book absolutely forbids such remarriages, the lay vote has forced the Church to recognize them; and though the most recent canon on the subject makes such marriages lawful, the Bishops have succeeded in putting off the remarriages for one year, by the very fact that these remarriages are declared to be permiscontrary to the law of God. Such being the case, it is difficult to see why the delay of a year should be insisted upon at all. Why should not the benediction of the Church be given to these

remarriages at once? Perhaps it will be said that it is always the case that in compromises both parties must give up something. This is true as regards matters of business, and those things which have reference solely to human affairs. But it is conceded that marriage and the family relations which essentially pertain thereto, are matters which belong specially to our duties to God, and must be regulated by the laws of God which bear upon the subject. These laws are set before us under contrary aspects by the Bishops and the Prayer-Book on one side, and the canons of the Church, as passed by the Supreme authority in the Church, on the other. To which should members of the Church adhere?

The elergy of Trinity Church have come to a decision so far as their own conduct in the matter is concerned, but their decision will cortainly not be followed by the laity of the Church generally. We doubt not there will be great diversity of practice in the Church still, as there has been in the past, and where is the authority which

can evolve order out of such disorder It has long been allowed in the American P. E. Church for the "innocent party" to remarry; and we are sure that the canon as recently amended will not prevent the remarriages of the supposed innocent parties, as soon as they desire it, if it be only one day, or ment that Catholicism, which they pro-fessed to maintain, is independent of the Pope, whose adherents they dis-tinguished as Utramontanes, while they dosine it, if it be only one day, or they desire it, if it be only one day, or one hour, after they have obtained were directed to lie down so that their feet should extend several inches be-they dosire it, if it be only one day, or were directed to lie down so that their feet should extend several inches be-they dosire it, if it be only one day, or were directed to lie down so that their feet should extend several inches be-they dosire it, if it be only one day, or were directed to lie down so that their feet should extend several inches be-there are seventy Catholic churcuses and chapels, but no Protestant edifice.

ect remarries them, or even a justice of the peace, the newly married party will be at once admitted to any Protest ant Episcopal Church as in full communion-except, perhaps, a few such Churches which are know as "High ' or "Ritualistic" Churches of that communion.

We have been assured many times that the Episcopal Church is almost, if not quite, prepared to recognize the ministerial standing of the clergy of other denominations, and we have had many instances in which such recognition has been given. This is an additional reason which will render it impossible for the Protestant Episcopal Church to regard as invalid the marriages which such clergymen perform or celebrate. It is hard to produce order from hopeless chaos, and we do not see the possibility of any uniform mode of procedure in the P. E. Church in its treatment of divorces so long as matters remain in the present position. Meantime the people will become more and more confused in regard to what is really the correct situation on the marriage question, according to the gospel, and when they find that this Church can give them no satisfactory answer, they cannot but lose confidence in its teachings, and they must look elsewhere for more reliable information.

We are not surprised that in late years, with such divided teaching, the Protestant Episcopal Church has lost ground, and we believe the same causes will continue to operate to make it lose ground still more, because of the diversity of its teaching. But in vain do the people wander from sect to sect to find a consistent teaching of what is the truth of Christ. They will find this only by having recourse to the Catholic Church, "the pillar and boys and girls up to the highest grade ground of truth."

HAZING. An attempt made last week at hazing young student at Columbia University, New York, came very near having a fatal ending. Five sophomores of the University attempted to capture Kingdom Gould, a freshman, the son of George Gouid. The young man was shased a block and a half in upper Broadway near the University, whereupon Gould turned on his pursuers and presented a revolver, warning them to keep off. They continued the pursuit, and Gould after repeating his warning discharged the revolver at them, but without inflicting any injury. He then took refuge in a fraternity house, and the sophomores returned to the college campus to secure reinforcements, after which they returned and at both ends, blocked the street on which the fraternity house is situated. Hundreds of students took part in the blocking of the street, but in the meantime, young Gould's father heard of the occurrence, and drove up in a carriage, and with the aid of three men, sup posed to be detectives, and who guarded the carriage, rescued young Gould from his tormentors. It is not likely that Gould will return to a University where such proceedings are tolerated.

It was the case some years ago that the University faculties generally not only did not forbid but actually encouraged hazing of a barbarous character on plea that it contributed to strengthen the character of the students sible, it is admitted that they are not subjected to it, and it was not until many practices which would disgrace Turkey itself and heathen countries were brought to light that hazing was forbidden in many of the higher educational institutions of the United States, but from the instance we have given above, and from other similar incidents which have occurred from time to time it appears that the abominable practice has not been entirely abolished in fact. This hazing has frequently resulted in the infliction of permanent injury to the young men, and young women subjected to it; for it is not confined to the male schools, but even has been frequently practiced in the academies for young ladies; and not unfrequently the tortures have been so horrible as to result in the death of the unfortunate victims of the brutality of their fellow-

students. A few years ago at a military academy in the United States the victim was compelled to drink a concoction which seriously injured his health, and the explanation was given that he had become unpopular with the students for having refused to fight according to the regulations which had grown to be a law among the students, and which was sanctioned by their traditions.

B. Fletcher Robinson wrote in an article which appeared in the London Daily Mail three or four years ago that one of the practices at West Point forced upon a new comer who was unfortunate enough to break some of these traditional laws, was to eat fourteen slices of bread saturated with molasses. This was called "Sammy."

There was also what was called "Feet Inspection." The new cadets

naster of ceremonies then passed each other with a lighted candle, and dropped the hot tallow on his feet until he ceased to flinch, whereupon he was declared to be "qualified."

The same writer describes another ingenious fashion of torture which occurred in the cadet hospital, when a cadet placed a red-hot poker against ONE CHAPTER OF MY EXPERthe face of a junior confined to his bed. This, however, appears to have been an act of individual malice; but it was a frequent practice for the seniors to hold the juniors, clad only in their night-shirts, before a roasting fire. Sometimes also, the juniors were made to stand with their heads resting against a cupboard, while their feet were placed as far as possible away, so that the bodies formed angles of about fortyfive degrees. Then the feet of the juniors would be kicked away, giving them a severe fall. This would be repeated four or five times. This practice was called "giving an angle of forty-five degrees."

These are but a few of the practices which are indulged in by the College hazers, and many of them are more barbarous still than any we have here mentioned.

We are proud to be able to say that in the Catholic colleges and universities hazing is not tolerated, nor have the students ever attempted to practice it. We wonder that there are some Catholic parents who, even though knowing this, imagine that their sons and daughters wili be better educated in the institutions in which such things are practised, and send their children to them instead to Catholic institutions, which are now to be found throughout the country in sufficiently convenient localities to educate all the Catholic of learning, which will fit them for any profession in life.

His Grace the Archbishop of Kingston has made an excellent choice in the selection of Rev. D. A. Twomey, late pastor of Tweed, to succeed Vicar-General Farrelly of Belleville. Herculean work is to be done in the last named place because of the great misfortune which had befallen the Catholic people in the destruction of their church. The good Vicar General, who is now in the autumn of life, could not, in the nature of things, be expected to undertake the arduous labors of restoring the sacred edifice destroyed by fire. Father Twomey is one of the most energetic priests in the Province, and we doubt not he will bring all the force of his administrative ability into play to provide the Catholics of Belleville once again with a suitable church. That every success may attend his labors is the wish of the CATHOLIC RE-CORD.

PROTESTANT MISSIONS IN CATH-OLIC COUNTRIES.

A correspondent of the Living Church (Protestant Episcopalian) protests against the appointment in Mexico and f Protestant Episcopalian That is a kind of missionary enterprise which the correspondent and others like him can not sympathize with or support. "Our commission of war," he declares, "is to fight the devil, not the Roman Church." He believes that he presence of a large and growing (Protestant) American element may Roman Catholic lands of chaplaincies of the Protestant Episcopal communion, "but," he says, "it no more justifies the founding of a schismatical Episco-pal Church in Latin America than in

Latin Europe. The Protestant Episcopalians defend their appointment of bishops of their sect in Mexico, Cuba, and the Philip-Church has not fulfilled her mission, but this correspondent says that if there is disregard for religion in Latin American countries, there is a similar state of affairs in the United States, and he implies that the Catholic Church has no more forfeited her hold upon the has no more forfeited her hold upon the people there than have the Protestant churches here. "I have traveled extensively in Cuba and Mexico," says the correspondent, "and I do not hesitate to say that Christian piety and the graces of Christian character are quite as common there as among us."

That is Protestant testimony which the commond not to our Protestant

we commend not to our Protestant Episcopalian friends only, but to our Methodist friends also—particularly to those who were prominent in that Methodist Missionary Exhibit held in Boston a few weeks ago. And here is another bit of veracity and common sense which our Protestant friends of all denominations would do well to ponder, instead of the anti-Catholic stuff that their missionaries write about Catholic countries:
"The infidel and immoral classes in

Latin-America name themselves Protest ants, because such a name covers their sins and commends them to decent

And here is still one more bit of Pro-

testant evidence on Latin - America which we take from an interview given to the reporter of the Los Angeles Times, by General Sampson, the Amer can minister to Ecuador. Genera Sampson has been in Ecuador for severa years, and his present evidence is all the more valuable since it represents his sober second thought. He says : The religion of Ecuador is, of course

My idea is that the Protestant churches of the home land would best not send any missionaries to that country, for they are not needed. satisfied with the religion they have Let missionaries be sent to the heathen, if so it be best, but not to a republic like Ecuador."-S. H. Review

JANUARY 7, 1905.

IENCE.

There is perhaps no more interesting reading in the world of fiction than recital of the experiences of the missionary amidst a non-Catholic people.

No sooner do two or three of these

missionaries get together than they begin to swap stories. If some one could take these stories down as told and reproduce them, the most sensational novel would not be more esting. The following was told in gathering last night:

Rising at midnight, a journey of a hundred and three miles by rail from Kn-v brought me to the little town of Jn Cy at the grey dawn of the morning. After hearing the simple confessions of the few faithful ones at this place I offered the Holy Mass for them on the "bureau" altar at the little home, then mounted on an "ambling palfrey light armoured (sick-call case, Breviary—a few catechisms), I started out, for word had come from a passing peddler, of a few Catholics, unknown and unnoticed, far back in the hills.

After a ride of ten miles the home of

the first Catholic was found. He was away from home and his wife was not a Catholic. I learned that when a regular day, monthly, was appointed for Mass at Jn Cy, this man, an Irishman, walked the ten miles regularly, after

fasting, though he was sixty years.
Farther on a cross-roads store the
information was obtained that though
they did not know the family next enquired for, but though it might be ome twenty miles away, yet "knew an old fellow back a piece in the hills, who said he was an 'eye talian' and one of your people." By mountaintrail and forest-path this man was found. On the way to his house I turned aside up Boone's Creek to have a glance at the famous "Bear Tree" of Daniel Boone, on which is carved "Dan'l Boone Killed a B'ar on this Tree 1779." Reaching the two-roomed log house I tethered my horse and log house I tethered my horse and knocked at the door. "Yes. John Reggio lives here, come in!" On the trundle bed was lying an old man of eighty. Roused from his nap he replied, "Yes, I am John Reggio. Parlate Italiano? si Signor! Are you a Catholic? I am a Catholic priest The dark eyes lit up, the feeble fingers adjusted the glasses and gazing searchingly at my face he said, "You no deceive me! You truly priest!" "Yes says I. "I am truly a Catholic priest. God has no doubt guided me to you."
Without a word the old man clasped arm and feebly drew me the house over to the 1 stable, and then sinking down by the manger on his knees said: "Father! Our Saviour was born in a stable! want to make my confession. For years I have been preparing for confession and praying for the priest to come." unbidden welled forth from my eyes as I clasped the confessional stole about my neck, knelt and heard the simple, earnest confession of that lonely old man. Never before, no not even at the Seat of Mercy, the Confessional of the Majestic Cathedral before tabernacled Lord Himself, had words of the Risen Redeemer, "Receive ye the Holy Ghost, whose sins you shall forgive they are forgiven them," seemed so potent. Rising after the absolution and drawing the priest the absolution and drawing the priest to the door to look again into my face, the penitent, with streaming eyes said: "Father, God is very good to me; for twelve long years I have prayed daily and said my Rosary that He would not let me die without a priest." The two hours I could spend with him were all too short for his over harged heart. Even the old wife and her grownn nephew and niece, all non-Catholics, though they had never before seen a priest, catching the good old man's spirit, could hardly see the missionary go. But there were other sheep wait-ing and I promised to come again in two weeks and say Mass. The lights of the village were twinkling as the missionary rode wearily in that night, having located exactly five Catholics. the sole representatives of the Church amid eight thousand souls, not a dozen of whom had ever seen a Catholic priest.—The Missionary.

THE TOLERANCE OF IRISH CATH-

Once in a while there comes to light charge of intolorance against the Catholic people of Ireland. One of the latest to discover that Irish Catholies are intolerant and that they per-secute their Protestant neighbors who are in a small minority, is a Protestant bishop. He was answered, almost at once however by another Protestant, Lieutenant-Colonel Warburton, who writing to the London Cronide

said:—
"So far from being an 'intolerant
"So far from being an 'orrespondmajority,' as described by a correspondent in your issue of Friday last, the Irish Catholics are the most tolerant majority I have ever seen. For forty-seven year my father was dean of Elphin in the midst of a population where the Catholics were one. Neither he nor any of my family ever experienced anything but respect; intolerance and insult were unheard of. I think I may say the same for my family in the Queen's County for 250 years. Intolerance and insult I regret to say, come from the Pfotestant minority. I was quartered is Belfast on two 12ths of July. Both times the disturbances were commenced by the Orangemen. At Enniskillen, where I was quartered, it was the same. The real grievance of Irish Protestants is that they can no longer bully their Catholic neighbors; that the latter are free and equal; that the Catholic clergy have influence over their flocks, while the Protestant clergy have none the Protestant clergy have none

On Wedness Sacred Heart Ia., in the pre-thirteen Bish Mensigner, the of Helena, Mo twenty priests D., was conso of Davenport. grove, and Bi

onsecrator. presched the Bishop Day pastor of the and priests. tepher, Count is a member o wo sons and celebrated th ordination la cedented gath secration is great popular brethren. Bishop Spal teristically st

mon at the co

his text the Whom Thou that they m more abundan the material Had we su ould see in of sense a working for live and mov God. The ki aithfully and lasting king Lord aims at dom without Now how d prepare for t ret essentia

with God. H

ofe in comple

through union ceaches us t affering, pa us, " seek fir that is, seek our wealth. our learning power, our proper dispos the solution philosophy greatness of purity of mercy, the e ever hoping. God is good a That is wh why hope ridespair.
Since God amiable, sha love Him m and all our s Christ goe

seeking, we out of ourse The student ent with h He acquires he takes up reads what and placed notions he touch with the parrow external, a from his own Another kingdom wi immolation. satisfied, yo ministry to

spiring trut

n deeds of

ais life shall

selves our o

storing sig nebling the This is th Brist, Who our knowled Brethren

abiding reli the enligh life. When standing, nothing ex doing and stant pract that thoro vocation t by critical

dom, his fa Now, my connected life. Chri to teach H tles He bu throughou stitution. His Churc an import are to act and reopl ects, sty

ing, but by

insignifica Hence

Christ est

MY EXPER

more interesting of fiction than ces of the mis-Catholic people. r three of these ther than they s. If some one es down as told t be more interwas told in

a journey of a iles by rail from the little town of n of the morning at this place l for them on the little home, then ing palfrey" and call case, stole, chisms), I started the from a passing tholics, unknown ack in the hills s found. He was his wife was not a that when a regwas appointed for nan, an Irishman,

regularly, after s sixty years. s-roads store the ined that though ne family next enugh it might be vay, yet "knew an 'eye talian" and
"By mountainh this man was e's Creek to have

which is carved d a B'ar on this ed my horse and oor. "Yes. John come in!" On the g an old man of n his nap he re Reggio. a Catholic priest!, the feeble fingers and gazing search ne said, "Youly priest!" a Catholic priest. uided me to you.'' e old man clasped ly drew me out er to the little sinking down by nees said: "Father! orn in a stable! I

afession. For years ring for confession e priest to come." e confessional stole elt and heard the ession of that lonely fore, no not even at the Confessional of hedral before our Himself, had the n Redeemer, "Re-Ghost, whose sins they are forgiven otent. Rising after drawing the priest again into my face, streaming eyes said: ory good to me; for have prayed daily that He would not a priest." The two is with him were all over harged and her grownup never before seen a he good old man's y see the missionary re other sheep waitd to come again

Mass. The lights re twinkling as the earily in that night, actly five Catholics d souls, not a dozen er seen a Catholic onary.

E OF IRISH CATH.

there comes to light lorance against the of Ireland. One of ver that Irish Cathoand that they per-stant neighbors who ority, is a Protestant answered, almost at another Warbi Warburton, wh London Cronide eing an 'intolerant

ribed by a correspond-of Friday last, the ee the most tolerant ver seen. For fortyfather was dean idst of a population blics were twenty to nor any of my family anything but respect; usult were unheard of. ay the same for ce and insult I regret the Protestant quartered is Belfast uly. Both times the e commenced by the Enniskillen, where I was the same. The ors; that the latter or; that the Catholic ence over their flocks, bant clergy have none

JANUARY 7, 1905. NOT TO KNOW BUT TO DO.

On Wednesday, November 30, in Sacred Heart Cathedral, Davenport, la., in the presence of two Archbishops, thirteen Bishops, a mitred Abbot, a Monsignor, the Right Rev. Bishop elect or Helena, Mont., and two hundred and twenty priests, Rev. James Davis, D. D., was consecrated Coadjutor Bishop of Davenport. Archbishop Keane was censecrator, assisted by Bishop Cosgreve, and Bishop Spalding, of Peoria

presched the sermon. Bishop Davis is the logical incum bent of the new office. He has been paster of the Sacred Heart Cathedral, Davenport, for fifteen years, and was the unanimous first choice of Bishops and priests. He is a native of Knocktopher, County Kilkenny, Ireland, and is a member of a family which has given two sons and three daughters to the Church. He was born in 1852 and celebrated the silver jubilee of his ordination last year. The unpre-cedented gathering of clergy at his con-The unpreecration is eloquent evidence of his great popularity among his priestly brethren.

Bishop Spalding preached a charac-teristically strong and suggestive ser-mon at the consecration. He took for his text the words: "Now this is nis text the words: "Now this is eternal life; that they may know Thee, the only true God, and Jesus Christ, Whom Thou hast sent. I have come that they may have life and have it more abundantly." After speaking of the material strange for life has a speaking of the material strange for life. the material struggle for life, he said :

Had we sufficiently clear vision we could see in addition to the domain of sense a spiritual realm of forces working for our weal. Even now we live and move and have our being in God. The kingdom of heaven is building here and now, and those who labor faithfully and well will enter that everlasting kingdom. This is what our Lord aims at, to fit us for that kingdom without end.

Now how does our Lord enable us to prepare for that spiritual realm? The first essential is union, communion, with God. He and the Father are one, one in complete identification. There fore He would leads us to seek life through union with the Father. Christ eaches us that God is eternal, longsuffering, patient, merciful. He tells us, "seek first the Kingdom of God," that is, seek to enter into union with the Father. How? Not by increasing our wealth, our material resources, our learning, our rank, our fame, our our learning, our rank, our tame, our power, our might, but acquire the proper disposition of soul. "The king dom of God is within you." There is the solution. Christ teaches us the philosophy of the Beatitudes, of the greatness of meekness, of peace making, purity of heart of the quality of mercy, the endurance of persecution-ever hoping, ever believing, because od is good and faithful to His promises. That is why Faith is indestructible, why hope rises above the sloughs of

Since God is so good, so helpful, so amiable, shall we not love Him and

amiable, shall we not love film and love Him mightily, with all our heart and all our strength?

Christ goes on to tell us another inspiring truth—that we find ourselves in deeds of charity. "He who seeks his life shall lose it." If we make ourselves our only consideration, our only his life shall lose it. If we make our-selves our only consideration, our only seeking, we shall lose. We must go out of ourselves to acquire real repute. The student, for instance, is not content with his own personal thoughts. He acquires books, he enters libraries he takes up the record of the past, he reads what great thinkers have thought reads what great thinkers have thought and placed in writing. His individual notions he goes out from to come in touch with those of others. He leaves the narrow land of self for another external, and like Abraham departs

from his own country to seek better.

Another means of preparing the kingdom within, is the process of selfimmolation. If you would truly be satisfied, you should aid others. What are Christ's miracles but examples of ministry to others, miracles of compasstoring sight to the blind, illumining minds with the light of faith and en

This is the meaning of Christianity. This is the root, the heart, the core, to know the only true God and Jesus Christ, Whom He sent, to have life and have it more abundantly, and to use all our knowledge for the service of our fellow-man, in deeds of kindness, peace

and charity. Brethren, when we take this larger view, it is easy to see that here we have the absolute, the permanent, the abiding religion. To turn away from it urn away from hope, away from the enlightenment and enlivenment When men turn from knowing to doing they attain the only real under-standing, for in fact we understand nothing except by doing—by ceaseless doing and striving. It is only by con stant practice, by repeated efforts alone that the workman, the artist, acquires that thorough grasp, mastery of his vocation that constitutes his knowlvocation that constitutes his knowledge of it; and where there is question of religious, vital truth, we do not understand except by making it part of our being—not by critical inquiry, not by historic research, not by theorizing or dissecting, but by doing! Not every man who professes but he who "does" the will of the Father, he shall enter the Kingdom, his faith shall never be destroyed.

Now, my brethren, we are gathered here to day on an occasion intimately connected with this great problem of the Christ appointed twelve apostles to teach His doctrines. On these apos tles He built His Church, which spread throughout the world, an apostolic in stitution. Had Christ not organized His Church, it would not have played an important part in history. are to act on masses of men, on nation and reoples, you must act on the plan of social organization. We are al creatures of society. Languages, dia-ects, styles of houses and temples. clothing, laws, customs, manners—all are the slow growth of efforts of men in social contact. The individual man is insignificant in union with others.

Hence with the wisdom of Divinity, Christ established a Cherch nineteen

hundred years ago and that Church has ity.

played the chief part in the history of nankind for these nineteen hundred years. To it we owe our faith to day To it we owe our knowledge of the Father; of the equality of men in His sight, of the sanctity of marriage and the family life. To it we owe the domestic virtues, the idea of the state, the limits to the power of the state, the right to appeal to God from the unjust decrees of senates and kings and mobs: the discovery of America, the elevation of the masses. Despite the fact that things have not always been right, despite scandals and sporadic ills, that Church has held parliaments, that Church has held parliaments, showing men how to make laws and establish forms of government. More, that Church was the first to bring the university to the people, for its pulpit was the first popular university. The Church brought to that university the peoplemen, women and children—to be instructed there in practically average. structed there in practically every-thing in the range of human knowledge, till thus there was created a public

government and true civilization. The pulpit-Oh if its voice silenced, what a misfortune, what a calomity! It is still a cry rgainst sor-did materialism, the dominance of the

conscience, a Christian conscience, the foundation of all law and order, of all

Here to day is the Church itself or the beautiful banks of the Mississippi, in the heart of the greatest republic the world has ever known, amid an aggregation of people of noble characteristics in a time of peace and pros perity-here it is, that great and his toric Church. Torn or reat by dissension stricken down here or ceded there, exulting or sorrowing, the Church that thrust back the Mametan power that threatened Europe with fire and sword, survives, inde-structible. She exists, that mighty Mother, despite scandals and trials and rebuffs, rising superior to them all

advancing ever.

Look back a hundred years in our national history, to the time when the minds of our forefathers were just awakening to the idea, though they realized it but imperfectly, of the pos-sibilities of our land. They were then at a turning point in the world's history the inauguration of a change in the affair of men. Change is the law of things mundane. The summer bears fruits and autumn brings the harvest which is gathered. The leaves fall, the flowers wither, the air grows chill, the earth yielding to the touch of wintry death. The same phenomena of growth and decay appear in cities and nations, with human institutions. Babylon and Nineveh and Tyre—their glory has vanished. Kingdoms and empires arise and flourish and pass away. Now, why should the Church be the exception? Because it is a King-

dom not made with human hands. Though a century ago no one deemed it possible for the Church in the United States to reach a stage of de-velopment like the present, we have accomplished the then incredible. We have grown from from a handful on the Atlantic Coast to a Catholic population of 14,000,000. We have nearly 100 dioceses. We educate over 1,000,000 pupils in our paroctial schools. The children of Catholics to the second and third generations are as loyal as their fathers and mothers. Even outside the Church we are respected, and many say we have a great mission and can reach thousands whom no others can reach. In this connection, let me say, that every effort, within or without the Church, to do good, should be looked upon with kindly eye. Christ gave to us the parable of the priest and the Levite to warn us against drawing the line in doing good between those in and those outside our Church. Ah, brethren, let us draw no lines in deeds of mercy and love. Wherever there is want, or sickness or suffering, where-ever there is sin or sorrow, there we ever there is sin or sorrow, we called to the duty of helpfulness, of alleviation. That is the field for our

labors. are those who bear within themselves the life of Jesus Christ. It is only when that life is exalted that men and nations can make real progress. vails it if we have millions if we sacri fice all to Mammon, to materialism? If we would be truly great let us be thought of, not as rich in cities and fields, not as mighty in armies and navies, nor as replete with power and intellectual glory. No; let us instead be thought of as possessors of the imperishable grace of the inner soul that makes great a man and make great a people.

The National Egoism.

From the Ave Marie Spain is striving to abolish bullfight and to secure also a better observation of the Lord's Day. We, who deride Spain, have been unable to abolish lynching or the prize-fight, and have now introduced another cruel diversion the automobile matches, which seen to regard men's lives and limbs as of n account. It is only another instance of the national egoism upon which we recently commented—the tendency

"Compound with sins we are inclined to By damning those who have no mind to."

If we believe with an active, positive, loving faith that God is in th tabernacle would we pass Him by without a visit when we go to our work in the morning every day, and again when we return home at night. If we could see Him, would we thus neglect Him? And must we see Him,

The quiet activity of mind required to adjust ourselves to difficult surround ings gives a zest and interest to life which we can find in no other way, and adds a certain strength to the charac

ter which cannot be found elsewhere. It is said here that Mr. Charles J. Bonaparte of Baltimore, will probably be tendered the eabinet portfolio of Secretary of the Interior. While nothing definite has been done in this direction the matter is under discussion in a quarter which indicates its probability.

THE CHURCH IN AMERICA.

The civilized world may be drifting back into paganism, as some people say but Catholics can not afford to drift. They have in their keeping a deposit of Divine faith. Their charge is a precious one. They possess the one gift in all the world which avails to preserve the world from its own wickedness and forgetfulness. It is incumbent upon Catholics not only to preserve the Divine gift of faith for their own sake but for the sake of those outside the Church. Catholics must not be afraid to let their light shine before men. The day of the timid Catholic in America is gone by. Catholics have nothing to be afraid of, nothing to apologize for. The Church and its work is open to the view of all men. Its humanitarian work alone compels the admiration even of those who are not given to admiring Catholic development of any kind. Its work of saving souls may be more difficult for the outsider to appresint than its work of saving bodies. ciate than its work of saving bodies but those who have eyes to see this. the first and most important work of the

Church, may see it also.

The charge that the Church is a foreign Church has fallen to the ground. There is no need any longer ground. There is no need any longer for Catholies to protest vehemently and excitedly their loyalty to the flag. Americans of all kinds—unless the Americans of all kinds—unless the hopelessly narrow-minded—recog-nize this without being reminded of it

all the time.

It is for Catholics nowadays to move serenely on doing the work of God in this country in the Church's own time henored way, wasting no time in won-dering what their non-Catholic neigh-bors will think about it. Their non-Catholic neighbors, in most cases, will only rejoice to see in this word of doubt and infidelity the grand body of the Catholic Church, actuated by the old-time faith in God and in His word marching steadily forward under the banner of the Cross, upholding Christian Doctrine and Christian moralty untouched and untroubled by the upto-date philosophy of Godlessness and despair.—Sacred Heart Review.

Just as the providence of God orders and arranges everything in the exterior world for our benefit and advantage, so in our inmost hearts the Holy Spirit is constantly dwelling and arranging by His providence the events of our interior life. Let us not disappoint Him, but let Him lead us where He will and how He will; all He wants is our correspondence.-Rev. Father Dignam,

LEGENDS OF THE MAGI.

Many legends have grown up around the beautiful story of the Three Kings of the East who followed the Star and found the Messiah, a new-born Babe, in the lowly Stable of Bethlehem. tradition says that the Three

Wise Men were representatives of the three great races descended from Noah's sons, and that starting from different points and following the guiding star, they met near the gate of Jerusalem, and only then learned that they were all bent on the same quest. On account of this belief, and because they were also supposed to represent the three stages of manhood, the first, Caspar, or Jasper, is generally represented as a very old man, with a long white beard and with a Japhetic cast of features. The second, Balthazar, is middle-aged and black haired, and evielongs to a Semitic race; while the third, Melchoir, is very young. He is represented either as a Moor or Negro, or is attended by a swarthy slave to designate his belonging to the third or Hametic race and to show that all the Gentiles also were to have a share in the promised redemption.

The version exemplified in General Wallace's "Ben Hur" forms a most poetic story of the Three Wise Men

"By and by the moon came up. And as the three tall, white figures sped with soundless tread through the opalescent light, they appeared like spectres flying from hateful shadows. Suddenly in the air before them, not farther up than a low hilltop, flared a lambent flame; as they looked at it the appari tion contracted into a focus of dazzling souls thrilled and they shouted as with one voice: 'The Star! God is with

us!'
* * * "On the Twelfth Night as they came up out of Hinnom, on the plain of Rephaim, a light appeared, at first widespread and faint. Their pulses fluttered fast. The light intensified rapidly; they closed their eyes against its burning brilliance; when they dared look again, lo! the Star, perfect as any in the heavens, but low down and moving slowly before them.

And they folded their hands and shouted and rejoiced with exceeding great

joy. "God is with us! God is with us! they repeated, in frequent cheer, all the way, until the Star, rising out of the valley beyond Mar Elias, stood still year, beyond Mar Elias, stood still up on the slope of the hill near the town.

"It was now the beginning of the third watch, and at Bethlehem the morning was breaking over the mountains in the east, but so feebly that it was yet night in the valley. The watchman on the roof of the old khan, shivering in the chilly air, was listen-ing for the first distinguishable sounds with which life, awakening, greets the dawn, when a light came moving up the hill towards the house. He thought it a torch in some one's hand; next moment he thought it a meteor; the brilliance grew, however, until it became a star. Sore afraid, he cried out and brought everybody

within the walls to the roof.
"The phenomenon, in eccentric motion, continued to approach; the rocks, trees and roadway under it shone as in a glare of lightning: directly its brightness became blinding. The more timid of the beholders fell upon their

under the intolerable radiance. Such as dared look beheld the Star standing still directly over the house in front of the Cave where the Child had been

"In the height of this scene the Three Wise Men came up, and at the gate dismounted from their camels and shouted for admission. When the steward so far mastered his terror as to give them heed, he drew the bars and opened to them. The camels looked spectral in the unnatural light, and besides their outlandishness, there were in the faces and manner of the three visitors an eagerness and exaltation which still further excited the keeper' fears and fancy; he fell back and for time could not answer the question they put to him.
"'Is not this Bethlehem of Judea?

"The people from the roof came down and followed the strangers as they were taken through the court and out into the enclosure; at sight of the Star yet above the cave, though less candesc than before, some turned back afraid; the greater part went on. As the strangers neared the house the orb arose; when they were at the door, it was high up overhead, vanishing; when they entered, it went out, lost to sight, And to the witnesses of what then took place came a conviction that there was a divine relation between the Star and he strangers, which extended also to at least some of the occupants of the cave of Bethlebem."

What are the garden's chief lessons Surely the first is a lesson of faith. He Who so watches His world that the easons come round in their order will never forget His people'and their needs. Wind may blow, storms rave, frosts chill, and the sun is marching on, and ife ever revives after apparent death. The garden teaches us to believe in the sleepless providence of our God .- The Angelus.

A REMARKABLE CURE.

SISTER AT ST. MARY-OF THE-WOODS LAYS

A very remarkable cure, apparently A very remarkable cure, apparently the result of prayer, is recorded from St, Mary of the Woods, Vigo county, Indiana. The happy beneficiary is Sister Clemetine, a member of the Order of the Sisters of Providence. Sister Clementine, who has been an invalid for years, is mustad as follows. invalid for years, is quoted as follows

oncerning her cure.

On the anniversary of the birth of the Blessed Mother of God I went to the chapel with the assistance of my crutches and prayed our Lord in honor of His Mother's birth to restore my health. Before leaving the chapel felt a strange feeling as of some mighty change come over me. I began to feel a little stronger, but could not make myself believe that my strength was re turning. But it was, and I found I could kneel and rise without any great

effort. I also found that I could walk without the aid of crutches. Fearing a commotion if I left the chapel without my crutches, I left as I came, carying my wooden supports under my arms, but not bearing on them. I went to the Mother Superior's room and told her of what had happenened. My presence shocked her, as she supposed I was unable to leave I was unable to leave my room. I told her the result of my prayers and of the wonderful change I had lelt .- New World, Chicago

AN ENCOURAGING SIGN OF THE TIMES.

FATHER FEDELIS, C. P., ANSWERS AN OLD, OLD FABLE.

The first speaker, at the quarterly meeting of the federation of Catholic Societies, Philadelphia, was the noted convert-priest Rev. Father Fidelis, C. P. (James Kent Stone), who made a brief but impassioned plea for united effort in furtherance of this new improvement, which is a sign of the times -a sign full of encouragement. The movement in itself, said Father Fidelis, Protestants in ignorance bring against the Mother Church, namely, the old, old fable that Catholics are priest-ridden; that they take their religion from their priests.

"You know, and it is not necessary for me to tell you," said the speaker, "that you do not take your religion from your priests, but that Pope, Cardinals, Bishops, priests and people all go to the one unerring source—their mother, the Church—for the laws and regulations that are to guide them in the all important work of saving their mmortal souls.

Father Fidelis said that he had often wished that the Catholic laity would do just as it has done in the Federation movement, unite and exercise its right-ful influence and power in dealing with the many social problems that vex our

"God be praised!" he exclaimed, that enthusiasm in this direction has begun to take hold on the Catholic laity. God prosper you, and may your achievements in this great western country prove to those outside the Church that she is not what they think she is, but what we know her to be-the spouse of Jesus Christ."

All that the Church asks, said Father Fidelis, in conclusion, is liberty, not the "liberty" of the French Republic. but true liberty, with true respethe conscientious convictions of allfair field and no favor.

One can sometimes love that which we do not understand, but it is impossible clearly to understand what we do not love. - Grindon's Life and Nature. Two graces need to be learned by every Christian—patience and submis-sion under defeat and modesty in vic-

We are God's own creatures, and God is our own God. All else will fail us, but He never will. All is love with Him, love in light and love in darkness, love always and everywhere.—Father Faber.

knees and prayed with their faces hidden; the boldest, covering their eyes, erouched, and now and then snatched glancos fearfully. After a while the kean and everything thereabout lay

SEEKING THE CAUSE.

matter of serious complaint fre quently found in our non-Catholic ex changes is the discouragingly small at tendance of men at Sunday services. In spite of urgent appeals and ingenious olans to attract Protestant congrega tions continue conspicuous for the sence of the men. Recent statistics. bearing the stamp of accuracy, inform us that not more than 3 per cent. of Protestant men are church goers.

Those laboring to correct this con dition seem to be seeking the cause without results. To our mind the trouble lies in the fact that they are not looking in the right direction Perhaps the search might be speedily ended were they to give serious con-sideration to the admonition expressed by Pope Leo XIII. in one of his letters.
"Men," he said, "must not allow themselves to be easily persuaded that instruction and piety can be kept separate with impunity." Protestant ism is paying the penalty for having

Herein lies the secret. This is the reason why the Protestant churches have so few men in attendance at their services. To day is the future of thirty years ago. The Protestant men of to-day were the children of that time. They were pupils of the public system. Instruction and religious training were kept separated. The mind was expanded at the expense of the soul. A knowledge of God was suppressed, and when the boy developed into manhood he wandered away from the duty of religious worship as taught him by that very weak authority, the Sunday

Untaught and untrained, therefore, in childhood to this very necessary duty, why expect to find him following it rigidly in manhood? As a child, his religious training is neglected, both in the school and in the home. Is is not illogical to expect to find him a man of religious temperament? Here, is the reason why he is not found in the Protestant church on Sunday.

In strong contrast stands the man who received his training under the influence of the Catholic system, which keeps instruction and religion in close companionship. Figure the results and draw the comparisons. Boldly do these speak the praises of the parochial and the condemnation of the public system. Conclusively do they prove that the perpetuation of the Christian spirit in the nation is almost wholly dependent upon the Catholic system of education. -Church Progress.

If we judge them by their expres ons there are some people who almost doubt the efficacy of prayer because God does not give immediate answer to their petitions. Seldom do they count the fault their own. But they should emember that prayer does not consist in the utterance of pious expressions. Something else is required.

THE SACRAMENT OF EXTREME UNCTION.

This is the sacrament administered to those whom, through sickness, are to any address on receipt of one dollar. in imminent danger of death. Its pur-pose is to give them strength in their struggle with death and to prepare them for eternal life. As the name clearly indicates it is the last anoint ing. It is well to note carefully the words of the definion. By so doing it becomes evident at once to whom the sacrament may be administered.

Many occasions may present themselves where there is imminent danger of death; yet in none can the sacra-ment of Extreme Unction be given unless the danger results from sickness. Therefore, the real occasion for admin istering it is made quite plain. Per haps it might also be well to remember that the sacrament can not be given to infants and to imbeciles. Not to these because not having attained the use of reason they have no need for the sacrament.

In the fifth chapter of St. James, verses 14 and 15, we find not only the warrant for the sacrament, but also its minister, its matter, its form and its effects. "Is any man sick among you? Let him brings in the priests of the Church, and let them pray over him, anointing him with the oil, in the name shall raise him up; and if he be in sins, they shall be forgiven him."

Most plainly, therefore, we are hear informed that the effect of the sacra ment is to comfort the soul in its agony, to strengthen it against de-spair, to remit sin and even re-store health. A few further words, some of them of a practical character reserved for a second review, will con-clude our consideration of the sacraent.-Church Progress.

Wisdom consists in the knowledge of ittle things, and we get best insight nto our own character when we give need to the minor and often unw motives by which our conduct is in-Inenced.—Bishop Spalding.

Monks of St. Bernard. At the celebrated Hospice of St. Bernard, in Switzerland, there arrived lately a splendid piano, the gift of

The King, accompanied by General Codrington, visited the hospice in 1868, and then presented a piano to the monks. It has stood since in the principal room, protected by a cover bear-ing the inscription, "Fideliter, for-

itgr, feliciter."
Monks and numerous travelers had thus found musical amusement in the midst of the icy mountains. This year the King learned that the

old piano was worn out, and so he sent new one through the British Legation at Berne. This was, with great difficulty taken

from Martigny by sledge over the snow-covered mountain roads. The monks received the gift joyously and thankfully.

Every fresh act of contrition brings a fresh ray of light and sunshine into our souls.

ADMISSION OF WEAKNESS

ALL OVER THE WORLD THE NUMBER OF YOUNG MEN STUDYING FOR THM PROTESTANT MINISTRY IS GROWING SMALLER.

Perhaps one of the strongest admis-Pernaps one of the strongest admissions of internal weakness that has been made by the religious denominations appears in the Standard, a prominent Baptist organ published in Chicago. Professor Shaller Matthews asks the question: "Are our children to have an educated ministry?" His reason for the question is found in the following statement:
"All over the world the number of

young men whe are being educated as clerymen is growing smaller. In clerymen is growing smaller. In America the situation has become acute among Northern Baptists. In eleven Baptist colleges east of the Mis-sissippi and north of the Ohio, there were precisely twenty-six men studying for the ministry who graduated in the last senior classes. Out of twelve hundred students in Harvard, Yale, Columbia and Princeton, graduating this year, who have indicated their life work, only twenty-eight of all denominations are reported as intending to enter the ministry."

To this gloomy condition of affairs the professor above named offers vari-ous explanations, but the New York Sun places the blame just where it belongs in the following very expressive paragraph:
"Is not the real reason the loss of

religious faith and the substitution for it of a spirit of criticism? Would men abandon the ministry, no matter how great their trials in it, if they believed that the eternal salvation of souls depended on their preaching the truths of the Gospel as they conceived them to be ?" However true the statements of Prof.

Matthews may be concerning other denominations, they fall painfully short when they are applied to the Catholic youth of this or any other country. Our seminaries, both here and abroad, are crowded with an earnest and ambitious host of noble young men who are fired with that zeal for souls which the dis-couragements and trials of life in the ministry cannot deter. In Ohio alone there are more than three hundred young men studying for the Catholic ministry, and however this may com-pare with the past it tells plainly enough that the ranks of the Catholic clergy are not threatened to become ex-tinct. But after all, it is the power of truth that conquers all things. When one believes ûrmly and feels deeply the traths which he possesses, the conviction which follows bears fruits in other hearts and other minds. And when one places God, the Power and Inspirer of all good, back of all this we have the full reason why there is no falling off in the ranks of those who enter the long and arduous course of training necessary to make the Catholic priest.— Rosary Magazine.

"A SPOILED PRIEST," by Rev. Father Sheehan. This, the latest work of the celebrated Irish literateur, is now on sa e at the Ca holic Record Office. Mailed

NON-CATHOLIC MISSION.

Catholic Standard and Times

Salisbury, Md., December 12.—This thriving and beautiful town on the Eastern Shore may well be said to be-long to the "Protestant Belt of Mary-There are over six thousand land. inhabitants, and of that number only twelve are Catholics. Rev. E. Mickle is pastor and resides at Cape Charles. ninety miles away. Through his zeal and energy a church was erected here some years ago, yet, despite the fact that there have been several nonthat there have been several non-Catholic missions in Salisbury, the congregation does not grow. Converts have been made—two were baptized during this last mission-but even the old-time Catholies find it hard to live in a place where they can hear Mass nce a month or priest no nearer than ninety miles, hence they move away. The few Cath-olics who have been born and raised here cannot realize the fact that Cathelics are in great numbers elsewhere. more, and the first Sunday she attended Mass she was " scared most to death," as she said, at the crowd. She had not thought there were so many Catholice in the whole world!

When Father Sutton, the Passionist, opened a mission at Mass on Sunday, the 4th of December, there were only fifteen people in the church, and three of them were non-Catholics. On the th of December he had nine present at Mass and seven for Holy Communion.

Monday night rain fell and froze, so that walking was difficult. Three small boys, one young man and a woman put in an appearance. Father Sutton addressed them for a short time on "What Are the Commandments of God ?" Every other night, however, the Church was crowded. Strange to say, very few attend more than one lecture. With the exception of six or seven persons there was a new audience every night. Some nights all men, then again all women. The little book, "Clearing the Way," was much in demand, and by Friday night the supply was exhausted. Some day when a priest can be located here in the midst of these faithful few the harvest will be gathered in. Some of those present remarked to their Cathe-lig friends: "If Father Susson stays much longer we will become Catholics."
It takes heroic courage to break away from Protestant environments and join the little band of Catholics here in God's good time the labors of Bishop Curtis, Fathers Mickle, Temple and others will be crowned with success. The Word of God will not return

Father Sutton closed his labors on Sunday night, thanking the non-Cathelics for their attendance and begging them for the sake of their souls to weigh well what he had said to them.

Many a man lays the foundation of his misfortune by knowing too many things that are none of his business.

BY A PROTESTANT THEOLOGIAN. CCCXXXIII.

CCCXXXIII.

It is often said, by Protestants, that it was the mendicant orders which turned the Papal Primacy into Supremacy. There is so much of truth in the statement as this, that the mendicant orders, as being immediately dependent on the Pope, and almost entirely exempt from ordinary diocesan control. on the Pope, and almost entirely exempt from ordinary diocesan control, gave to the Papal jurisdiction a peculiarly searching application throughout every nook and corner of the Western Church. Yet, as I have said already, they gained the power of doing this only because the uncontested Papal authority was behind them. The first great step towards actuating the imgreat step towards actuating the immediate Papal administration throughout the Church in such a way as to reduce archiepiscopal and primatial authority (which had sometimes been semi ority (which had sometimes been staken by Papal in extent.) had been taken by Gregory VII. almost a hundred and fitty years before these orders existed. Moreover, the Dominicans and Franciscans received their charters from Inno-cent III., out of a plenitude of adminis-trative activity, almost if not quite as detailed as the present curialistic juris-diction. The Papacy, which, in the very century of the creation of the Four Orders, overthrew the Hohan-Four Orders, overthrew the Hohen-staufen Emperors, was doubtless greatly aided by the friars, but assuredly did now owe its authority to them. It was the fountain, they were the streams. Our Protestant writers used to treat

the Popes, much after the style of our friend the correspondent, as guilty of great arrogance in breaking down εpiscopal and parochial authority by the copai and parcellar authority by the large exemptions which they gave to the friars. However, this way of talking is going out of fashion. There is nothing of it in Dr. Alexander Allen's book, incontestably Protestant as he is.

Modern historians, Jessopp, Green,
and the rest, commonly view the "Coming of the Friars" as a great blessing to religion. Then surely it was a great blessing to religion that there was an authority strong enough to secure them throughout the unimpeded access throughout the Church, and to break down all restrain. ing barriers against the reviving spir-itual tide.

Gioberti, we know, is so largely Liberalistic in his way of viewing things, that, although he lived and died in the priesthood and in the communion of the Church, many will hardly own him for a Catholic. Yet he speaks with great disdain of those who dispar age the early Franciscans and Dominicans. He treats these two orders as the founders of a new and permanently higher era of religion, intellectual progress and Christian civilization.

Dante, we know, extols them in like manner. If so, the Papacy, in giving the mendicant orders the great in pulse which carried them into their place of eminence in the Church, was o far from having reached a culmina tion of arrogance, that it rather reached

its culmination of pastoral wisdom.

Gregory VII. had already secured the pastorate from falling into the stagnation of an hereditary casse. Yet he could not save it from a certain heaviness and negligence which for awhile involved the secular priesthood, awhile involved the secular priesthood, and more or less the elder orders. The Christian people, above all the poor and neglected, lorged for the refresh-ing breath of evangelical zeal and human sympathy which passed over them with the coming of the Friars. And although there ensued times o decline in these orders, as such come over every particular human agency since St. John's lamentations concern ing those Churches of Asia which had left their first love, yet no great Christian beginning is abortive.

'The heedless world hath never lost One accent of the Holy Ghost."

By the way, it is a little amusing, in turning over some of our elder Protestant historians, to note their zealous championship of episcopal prerogative against Papal encroachments, when we ember that most of the Protestant churches have abolished the Episcopate altogether, and that the Church England was accused by Dr. Arnold of England was accused by Dr. Arnold of having the form of episcopal government without the reality, It is true, the present Anglican Bishops are much more effective diocesan governors than those of 1830.

It is nice, and it seems to me that it must be good for the health, to have the Church of Rome to fling at, when ever we want to say something spiteful and yet do not want to fall out with our own colleagues. We may be Baptists or Covenanters, and abominate Bishops, yet when we look at the Popes, ady to fight for the episcopal order to the last gasp. I suspect though that the Catholic Bishops who sat at Trent found themselves a good deal more at ease under the wing of the Pope than if given over into the hands of presbyters broke loose, or of princes who, if the Bishops boggled a bit over which it the bishops of surrendering their revenues, could write after this style: "Proud prelate, I made you, and if you stick at what I command, I will unfrock you," at the same time interjecting a truly Elizabethan oath, which I do not care to reproduce. To be sure I rather think produce. To be sure, I rather think that this letter is a fabrication, but it is by no means a bad caricature of the fashion in which this eminent lady could deal with her Bishops. Gustavus Vasa treated his in very much the same style. To be sure, the Bishops of both countries are now reaping the benefit of a general improvement of manners. Bishop Potter said lately that the

Vatican Council had turned the Bishops into "the Pope's curates." The Roman Catholics, we know, vehemently resent this imputation. They point out that a bishop can delegate his authority, whereas "delegated jurisdiction cannot be sub-delegated." However, if it mere as the Potter ways. I do not know However, if it were as Dr. Potter says, I do not know that it would matter much. The Chris-tian multitude are only concerned that the government of the Church should be pure, and effective. How the differ-ent grades of her ministers stand related to each other is, to the laity, something of no great practical import-

The learned Germans who treat this topic make it interesting, as so much scholarship would make anything interesting, at least in the hands of a Dollinger; but when we come back to actual life we don't find the world much agitated over such questions. Arthur Hutton, who has not only abandoned Catholicism but apparently Christianity, and who therefore now views matters from a distance, thinks that Protestants have made rather too much ado over the Vatican action. He very senover the Vatican action. He very sen over the Vatican action. He very sensibly remarks that the relation of the Papacy to the Episcopate is only an affair of domestic polity, and very slightly affects the relation of the Cath-

slightly affects the relation of the Catholic Church to the world, which we have found to be true.

The late Bishop Coxe, of Buffalo, was a worthy gentleman, although when the first Delegate Apostolic came over, Coxe forgot that he was a gentleman, and railed at Archbishop Satolli like a fishwife. Dr. Coxe was greatly grieved and railed at Archbisnop satural fishwife. Dr. Coxe was greatly grieved in soul over Papal usurpations of Episcopal prerogative, yet he himself. I understand, insisted that the presbyunderstand, insisted that the presby-ters of his See were simply his dele-gates, and ought to hold or resign their tenures at his command. He seems to have made no account of the fact that have made no account of the tact that the Church, for eight centuries, had declared that "parish priests have a proper and ordinary jurisdiction." It appears then that he highly approved of Papal, and supra-papal authority, if only it were vested in the diocesans, and only exercised at the expense of

the lower orders of the ministry. That the Pope should claim a much more re the Pope should claim a much more re stricted authority over the bishops themselves, signified that the Church was about to tumble to pieces. This is human nature, but hardly in its most dignified aspect.

We know that the Methodist Church, religiously, and oven politically in

We know that the Methodist Church, religiously, and even politically, is perhaps the most influential body in the country. The Baptists, though still more numerous, aim at no political control. One-fourth of our Governors, it seems, are Methodists. A former Congressman has declared that the United States are the appointed inheritance, not of Methodism only, but of the prevailing Methodist church. In Mr. McKinley's time some declared that it was presumptuous in a Method-In Mr. McKinley's time some declared that it was presumptuous in a Methodist president to disobey a mandate of the Epworth League. Now Methodist church government is strictly oligarchical, as a Methodist professor has lately been showing me. The pastor is the root of everything in the congrethe root of everything in the congre gation; and the Bishop is the root of everything in the Annual Conference. Yet who imagines that Methodist oligarchy is going to overturn American democracy? Nobody. It would not, if every man and woman in the country became a Methodist. The two forms of government have entirely different apdications.

In like manner Catholic Church government is monarchical; yet it no more threatens political democracy now than it did in 1300, when the favorite city of the Church was democratic Florence, and when her special blessing rested on the democratic mountaineers of Switzerland.

We have rather forgotten our friend of the Republican, but we have still weighty matters in hand with him. CHARLES C. STARBUCK.
Andover, Mass.

THE CHRISTIAN IDEAL.

IT IS EMBODIED IN THE RELIGIOU

SISTERHOODS. By Dr. F. G. Welsh.

Life at best is strewn with many failures, even worked out under the most favorable environments, supported by home and its sacred influen friends, by all the potency that worldly goods and honors can bestow, by all the for the love of God, forsake home, friends, and all worldly honors and vol untarily accept the vow of obedience and poverty, minister to the sick and suffering, without regard to color. This is indeed a sublime, a heroic courage, a courage exerted in a good cause and sustained by right principles, and is one of the noblest attributes of humanity. It is the courage that dares to do its duty at all times, and looks not to man but to God for its reward. It is the courage, supported by the purity, nobility and ex-alted examples of their lives, that has made the Catholic Sisterhood honored

and respected the world over. Who is it that visits the slums of our great cities, ministering to the afflicted, great cities, ministering to the afflicted, consoling the living, comforting the dying, reclaiming the fallen? When postilence sweeps over the land, and mothers desert their babes, and husbands their wives, who is it that presses the cup of cold water to the feverish lips, and closes the staring eyes of the lips, and closes the staring eyes of the deserted dead? Who was it that went on the Southern battlefields to minister to the wounded soldiers, followed them to the hospitals, and tenderly nursed them back to life? Who was it that went with the saintly and martyred Damien to the home of the lepers, washed and cleansed their foul ulcers, nourished their weak and emaciat bodies and pressed the cross of the crucified Christ to their dying lips? Who to day, in pagan countries, are purchasing at the price of their own blood, the child of the untutored savblood, the child of the unfured save age, to save it from a cruel death and give it the beneficence of a Christian faith? Who are they who carry to the sombre tomb and dismal prison cell the torch of hope, and give to the blighted life the sympathy of human kind? Who

but the Sisterhoods consecrated to God. but the Sisterhoods consecrated to God.

No longer is the despoiler of nations the hero of mankind, no longer is the Spartan mother who gloried to have her son return with his shield or on it, the ideal of Christian motherhood, but we have come to realize that he who devotes himself to the interest of his fellow-height is greater, grander, and low-beings is greater, grander and nobler than all the heroes or kings that pagan philosophy ever supported. And though it be a life of labor and hard-ship, of obedience and poverty, though it be removed from the plaudits and

Constipation

Fruit is nature's laxative. Plenty of fruit will prevent Constipation, but won't cure it. Why? Because the laxative principles of fruit are held in peculiar combination and are very mild.

After years of labor, an Ottawa physician accidently discovered the secret process by which

or Fruit Liver Tablets

are made. He used fruit juices, but by combining them in a peculiar way, their action on the liver, kidneys, stomach and skin is increased many times.

"FRUIT-A-TIVES" TABLETS contain all the medical properties of fruit-are a mild and gentle laxative-and the only permanent cure for Constipation, Torpid Liver, Sick Headaches, Bad Stomach and Kidney Troubles. All druggists have them. 50 cents a box.

FRUITATIVES, Limited, OTTAWA.

admiration of an approving public, though its triumphs are achieved in the seclusion of cloister and convent, though at times the cross is a little heavier and the thorns are a little harder preit is withal the beautiful life of charity, sweet with the fragrance of love and virture, the submission of self that the sufferings of humanity may be relieved. It is the life upon which God's benediction rests.—Catholic Columbian.

> FIVE MINUTES SERMON. The Epiphany

THE TESTIMONY OF THE SPIRIT. For whosoever are led by the Spirit of God hey are the Scus of God. (Rom. viii 14.)

The end of our pilgrimage, like that of the three wise men, my brethren, is union with our Lord. Of course union union with our Lord. Of course union with God, through His power and His being present everywhere, always exists, whether we are His friends or not. But the state of grace is the union of love. By that union God rules our souls. By that union the Holy Spirit of God, the Third Person of the most of God, the Third Person of the most Holy Trinity, really dwells within us. In the state of grace we are brought into loving contact with the divine Spirit. Now the Apostle, in the words Spirit. Now the Apostle, in the words of our text, wishes to teach us one effect of that wonderful union. "For the Spirit Himself giveth testimony to our spirit that we are the sons of God." That is to say, when the Holy Spirit enters into your heart He announces His coming. He assures you of His His coming, He assures you of His friendship, He excites within you a sentiment of filial affection for your Heavenly Father. How could it be otherwise? Could God be long in our hearts and we be altogether ignorant of it? Of course He does not take away the natural fickleness of our minds; the goods and honors can bestow, by all the power that wealth and prestige can give. Yet how many there are who falter and yield to the burden that oppresses them! How much greater courage, then, is required of those who for the love of God forestes been. on the soul for that exterior action of visible authority and sacramental symbols. It is, indeed, by means of this external order that the Holy Spirit enters into our hearts; it is, besides, only by means of the Church's divine marks, her divine testimony, her divine influence in the sacraments, that we can be quite sure that Almighty God has come down into our souls. Yet the Holy Spirit really has a secret career within us. "Deep calleth unto deep;" within us. "Deep calleth unto deep;" that is, the infinite love of God calls into life our little love. He has His inn r Church in our souls, so to speak; or rather He brings into His spiritual and hidden temple all that is outside, spiritualizes the external order, joins the purely mental with the sacramental, and having set our faces in the right. and having set our faces in the right direction and started our feet moving

direction and started our technology in the right road, He sets us to thinking right, He stirs up noble aspirations, He purifies our feelings, and finally gives us testimony that it is really himself, the Spirit of God, Who has thus been at work making our inner life such as befits the sons of God. Now, my brethren, as I said before, this testimony of God within us is not like the splendors of Paradise bursting ipon the soul; nor is it so very plain s to be able to stand alone without the as to be able to stand alone without the external criterion of His Church as a testimony of God's friendship, except now and then in the case of some great saint. Yet there are many things in our inner life that, if we study them were a little show that God her become over a little, show that God has been acting upon us. What else is that wonder of the world called the faith of Catholies? Who else but the Spirit of God could give such power to believe very mysterious truths, such a stability of to wavering minds, such a humility of belief to proud minds? And what ex-cept divine love could be as sweet as the taste the soul enjoys in the recep-tion of the sacraments? Call to mind the utter transformation of soul that so often takes place at First Communion remember the flood of divine influence at your Christian marriage; remember how after that death-bed scene your broken heart was cured of its despair when you turned to God; remember how at missions or during seasons of penance, or at one or other festival, it seemed to you that heaven was beginning before its time. All that is God's remember the flood of divine influen-

work on your life. The tender emotion at hearing the divine promises, the loving regret for sin, the joy of forgive-ness, the imagination filled—plainly by no human means - with images of celes tial peace, the understanding as clear of doubts as heaven of clouds, the will strong and easily able to keep good strong and easily able to keep good resolutions, sometimes the very body sharing the lightness and vigor of the soul—what is all this but the embrace of the Holy Spirit? And if one says he does not feel it, and yet hopes he is in the state of grace, I answer that he will not be long deprived of it. Or it may be he is tepid; his soul is not able to feel any more than a hand benumbed to feel any more than a hand benumbed with cold; his ear not hearing because his attention is too much fixed on the voices of the world to hear the voice of the Holy Spirit. His eye is too much dazzled by the false glitter of the world to each sight of the star that leads to our Lead's foot. leads to our Lord's feet.

THE MOMENT OF CONSECRATION.

Rev. Chas. Coppens. S. J., in the True Voice.

No wonder that the golden tongued doctor of the ancient Eastern Church, St. Chrysostom, wrote in his treatise on the priesthood: "During that time the priesthood: angels stand by the priest, the whole order of heavenly powers fervently pray, the sanctuary is full of choirs of angels come to honor Him Who is offered angels come to honor Him Who is offered up in sacrifice. All this may be most easily credited, even from the very nature of the sacrifice which is celebrated. But I have been told by a certain person, who had it from an aged and wonderfully venerable man, to whom God was wont to reveal His secrets, that a clear vision had once been granted to him by God of what been granted to him by God of what went on at Mass. He then beheld during that time a multitude of angels come down on a sudden upon the sanccome down on a sudden upon the sanc-tury, bearing a human appearance, clothed in bright raiment and surround-ing the altar. Then they reverently bowed down their heads, like courtly soldiers standing in the presence of their King. And all this I most easily believe. (B. V1)

believe. (B. VI.)

The lives of many saints narrate similar apparitions. Frequently they were favored with the vision of Christ Himself, whether under the form of a particular on the unlifted lovely Infant resting on the uplifted hands of the priest, or smiling upon him from the corporal on which It lay; or under the aspect, at other times of the crucified Redeemer hanging on the Cross. Thus Bollandus, the founder of Cross. Thus Bollandus, the founder of the Bollandist historians, relates of St. Colleta that one day when she was assisting at a Mass said by her confessor, she suddenly exclaimed at the elevation: "My God! O Jesus! O ye angels and saints! O ye men and sinners! Behold the great marvels!" She saw our Lord as if hanging on the Cross, shedding His sacred blood and imploring His Heavenly Father saying:
"I beseech Thee, My Father, to spare poor sinners and to forgive them for My Father."

My sake. In 1258 in the "Saint's Chapelle in Paris, close to the palace of St. Louis, at the elevation of a Mass, a beautifully child was seen in the hands of the priest by those present. The apparition lasted some time. But St. Louis refused to go and see it, saying:
"Let them go who do not believe that
our Lord is in the Sacred Host: my day." It is the thought first uttered by Christ: "Blessed are they who have not seen and have believed."

Various well-authenticated facts are

on record by which Jesus glorified the celebrant of the Mass himself, who, as explained above is merged in Christ during the consecration. Thus St. Philip Neri was several times seen by the faithful present raised above

Tobacco and Liquor Habits



There is no other security which will so surely provide positive protection for your family, or certain provision for your declining years, as a policy of endownent insurance.

North American

Matured endowment policies have shown excellent profit results. It will pay you to investigate before insuring.

NORTH AMERICAN

HOME OFFICE: TORONTO, ONT.

JOHN L. BLAIKIE, Presidents L. GOLDMAN, A.I.A., F.C.A. Managing Director, W. B. TAYLOR, B.A., LL.B., Secretary,

The Rosary in Fine Jewels



CATHOLIC RECORD OFFICE. LONDON, ONTARIO

Y/E HAVE made a careful seleci tion of Jewels

for mounting, and you will find them "rich and rare.' Our Rosaries are especially strong in wire and chain con-

nections, and we claim they are the best nov offered to the trade. In pure quality of size of No. 1: Amethyst, Topaz, Crystal, Onyx, Tiger - eye. Smoked Crystal, Agate, Carnelian and

Garnet. In the imitation Jewels, sizes Nos. and 2: Amethyst, Topaz, Garnet, Crystal, Emerald, Tur-Amethyst, quoise, Jade and Jas-

per. PRICES

In pure stone mounted in solid gold, \$25.00 each In pure stone, mounted in 14k rolled gold plate, \$13.00 and \$15.00 each. In imitation Jewels, size of No. 1, mounted in 14k Rolled Gold Plate, \$3.50 each, Guaranteed 16 years. 16 years.
16 years.
16 years.
16 years.
17 In imitation jewels, size of No. 2, mounted in 14k, rolled gold plate \$2.50 each. Guaranteed 10 yrs.
With each Rosary.

the ground while he said Mass, at other times with rays of glory around his head. The priest is a son of the people as is our ruling Pontiff Pius X., but at the altar he is vicar of Christ. performing in the person of Christ the mystery of propitiation.

Very many persons die annually from cholera and kindred summer complaints, who might have been saved if proper remedies had been used. If attacked do not delay in getting a bottle of Dr. J. D. Kellogs 2 bysentery Cordial, the medicine that never falls to effect a cure. Those who have used it say it acts promptly, and thoroughly subdues the pain and disease.

prompily, and thoroughly subdues the pain and disease.

MILD IN THEIR ACTION.—Parmelre's Vegetable Pills are very mild in their section. They do not cause griping in the stomach or cause dissurbances there so many pills do. Therefore, the most delicate cut risk them without fear of unpleasant results. They can, too, be administered to children without imposing the penalties which follow the use of pills not as carefully prepared.

THEY ARE A POWERFUL NERVINE.—Dysopelia causes derargement of the nervous system, and nervous debility once engendered is difficult to deal with. There are many testimonials as to the efficacy of Parmelee's Vegetable Pills in treasing this disorder, showing that they prever fail to produce good results. By giving proper tone to the digestive organs, they restore equilibrium to the nerve entres.



RHEUMATISM IN THE BACK.

YOU PAY ONLY WHEN CURED.

Permanent Gure Guaranteed, without knife, X-Ray, Arseni ids: no inconvenience. Write for book

Southern Cancer Sanatorium 1520 E. Monument St. Baltimore, Md.

\$4.50 WOMAN'S And up to \$120 Skirts Jacksirts Jacksirts Jacksirts Jacksirts Stand (for global) styles. Southcott Suit Co.; London, Can. Dept

COWAN'S Good in COCOA and CHOCOLATE

Maple Leaf Label Our Trade Mark

Unurch, Peni and Chime Bello.
Church, Peni and Chime Bello.
List Ya use testing the special content of the special

FAVORABLY KNOWN SINCE 1826. BELLS

MAYE FURNISHED 25-00 OVER

GWENEELY & CO... GRAVINE

WEST-TROY N. Y. 1 SELL METAL

CHIMES, ET. CATALOGUE PRICES FREE Special Importation

of High Class ROSARIES

In Pure Stones, mounted on Sterling Silver, heavily gold plated and guaranteed for 10 years.] Amethyst, Topaz and Crystal Prices \$2.75, \$3.00, \$5.00, \$6.90 \$7.25, \$7.75, \$8.25, \$8.50, \$9.00, \$18.00

> THE CATHOLIC RECORD Office. London, Ont.

> > Great

Reduction in Price! From now until January 1st we will sell the

Question Box

CLOTH at FIFTY CENTS post-paid (Former Price \$1.00) Order early as the stock is limited.

Catholic Record Office, London, Ont.

Statues Statues Plastique Statues, beautifully

decorated. Subjects,—Sacred Heart, Holy Heart of Mary, Immaculate Conception, St. Joseph and St. Anthony.

St. Patrick, 12-inch, \$1.00
 Seven-inch
 35 cents

 Ten-inch
 50 "

 Twelve-inch
 75 "

Catholic Record Office, London ,On?

INDICESTION CONQUERED BY K.D.C.
IT RESTORES THE STOMACH K.D.C.
TO HEALTHY ACTION AND TONES WHOLE SYSTEM

CHAT

Not t sixteen deeply Blessed More, neanced in sacre the defe death i faith. The l though

minen Sir T Henry 1518 in

and aft of the l vice of that p Englan Afte Sir The eellors Henry of all r

> acy ca was le No spe by fri and fai te its zed di around Bat w and co when

> > day th

take th

Thoms Catho therop and wi great princi In the argun Oft

> We b acter Eve creat Light phia. Say

take kept tinct drun dish ways Year thing stab we n tain

able

Janu

life ally tian: the of C tion

sma sma sche met heir that can othe greater I disc

a sh

oan oth ing

UARY 7, 1905.

American

lowment policies have llent profit results. ou to investigate be-

TO, ONT. N L. BLAIKIE, President L.B., Secretary.

e Jewels

WE HAVE made a tion of Jewels for mounting, and you will find them "rich and rare."

Our Rosaries are especially strong in wire and chain connections, and we claim they are the best now offered to the trade. In pure quality of size of No. 1: Amethyst, Topaz, Crystal, Onyx, Tiger - eye, Smoked Crystal, Agate, Carnelian and

Garnet. In the imitation Jewels, sizes Nos. and 2: Amethyst, Topaz, Garnet, Crystal, Emerald, Tur-Amethyst quoise, Jade and Jas-

per. PRICES

In pure stone mounts a solid gold, \$25.00 eac in lik rolled gold plate \$13.00 and \$15.00 each In imitation Jewels, size of No. 1, mounted in 14k Rolled Gold Plate, \$3.50 each, Guaranteed

16 years.
19 In imitation jewels, size of No. 2, mounted in 14k, rolled gold plate \$2.50 each. Guaranteed 10 yrs.
With each Rosary

WAN'S Good in COCOA and HOCOLATE

973 Shtatust Still FSDEST Rosab. 16th hurch, Peal and Chime Bello. Superior Opper and E lade to und seriosive the Chalego to E. W. V A N DUZEE 9. Suckeye Bell Foundry, Cincinness.

ABLY KNOWN SINCE 1826. BELLS

pecial Importation

High Class ROSARIES

re Stones, mounted on Sterling heavily gold plated and guaror 10 years.

yst, Topaz and Crystal \$2.75, \$3.00, \$5.00, \$6.60, 7.75, \$8.25, \$8.50, \$9.00, \$19.00 E CATHOLIC RECORD Office.

London, Ont.

Great

uction in Price! m now until January 1st we will sell the

duestion Box TH at FIFTY CENTS post-paid (Former Price \$1.00) r early as the stock is limited.

ic Record Office, London, Ont.

atues Statues

astique Statues, beautifully decorated.
ects,—Sacred Heart, Holy Heart
ry, Immaculate Conception, St.
and St. Anthony.

St. Patrick, 12-inch, \$1.00

lic Record Office, London ,Ont

DICESTION TORES THE STOMACH TONES WHOLE SYSTEM

CHATS WITH YOUNG MEN.

A Model Catholic Layman Not the least of the great men of the sixteenth century who have affected altreenth century win have alrected deeply the history of the world is Blessed Thomas More, Sir Thomas More, Chancellor of England, prosumed by the Church "as excelling in sacred learning and courageous in the defense of truth" and placed among hose "who, in ancient and more recen times of persecution, have been put to death in England for Christ and for professing the truth of the Catholic

The life of such a man affords food for thought in an assembly of Catholic lay-men, because he is declared "blessed" by the Church and because he is pre-eminently a model Catholic layman. Sir Thomas More was born in London

in 1480. He was educated at Oxford and afterwards followed the profession of the law. He entered Parliament in Henry VII's. reign. Henry VIII. in 1518 invited him to enter the service of the State. He remained in the service of the King eighteen years. In that period he was Speaker of the House of Commons and Chancellor of

After the divorce of Henry VIII. be came a burning question in England Sir Thomas More resigned his Chancellorship and went into private life. Henry VIII., having failed to obtain Papal sanction for his separation from Papal sanction for his separation from Eatherine of Aragon, finally, in defiance of all right and justice, put her aside and made Ann Boleyn his Queen and reputed wife. The refusal of More to take the oath that was required of the King's subjects by the Act of Supremacy caused his arrest, imprisonment, trial and execution on July 6, 1535.

The characteristic virtue of his life was loyalty to truth and principle. No spectacle more inspiring than this

No spectacle more inspiring than this No spectacie more inspiring than this hero and saint—almostalone, abandoned by friends, surrounded by enemies, threatened, deceived by promises, foul and fair—and his loving heart, stirred to its depths by the tears and entreaties of an affectionate wife and an idol-

sed daughter. It is easy to cling to truth when all around are a justice loving people. But when Iniquity sits in high places, when the leaders of Israel disgracefully and cowardly betray their high trust, when loss of earthly goods, imprison-ment and death threaten us, then is the day that tries men's souls, and only the traly noble come forth conquerors.

How heroically and grandly does Sir Thomas More stand forth, the model Catholic layman, devout, religious, theroughly Catholic in belief and pracloyal to his country, his Church and his God and giving up cheerfully and willingly his life for the principles

of right and justice.

Fortunate indeed for us if the one great lesson of his life — his loyalty to principle—sink deeply into our hearts. In these modern days there is need of men who love truth and righteousness and who are not deceived by specicus arguments that would make right wrong and wrong right, but whose guiding ight is always the white light of truth

Often live in spirit with the noble dead. Dwell upon their heroic lives. We become like our ideals. Unconsciously they mold and fashion our char-

Ever remember that the only truly courageous man is the one who believes in God and the accountability of the reature to his Creator and ever follows in the steps of the Divine Exampler Who is the Way, the Truth and the Light. — Rev. Philip R. McDevitt, Catholic Young Men's Union, Philadel

As to "Swearing Off."

Says the Rev. A. B. O'Neil, C. S. in the New Freeman of St. John,

While it is, of course, most desirable that the man who swears off on January 1st, should keep his good resolations, not merely for a week or a fortnight, but throughout the full cycle of 05, still it is an excellent thing take a good resolution, even if it be kept for only a brief period. It is dis-tinctly better to resolve and fail, than mever to resolve at all; and the man who turns aside from the broad road of drankenness, licentiousness, profanity, dishonesty, or similar vicious high-ways, if only for a week or two at New he has made an effort which will cer tainly facilitate his future permanent reformation, that there is within him the still living consciousness that his life needs reforming—a truth less gener-ally recognized by inconsistent Christians than is commonly believed to be the case. Viewed from the standpoint of Catholic theology, any course of ac-tion that diminishes the number of one's mortal or venial sins, is to be commended; and no genuine Christian philosopher will deery the practice of rarning over a new leaf at New Year's, even though that leaf may too soon be as soiled as those that preceded it."

Greatness and Smartness My young friends, do not mistake smartness for greatness. As a rule, a smart boy makes a shrewd, long headed ner, a man of questionable

wretches, now wearing the striped suits of disgrace, spent more time and energy in trying to get a living by cunning, long-headed methods, and questionable pursuits, than would have secured for them an ample competence and an

honorable reputation.

Clean, straight methods are always best. The moment a young man shows the least sign of crookedness, he arouses suspicion and challenges confidence; he works at a great disadvantage, a disadvantage which it will require an enornous amount of hard work to counter act. When suspicion is aroused, confidence is lost, or credit is questioned, complete rehabilitation of character is very difficult. A broken piece of china may be mended so that it will look almost as good as new, but one is always distrustful of it and never feels perfectly safe in using it. So there is always a doubt of the character which has once been smirched, badly wrenched, marred. Most people are afraid of a mended, patched up character. They dare not trust it. The world keeps its eyes on the weak places in one's armor. and the fact that a man is constant!

under the ban of suspicion makes his complete success extremely difficult. My young friends, especially the "smart" ones, you should not forget that the only sure and safe road to worthy achievement of any kind is straightforwardness, honesty, and absolute rectitude of purpose, and that anything else is not only questionable, but is also risky and sure to be fatal to the only real success-character.

The truly great man, who esteems manhood beyond riches, does not do things by indirection, and does not make stealing legal by accomplishing it with a long head instead of a long arm. He keeps to the straight road, no matter what temptations assail him or what in-ducements urge him to wander into crooked bypaths. He shows in his every act the difference between smartness and greatness.

After all, the great thing in a career is the development of manhood. The lawyer is nothing without the man. Of what value is a merchant who has made fortune but has left his manhood behind, has dropped his character on the way, and has belittled his nobler self by cunning, scheming, round about methods to get dollars? The clergyman, the physician, the teacher, the writer, the artist—what do they amount to if their manhood is not larger than their vocation?

The first object of a vocation should be to unfold and enlarge the man, and bring out all that is true in his nature. The bread and-butter part of it, the mere money making side, is of secondary mportance.-Success.

His One True Church

We must be Christian gentlemed firm in the upholding and pronouncement of our faith, but prayerful and charitable to our fellow-men, looking to God the Holy Ghost to enlighten, guide and strengthen us in our puny efforts, so that we may live such earnest and holy live as they should live, who have re-ceived the marvelous grace of the Catholic faith in Christ's one true

IMITATION OF CHRIST.

HOW A DESOLATE PERSON OUGHT TO OFFER HIMSELF INTO THE HANDS OF

For this is a favor to Thy friend, that he should suffer and be afflicted in this world for the love of Thee, how often soever and by whomsoever Thou per-mittest it to fall upon him. Without Thy counsel and providence,

and without cause, nothing is done upon earth.
It is good for me, O Lord, that Thou

hast humbled me, that I may learn Thy justifications (Ps. exviii. 71.) and that I may cast away from me all pride of heart and presumption. It is advantageous for me that shame

has covered my face, that I may seek my comfort rather from Thee than from

YOUNG PREACHER'S EMBAR-

RASSING MOMENT. By Rev. L. C. P. Fox, in Donahue s for October. An amusing story is told of Scattery Island, in connection with St. Patrick. A newly-ordained priest was invited to give the panegyric of the saint on his ways, if only for a week or two at New Year's, has very surely gained sonething. While we may lament the instability of purpose that occasions his allow speedy return to the old routine, the speedy return to the old routine, and the sacristy through was filled with clerical students, many of whom were friends of the orator. of whom were friends of the orator. As he threaded his way through them he whispered to one of them who was a bit of a wag, "Tell me where St.
Patrick was born?" "In Scattery
Island, of course. Surely you know
that." The preacher delivered a wellprepared and eloquent discourse which was highly appreciated by all those who were listening to him and who were like himself citizens of Limerick of the Violated Treaty. The aged Bishop, who was very deaf, had been wheeled to the front of the pulpitstairs from whence, with his ear trumpet, he could follow the discourse of the preachcould follow the discourse of the preach-er, who was a protegee of his. Every thing was right until near the close when the young priest wished to speak of St. Patrick's birthplace. He then delivered himself somewhat in this manner: "What an encouragement it ought to be to you to lead holy lives, you faithful Catholies of Limerick, to methods.

A smart boy is in great danger of being spoiled by being told so often that he is smart, and also, because by canning, shrewd methods he frequently can do, quickly and easily, things which other boys can only accomplish by a great deal of hard work.

It is a sorry day for a boy when he discovers that he can achieve his ends by cunning and indirection instead of by hard work. He thinks he has found a short cut to success, or a substitute for plodding, and the moment he becomes possessed with this idea that he sacred by his footsteps and hallowed services and substitute for plodding, and the moment he becomes possessed with this idea that he sacred by his footsteps and hallowed by hard work. He thinks he has found a short cut to success, or a substitute for plodding, and the moment he becomes possessed with this idea that he can get his living more easily than other people he is doomed to failure. It is a danger us business, this trying to find short cuts to one's geal. Our prisons and jails are full of men who thought they had found an easy way to the substitute of the prisons and jails are full of men who there were the prisons and jails are full of men who there were the prisons and jails are full of men who there were the prisons and jails are full of men who there were the prisons and jails are full of men who there were the prisons and jails are full of men who there were the prisons and jails are full of men who there were the prisons and jails are full of men who there were the prisons and jails are full of men who there were the prisons and jails are full of men who there were the prisons and jails are full of men who there were the prisons and jails are full of men who there were the prisons and jails are full of men who there were the prisons and jails are full of men who there were the prisons and jails are full of men who there were the prisons and jails are full of men who there were the prisons and jails are full of men who there were the prisons and prisons are the prisons and prisons and prisons are the prisons are the prisons are the prisons and prisons are the priso thought they had found an easy way to success, and tried to shorten the road to the goal. Hundreds of these Patrick was never on Scattery Island,

his foot at all on County Clare, but he blessed that county from Limerick.

THE CATHOLIC RECORD.

OUR BOYS AND GIRLS. STORIES ON THE ROSARY

BY LOUISA EMILY DOBRER The Crowning of our Blessed Lord With Thorns

For two days Cyril had noticed that his aunt seemed unlike herself, but he did not like to ask her if anything had vexed her. As they sat on the terrace after a long silence the cause of her being disturbed came out. "I have had a letter from your uncle,

Cyril," said Mrs. Chilton, after giving her nephew some quick, auxious "Have you, Aunt Helen? I hope he had good news to tell you," said Cyril. Letters between his two guard ians were generally extremely rare, and he had completely forgotten what Dr. Dering, whom he had last seen when

they had no photograph of him. "Of course, you know that he is as much your guardian as I am," said Mrs. Chilton, "and though he has never seemed to take any particular interest in you, he now wants to see you. You remember my telling you that he mar-ried two years ago a widow with four children, and that he has settled down in Yorkshire?"

four years old, was like, and

Yes, I think you did," said Cyril, whose eyes were fixed on one of the steamers which was coming down the

"And he thinks, Cyril, that it would Yand he thinks, Cyril, that it would be nice for you to go over and spend your holidays there this summer," said Mrs. Chilton nervously, for she was quite uncertain how the news would be received by Cyril, who, since he came to her as a little child, had virtually rever left her side. to her as a little child, had virtually never left her side. "To see England — oh, I should like

that," said Cyril, his face lighting up.
"I want to see Westminster Abbey and

"Your uncle says he is coming to Switzerland, and he will probably be here to meet us in a day or two, unless his plans change and he comes sooner."
"And are I to go back with him?" "And am I to go back with him ?" asked Cyril.

Yes-I suppose so." "Shan't you be lonely, Aunt Helen?" asked Cyril, suddenly remembering that he was his aunt's constant companion. "But perhaps you are coming too?"

"Oh, no," said Mrs. Chilton. "I do not want to go back to England, but of course it is right that you should go and see your father's country and know your uncle. I shall miss you, Cyril," she continued, "but it will but be until the autumn, and then you will reuntil the autumn, and then you will re-turn to Rome and settle down with the Padre for your winter lessons."
"Yes," said Cyril, "and—"
He did not continue, for a servant

came up at that moment, and addressing herself to Mrs. Chilton said an English gentleman—here was his card—was inquiring for her. "Your uncle has come," said Mrs. Chilton, and in a few moments a short, kindly-looking man in travelling tweeds joined them, for happening to look out of the window, he had seen the servant go up to Mrs. Chilton. Brother and sister had not met for years, but Dr. Dering, who was the very opposite of Mrs. Chilton in almost every respect, did not share her emotional emberosement on find it as emotional embarrassment or find it, as

he apparently did, difficult to talk. He plunged into a long description of his journey, his misadventures with a German porter, the heat of the post-wagon up from Brunnen. "Picked up my letters on the way from the steamer and find I must go back to England to morrow. Can the youngster get his

traps put together by then?"
"Oh, I am sure I can," said Cyril, flushing up with excitement,

"Speaks with quite a foreign accent," said his uncle looking the boy all over, and the color on Cyril's cheek deepened. "Like his father - very ' added the doctor with a quick sigh at the thought of his only b other whose grave was so far away. "I wish you would come too, Helen. Dora would welcome you heartily, and we have a nice little place—belongs to my wiie, you know—

and we are a lively party, what with the boys and Jennie and the baby." "Thank you, thank you, Charles," "Thank you, thank you, Charles," said Mrs. Chilton, whose whole being shrank at the very idea of a merry household of young people all let loose for the holidays. "I lead so very quiet and retired a life—I am afraid—perhaps some day—" and she hesitated. "Now, I must go in and get some food," said Dr. Dering. "Hope I shall find a waiter who speaks English, I am nowhere in foreign tongues."
"Cyril, go with your uncle," said Mrs. Chilton, and Cyril went, ordered what his uncle wanted—at his request sat by him.

sat by him.

The suddenness of the arrival of his uncle succeeding the strange news that he was to go to England all seemed very wonderful to Cyril, whose life had been so extremely uneventful hitherto. Everything was arranged so quickly that almost before he knew what he was about he found himself on board the Monta Rosa pushing away from the Brunnen pier and watching the tall lanky figure of his aunt who had come down to see them off. He felt a pang of regret as he realised their first part-

nor for the matter of that did he set father, to whom they were one and all

The first impression was of three boys all much about the same height with very red hair and sunburnt faces, and a girl of about fourteen with a mane of

"Shut up, there's the dogcart with

HIS MERCY.

" All this great mercy of Thine" We will meditate on this thought till it penetrates into our inmost heart, and as it takes possession of our soul and we realize more vividly what great need we have of our Father's infinite mercy, we shall be impelled to something higher than mere admiration. Imitation is the highest praise, and in our daily life have we not constantly, occasion to show mercy to others? We have to deal with our fellow creatures. Often they try our patience, their sins and imperfections weary us and we are tempted to be irritable and harsh. Then perhaps the gentle voice of the Spirit of God may recall to our mind all that great wears of God and we all that great mercy of God, and we feel that " if God hath so loved us, we we act otherwise, how can we the prayer which Jesus taught His disciples, "Forgive us our trespasses as

A Protestant, writing in an English paper, gives credit to Catholics for their stand on behalf of religious edudoes not make compromises over the instruction of her children in the Christian faith. She does not allow the Bible to be taught 'without creed or dogma—the non conformist demand—and she never intrusts holy things to teachers appointed without religious tests. The Roman Church in this country will stand firm as a rock long after the Church of England has compromised with error. And she will reap her reward. Terms will have to be made with her. She will be teaching her children the Christian faith in her schools when we have sunk in the waves of undenom

Resignation to the will of God does Minogue.

"A Grand Medicine" is the encomium often passed on Bickle's Anti-Consump ive Syrup, and when the results from its use are considered, as borne out by many persons who have employed it in stopping coughs and era dicting colds, it is more than grand. Keptin the house it is always at hand and it has no equal as a ready remedy. If you have not tried it do so at once. There is nothing equal to Mother Graves
Worm Exterminator for destroying worms
No article of its kind has given such satisfac

A morning glass of



It clears the brain and cleans the stomach, makes the bowels move naturally, gives an appetite for breakfast, and makes every day the best day in the year.

THERE IS NOTHING LIKE K.D.C FOR NERVOUS DYSPEPSIA





H. E. ST. GEORGE London, Canada



the best salt that Canada's can produce, and that's the best anywhere

the same red hair surmounted by a blue Tam O Shanter, wearing no gloves, and with wide feet and short skirts.

"Pater, you'll come with us-we've

TO BE CONTINUED.

also ought to love one another," for if we forgive them that trespass against us." Teach us, dear Lord, in our dark hours to confide in all that great mercy of Thine for soul and body and for all

on. "Whatever her faults may he says, "the Catholic Church

not mean passivity. It is the accept-ing what is best for us, and then, girding ourselves for action; work in direc-tion with this new illustration of the Divine Will towards us.— Anna C.

Holloway's Corn Care is the medicine to renove all kfuds of corns and warts, and onlycosts the small sum of twenty-five cents.

Time Has Tested It.—Time tests all things,
hat which is worthy lives; that which is inimcal to man's weifare perishes. Time has
roved Dr Thomas Eelectric Oil. From a few
housand bottles in the early days of its manacture the demand has risen so that now the
roduction is running into the hundreds of
housands of bottles. What is so eagerly
ought for must be good.

Abbeys

makes life worth living.

T ALL DRUGGISTS, 250 AND 600 A BOTTLE



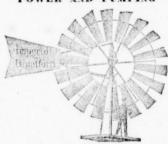
Hang on to a pure hard soap.

You can get one of the CHATHAM 100 EGG INCUBATORS with BROODER to match for \$10.00 in 1905; \$10.00 in 1906 and \$11.00 in 1907, without interest. These machines will hatch and take care of as many chickens as ten hens. Ten hens will lay sufficient eggs during the time that it takes to hatch and brood their chickens to pay each yearly payment on Incubator and Brooder. Making a moderate estimate of the number of times that the above machine may be used, in each year, as four, you have forty dollars as the earnings, over and above what you would get from the old way, take off ten dollars which is the yearly payment for machine, and you will have left thirty dollars earned on the expenditure of ten—which is gold dollars at twenty-five cents instead of forty cents each. This is only one of the many cases of profit attainable from the use of the CHATHAM INCUBATOR. Head quarters for this district

LONDON, ONT. No. 9 Market Lane,

WINDMLLIS

POWER AND PUMPING



The "IMPERIAL" won the championship of the world

a two months' trial held by the Royal Agricultural Society in England. There were twenty-one American, British and Canadian mills in the trial.

GAS AND GASOLENE ENGINES GRAIN GRINDERS, ETC.

GOOLD, SHAPLEY & MUIR CO. Brantford, Canada

HEADACHE AJAX HARMLESS HEADACHE

TWO HIGH-CLASS NOVELS

A Sketch of the Third Century, by Cardinal Newman. Paper, 30 cents.

FABIOLA

A Tale of the Catacombs, by Cardinal Wiseman. Paper, 30 cents.

CATHOLIC RECORD OFFICE.

Good Coal is a great comfort. You will have satisfaction in every way if you send your order to

John M. Daly

Phone 348. 19 York St LONDON, ONTARIO. THE TAXABLE PROPERTY.

If You Think of changing your present

location or business It will Pay You

to investigate the advanages offered in the way of free or cheap land, min-

erals, lumber, etc., in NEW ONTARIO

For information, maps, etc.,

HON, E. J. DAVIS Commissioner of Crown Lands TORONTO, ONT.

HELLMUTH & IVEY, IVEY & DROMOOLS.

-Barristers. Over Bank of Commercs
Louden, Ont.

DR. CLAUDE BROWN, DENTIST, HONCE Graduate Toronto University, Graduate Philadelphia Dental College. 189 Dundage 529 Phone 1881. PR. STEVENSON, 391 DUNDAR MAN London Specialty-Surgery and X. Ray Work. Phone 510.

D.R. M. M. McGAHEY, DENTIST, HONOR, Graduate, D. D. S. Toronto University, L. D. S. Royal College Surgeons, 169 Dundae street. Phone 885,

JOHN FERGUSON & SOME The Leading Undertakers and Embelmed Open Night and Day Telephone—House 373: Factory

W. J. SMITH & SON UNDKETAKERS AND EMBALMENT

D. A. STEWART Funeral Director and Embalmer Charges moderate. Open day and night. Residence on premises.

104 Dundas St. 'Phone 459 GEO. E. LOGAN, Asst. Manager.

OPEN DAY AND NIGHT. PHONE 586

The London Mutual Fire IBSURANCE CO. OF CANADA.

ESTABLISHED 1859 TORONTO, ONTARAM FULL GOVERNMENT DEPOSIT Losses Paid Since Organization. 3 3,250,000.
Business in Force. 66,000 org. 85,000 org. 85 Hon. John Dayden, Gro. Cilling Vice President, Vice President

H. WADDINGTON, Sec. and Managing Director

L. LEITCH. D. WEISMILLER, Inspecte-O'KHEFE'S

Liquid Extract of Malt



months a great many so called Liquid Extracts of Malt have been placed on the market and sold at prices for which is would be im-possible to make a genu-ine Liquid Extract of Malt. If you want the best ask for "O'Keefe's," and insist upon getting "O'Keefe's" Price 25c. per bottle; 30c. per dozen allowed for empty bottles when returned.

Thorold Cement and

W. LLOYD WOOD, Wholesale Drugglet General Agent, TORONTO

Portland Cement For building purposes of all kinds including Churches, Schools, Houses, Barn Walls and Floors, Silos, Root Houses, Cisterns, Pig Pens, Hen Houses and Sewers, Tile, Abutments and Piers for Bridges, Granolithic Sidewalks. in fact, for all work that it is possible to do with cement.

WHOLESALE IN CAR LOTS ONLY.

Estate of John Battle THOROLD, ONT.

Surprise if you wish to retain the natural colors in your clothes. Surprise has peculiar qualities of washing clothes, without injury and with perfect cleanliness. Remember the name Surprise means a pure hard Soap. GOLD DOLLARS DOES IT PAY TO BUY A CHATHAM INCUBATOR? AT FORTY CENTS EACH Yes, better than it would to purchase Gold Dollars at forty cents each.

VC

CHEE

Rus just as

strong

where must

food,

ing ba

Our

writes

rock d

and to

of hea

Clan

and c

upon

beaut

the c

And

often

whose

the r and I

fore

how

the s

from

whis

" St

howe

fulne

to

Here

glad

keye

and

men

colo

edit

sou

the

fail

the

tell

an

pur

san

lich

lett

bea

eva

pla

wo

and

Lecturing recently in Washington, Archbishop Ireland delivered an elo-quent address on the religious situa-Many distinguished tion in France. Many distinguished people from Washington were present to hear the lecture. Archbishop Ire land said in part:

The causes leading up to the action of the Government are many and complex. It is the old battle of the State for supremacy, not only in temporals but in spirituals, the battle which was fought by Gregory VII. against Henry V. of Germany, the battle which in England resulted in making the Sovereign the head of the Church in spirituals and temporals and in lodging in the Privy Council the right to define and interpret dogmas. VII. against Henry

nd interpret dogmas.

It is further the march of secularism which aims at setting aside God, Christ and the Church of Christ, In their rage of secularism the name of God is no longer allowed to be pronounced by Government officials. Christ can no Government officials. Christ can no longer be mentioned in colleges and schools; and religious orders devoted in the name of Christ to charity and

education are ordered to disband.

It is also on the part of many of the multitude of Frenchmen, unwilling in their own conscience to approve the servitude of the Church, of the abrogation of God from public and social life, a strange political inertia and an

incapacity of asserting themselves incapacity of asserting themselves against a dominant party in the State. It is also the result of political differences and conflicts of which it is hard for anyone outside of France to understand the virulence and frame of mind which they create. Under this head I am not afraid to say that certain France, Catholics must take their share French Catholics must take their share of blame. Opposition to the Republic and a seeming willingness to cloak this opposition with supposed interests of the Church have angerep adherents to the Republic or have at least given eccasion to those adherents to perse-ente the Church in the name of the

Shall we despair of the Church in France? By no means. The Government of France, in its opposition to the Church, is not France, not the French people. The Concordat may be broken. There are inconveniences to follow: advantages along the to follow: advantages also. The French laws of corporations are such as to render difficult the possession of Church property. Many of the tem-ples are claimed by the Government as once confiscated, but since rebuilt or repaired, wholly or in part, by the State. Bishops and priests will be de-prived of the most of the maintenance allowed them under the Concordat in repayment of Church property confis-cated in the Revolution.

On the other hand the Church will

be free. She will name bishops and priests. The loyal Christian hearts of France will easily make up the 40,000,-000 francs annually allowed by the Who can say but that ne State. Who can say but that new life will be injected into the Church in her own re-France when thrown on her own responsibilities and brought from tutelage and servitude into the free air of unlimited liberty.

And now a glance at a country where the State protects her in her rights, grants her no favors, but leaves her to herself—the country is America. As we read of conflicts elsewhere we must

rejoice in the peace and the blessings we enjoy in our own country.

As to the Vatican, we need not fear for it. The condict in France is but one of the thousands she has passed through during her history. The weak-

A MINISTER'S TRIBUTE.

A METHODIST BROTHER HEARS FATHER SHERMAN-HIS OPINION.

We have received the following letter from Rev, T. G Dickinson, a Method-ist minister of the Southern Ohio Conference, now located at London, in reference to the recent mission non-Catholics given at Chillicothe by Rev. Thomas Ewing Sherman, S. J. The kindly and generous spirit manicafested, will commend the communica-

tion to all readers:

Dear Friend: Not long since I was visiting in Chillicothe among my for-mer parishioners of Wainut Street Methodist Episcopal church. When evening come my friend inquired what I would like to do. He said we could hear a lecture on art that was being hear a lecture on art that was being given by a literary club in the city, or we could go down to St. Mary's church and hear Father Sherman, who was delivering a series of lectures. I said "by all means let us hear Father Sherman," for I had wished for years to bethe only and hear him.

to both see him and hear him.

I never knew him but I had associa tes in college among Lancaster boys who were associates of his. They knew his worth as a scholar and his devotion to the cross of Christ. One of these friends remarked to me, "Tom will honor his Church, and be a type of man who will make a Cardinal." So may it

We went to church. I felt at home We went to church. I test a home in this house of God, for I had often before been in St. Mary's. I saw many members of my church and all the churches and the holy place was well filled with the intelligence, culture and

spirituality of Chillicothe. The introductory service was brief, a prelude on the organ and a prayer. Father Sherman in the plain garb of his order, with a Bible in his hand, entered the pulpit, read his text from St. John, 20-23, laid the Bible aside st. John, 20-23, laid the Bible aside and began his sermon. He was an interesting study to me. I saw in that pulpit the product of the Sherman and Ewing blood, two families Ohio will leal research. not forget: we have no better blood. He resembled his distinguished father

he refused all worldly opportunities for wealth and renown, and became a plain, unassuming priest, a herald of the cross. To me there is a grandeur in such consecration and self-denial, surpassing the honors that may be earned in the more secular walks of life. I thought of St. Francis of Assisi and

Bernard of Clairvaux.
In address he is accurate, cultured, showing a thoroughly disciplined mind enriched with learning from the old masters and the new. He is a good speaker, clear, distinct, simple and to the point, without much unction, but not lacking in forcefulness. He is an earnest man, believing all he says, and says it because he believes it should be said for the good of souls. The sermon said for the good of said.

was all that a sermon ought to be: it
combined truth with personality in a
marked degree. It was sweet in spirit,
thoroughly Christian and did good
to those who listened with open hearts well as ears. I got so much that I preached a portion of it to my people the next Sunday. It might have sounded to them like John Wesley or

Bishop Ashbury.

A series of such lectures blesses a community, All who heard will not join St. Mary's Church, but they will love God more and be more charitable and helpful to their fellowmen. will strive to live with less of sin and

more of holiness in their lives.

I was glad I went to hear Father
Sherman. I love his name, his character and his work. May Our Heavenly Father give him many years of usefulness among us!

My friend, Father Heintz, who has recently gone to St. Peter's, invited me to call at the rectory, hard by, and meet Father Sherman. But I thought he was weary after the duties of the evening and might not enjoy a visit from a "heretic" like me.

T. G. DICKINSON.

The Parsonage, London, Ohio,
December, 1904.

SACRAMENT OF PENANCE.

We have seen that the essentials of a sacrament are present in the Sacrament of Penance. We have asserted that it was instituted by our Lord and that it can only be administered by a regularly ordained and duly author ized priest. A few further words on these allegations may be quite appropriate at this time.

The authority for both of these conclusions is found in the twenty-third verse of the twentieth chapter "Whose sins you shall forgive they are forgiven them; and whose sins you shall retain, they are retained." Both the sacrament of baptism and Both the sacrament of baptish and the sacrament of penance magnify the great mercy of God. The first ordained by our Lord because as we are born in original sin there existed a need of a propose that Divine institution to remove guilt from our souls. The second be-cause after baptism mankind frequently falls into grievous sins. Hence the necessity for another Divine institution to restore us to God's favor by re-

mitting these sins. It is quite evident, therefore, that such continuous power to forgive sins should exist. Furthermore, as the Church which our Lord established was to perpetuate His mission it was equally necessary that she should be as she is, the repository of such power. That she has such power is positively and undeniably concluded from the above

words of St. John.

Two inevitable conclusions, therefore, follow. First that such a power through during her history. The weakening of her power in any one country
is but the occasion of the strengthening
of that power in other lands. The
universe is its field of labor and its
But it is urged by our sectarian prethfield of hones."

I ore, follow. First that such a power
exists, and secondly, that it can only be
exercised by those regularly ordained
and duly commissioned for the purpose
by the Church, namely, her
But it is urged by our sectarian prethere that faith contrition and confession But it is urged by our sectarian prediction that faith, contrition and confession of our sins to God is sufficient: that confession of our sins to man is folly; that we should go directly to God. a word, that sacrai put it in its mildest form, is unneces-

> That this contention is without truth or merit is made plain from the very concise words of our Lord Himself: "Whose sins you shall forgive they are forgiven them; and whose sins you shall retain, they are retained." If these words mean anything at all, they mean that man must apply to the power or-dained by our Lord for forgiveness if he would have his sins remitted.

And also if he does not apply for such forgiveness to the properly constituted power then his sins are not remitted, but are retained.

But our separated brethren answer, such a power God alone possesses.
God alone can absolve from sin.
While it is true that it is God While it is true that it is God cance. Since the so-called Reforma-tion the same spirit of faith and love can impart the interior effect, namely, grace, yet He has made His ministers. Catholics do wonders of generosity in State, hear evidence and pronounce sentence which the State confirms when sentence which the state contrast when in keeping with its laws. So with the priest, who represents God and whose sentence is confirmed in heaven. They, therefore, who despise the authority of the judge despise the authority of the state. So those who despise the authority of the priest despise the authority of God—Church Progress.

SO CALLED DARK AGES.

President Capen of Tufts College, at its commencement, last summer, gave vent to some views regarding pre-Re-

vent to some views regarding pre-Re-formation Europe. He said in part : "I stand in awe under the mighty arches of a great cathedral of the Old World. I look around on a vast pile which was centuries in build-ing and which it would require the ing, and which it would require the resources of an empire to repro-duce. My eye is caught by the delicacy and grace which seemed to be the response to every tap of the workman's hammer. I say, surely the men of the olden time were not inferior to the men of to day; and when I am reminded, too, that all this majesty and minded, too, that all this majesty and beauty were the votive offerings of faith and love, my soul is filled with humility and gratitude "I would not put the hands back on

the dial-plate of time. I would not have the nineteenth and twentieth centuries exchange places with the twelfth and thirteenth centuries. I would not have mankind halt in its mighty march of progress. Nor would I put out of mind the marvelous offerings for learning and charity which render our age

But I could wish that we had something more of the religious faith, something more of the absorbing devotion, something more of the self denying love those earlier times injected into our age, even though it might mean for all us a simpler life and a loss of some of the products which we now reckon as a part of the wealth of the world. Economies might show a diminution in its account, but ovr essential humanity would be vastly enriched."

WHY CATHOLICS LOVE TO BUILD FINE CHURCHES.

The edifice which is constructed to be for a congregation of the faithful "the house of God and gate of heaven," the chosen place for the Divine Sacrifice, nament abode of Christ, really present under the sacramental in the sacred tabernacle, the audience hall in which is erected the mercy throne of the King of glory, should of course, be the finest structure in any locality and furnished with the richest ornaments that the loving worshipers can procure. The Temple of Solomon was such by the direct order of God Himself, and Catholics have always understood, and understand to day all over the earth, that such should be to the best of our power, our places of sacred worship. A poetic inscription sacred worship. A poetic inscription written by Fortunatus, about A. D. 550, for a church built by St. Felix in Nantes, France, bears witness to this conviction in the early ages, and the masterpieces of architecture since erected all over the Christian lands together to it in avery subagonary contestify to it in y to it in every subsequent cen-Rev. T. E. Bridgett, C. S. R., tury. Rev. T. E. Bridgett, C. S. has rendered the verses as follows:

"The sacred Body of the Lamb Divine—
A priceless pearl—demands a golden shrine,
In wealth and artiwith Solomon's to vie,
More rich, more fair to faith's discerning
eye."

The more fully a people realize the the holiness of a church, the greater, naturally, will be their eagerness to lend a beauty and dignity to the edifice and to all its furniture and ornaments. This truth is evidenced by the facts of history. For it was in the

ages of faith that the grandest churches were constructed; and there churches were constructed; and they were provided with vessels and ornaof gold and silver, set with pearls and precious stones, to an ex-tent which far surpassed the richest display of kingly and imperial magnificance. Since the so called Reforma behalf of their churches, while in Pro the instruments for that purpose. An excellent illustration is found in the natural law. The State confers certain powers on its officers, for instance the judges of our courts. They represent vived in England an appreciation of the Researd England and Power Proposers. Blessed Eucharist that a new spirit of respect for churches has been aroused first among Episcopalians, and gradually to some excent among others of the sects. Pray we that they may get back the "precious Pearl," and the artistic setting will not be long delayed.— Father Coppens, S. J., in the New

TEMPERANCE AND THE INDI-VIDUAL.

" As everybody freely admits, temperance is the root of many of the evils that afflict society. It is one of the most prolific of all sources of criminality. It is the evils of the most prolific of all sources of criminality. It is the origin of more criminality. abject poverty and human misery than result from all other causes combined.

If this vice could be done away with entirely, the business of the police and of police courts and of charitable agencies would be reduced by one-half cies would be reduced by one-half or more. The country would get along with a fraction of teh count-lesss and costly penal and reform-atory institutions which exist as a present necessity. There would be no need of anything like the vast number of orphenages and other reviews that of orphanages and other asylums that are now scarcely adequate to care for the neglected and unfortunate, innocent

victims of the prevailing vice.

"If drunkennesss were abolished,
the cost of government, local and
general, would be cut in two, and the sum of human wretchedness reduced to the minimum. Nobody capable of ob the minimum. Nobody capable of observing or thinking, denies the truth o such statements. They can not. It is only necessary to consult the fiscal hadget of municipality, State or nation, examine the relation of items for preventing and punishing crime and pro viding for those thrown upon public charity, to the total cost of administrasion, to preceive that the chief burden of public taxes arises from the all-pervading evil of intemperance. .

"Any great reform, to be effective must begin at the root. In the case of intemperance no radical change can be wrought that does not touch the individual. It is not possible for each to accomplish much beyond the immediate sphere of his own individual actions, but within that limitation his will is supreme. By the salutary exercise of our power there, we may be indirectly instrumental in consummating great and far-reaching results for good. We can not, individually, abate the temptation of the family saloon as an institution, but we can certainly abolish it within the immediate field of our authority as individuals. And that much at least, is as little as ought to be expected of us, and as we ought to demand of ourselves, in furtherance of the great end in view."- Monitor.

To Fathers of Families.

Do you wish to have a happy and a prosperous home? Do you wish to see your children growing up to be able to take their places with honor and dignity in society? Do you wish to see your-self honored even in old age? Then be a total abstainer. Join a temperance society; bring your boys with you, and you will have left them a legacy greater than gold, and more lasting than that of all you could have given them.

Beauty has a distinct mission. God loves beauty, and has made the little Alpine flower to grow where none but He and the angels can see it. There is something better in life than dollars and cents and straight lines and angle and neutral colors. - D. R. Radeliff.

In every creature, however small, we may see a striking image of the Divine Wisdom, Power and Goodness.—Ven. Bartholomew of Martyrs.

CHURCH FURNISHINGS

CARPETS — Special designs made for church use in Wilton, Brussels, Velvet, Tapestry and all wool ingrains.

COCOA MATTINGS-In all widths; for corridors, aisles, steps, etc. CORK CARPET-Specially suitable as a floor covering where extra warmth and noiselessness are required, as in church passages, aisles, stairways, and for infirmaries, hospitals, etc.

LINOLEUMS, RUGS, REPPS FOR CUSHIONS, Erc., Erc.

Write for samples and A. Screaton & Co.

134 Dundas St.

LONDON, ONT

BELLEVILLE'S NEW PASTOR.

The announcement that Ray D. A. Twomey the zealous and beloved pastor at Tweed was to succeed the venerated Monsigor Farrelly at Belleville, has been received with universal satisfaction throughout the Dioceso of Kingston, Father Twomey is regarded as one of themost efficient priests in this part of Canada, and although he may have a difficult task before him he will have the consolation of knowing that he will have the consolation of knowing that he will have the obsolation of successful have a second and successful have the consolation of the was educated at the Grand Seminary in Montreal and was for some time Boctor of St. Mary's Cathedral in this city and about twelve years ago appointed pastor at Morrisburg by the late Archbishob Cleary and for the past five years has been the successful pastor of Tweed, where he has done great work by reducing the debt on the church of that town from \$40,000 to under \$20,001. It was indeed agreat under taking, but he was successful. That his efforts meed field of labor is the carnest prayer of the hundreds of admirars of Father Twomey throughout the country.—Ktogston Sreeman.

THE AND LOAN COMPANY LIMITED

In business as a Savings Bank and Loan Company since 1854.

HEAD OFFICE:

78 Church St., Toront

BRANCH "A" 522 Queen St. W.

Cor. Hackney

Assets \$3,000,000.

Interest allowed on De posits from Twenty Cent upwards.

Withdrawable by Cheques.

Office Hours :

9 a.m. to 4 p.m. Saturdays 9 a.m. to 1 p.m.

OPEN EVERY SATURDAY NICH 7 to 9 0'Clock.

JAMES MASON, Managing Director

\$4.50 WINTER SUITS

entirely Waists, fall sty

Southcott Suit Co., IONDON, CAN.

TEACHERS WANTED. TEACHERS WANTED.
TEACHER WANTED FOR S. S. S. No. 11,
Tilbury West, holding qualified certificate
and able to teach. French and English. Good
salary. Apply to L. Lev sque. St. Josephin,
1267.3.

WANTED FOR SEPARATE ISCHOOL Section No. 9, Dover. Teacher must be able to teach both Imagoages, Eaglish and French, and holder of a lator 2nd class Provincial certificate. Duty to begin after holidays. Application addressed to T. S. Sylvain, Trustee, Separate School, Section No. 9, Dubuque, P. O.(Ontatio.

PEMALE TEACHER FOR S. S NO. 1. P. Nichol. State saiary, qualifications, etc. Duties to commence January term. Apply to Michael Duggan, Sec.-Treas., Marden P. O. Ont. 1367-2

CATHOLIC TEACHER WANTED FOR S. No. 2 Gord and Himsworth, immediately; 2nd or 3rd class certificate. Apoly, and state salary to Casper, Versic gers. Sec. Trout Creek, Ont. 1388-tf. 1388-tf.

TEACHER WANTED FOR R. C SCHOOL No. 3, 4, 5, Counna, Ont, for the year 1905 Salary \$250.00 Apply to James Roberts, Sec. Treas., Corunna Ont, Box 49.

MALE OR FEMALE TEACHER FOR School Section No. 17. Must be able to teach French and English. State salary required. Duties to commence on 13th January, J. B Queenell, Penetanguishene, Ont. 1368 2

TEACHER WANTED FOR R. C. S. S. S. S. Section No. 7. Township of Dover. Co. of Keat, male or female. Holding first or second class certificate and capable of teaching French and English. Duties to begin February 1st, 1965 State salary expected. Address A. T. Ouellette, Dover South, Ont. 1868 tf



DIOCESE OF LONDON.

CLERICAL APPOINTMENTS

His Lordship the Bishop of London has appointed the eight young priests recently ordained in this city to the following places;

Rev. Father Dantzer, administrator of the parish of Hesson.

Rev. Father Stroeder, administrator of the ev. Father Streeter. Streeter ish of Zurich. White is attached to the

Rev. Father White is Cathedral staff. Rev. Father Goetz is assistant priest to Rev. Father West in St. Thomas. Rev. Father Gos.

Rev. Father Russey and Lyllberté assistants
o Vicar-General Meunier in Windsor.

Rev. Fathers Barry and Campeau assistants
in Sarnia to Father Kennedy.

BORN. WHYTE-In Huntsville. Dec. 19, the wife of Mr. M. Whyte, twin daughters. DIED.

WHYTE - In Huntsville, Dec. 20, the infant GORMAN.—At Pine Valley, on Dec. 15. Clara second daughter of Mr. Thos Gorman, aged Walsh - In Hamilton on Dec. 14, Mr. P Walsh. May he rest in peace!

CATHOLIC HOME ANNUAL

"The Catholic Home Annual for 1985" (New York: Benziger Bros.) has just reached us, and we have nothing but words of praise for the manuer in which it is turned cu. This publication has now reached its twenty. The publication has now reached its twenty article on "Catholic Japan," by Father P. J. Can phell. S. J., and an Irish article entitled "The Little Hand Over the Sea." There is a record of the principal Catholic events of the year now drawing to a close, and a number of short stories. The book is copiously litus match from photos and drawings all of which are excellently reproduced.—Lendon, Eng., Catholic Nows. ofic News.
For sale at the CATHOLIC RECORD Office, London, Ont. Price 25 cents

BOOKS.

For sale at the [Catholic Record], Off
London, Ont postpaid.

HER FATHER'S DAUGHTER—By
Katharine Tynan Hinkson—With 12
nine illustrations. La ge 12 mo cloth ,
H1S FIRST AND LAST AFPEAR—
ance—By Father Finn, with original
drawings by Charles Svendern. Cloth
HARRY DEE. OR, WORKING IT OUT
with frontispiece. By Rev F J Finn,
S J For sale at the Catholic Record Office

S J GOFFINES DEVOUT INSTRUCTIONS: Illustrated Edition. With preface by His Eminence Cardinal Gibbons. Cloth 1 25 ELINOR PRESTON. OR, SCENES AT home and abroad—By Mrs James Sadher

MEARI OF JESUS OF NAZARETH—
Mentications of the Hidden Life
HOLY WEEK BOOK, ACCORDING TO
the Roman Rite—The whole liturgy of
the Church for Holy Week has been coltocked in this volume, and is presented
to the public in both Latin and English
Cloth
GUIDE FOR CATHOLIC VOLUME

to the public in both Latin and English Cloth
GUIDE FOR CATHOLIC YOUNG
WOMEN—especially for those who earn
their own living—By Rev. George Deshon, Paulist. The neculiar charm of
this book is its simple and straightforward earnestness. A working girls
whole life is gone over, and the guidanne given is of a most practical kind
and a most sympathetic spirit. Cloth
GOLDEN BOOK OF THE COMMAND
MENTS AND SACRAMENTS OF
THE CHURCH—By St. Alphousus Ligour., Paper....

ouri. Paper...
Cloth
CHRISTIAN FATHER—What he should
be and what he should do. With preyers. By Right Rev. W. Cramer, D.D.
Paper.
Cloth.

GEOFREY AUSTIN—A novel, By Rev. P.

GEOFREY AUSTIN—A novel, By Rev. P.
A. Sheeban, author of 'My New Curste,"
"Luke Deimage," etc.
"I luke Deimage," etc.
"I luke Deimage," etc.
St. BASIL'S HYMNAL—Fifth edition
with appendix, containing music and
verpers for all the Sundays and festivals
of the year. Three Misses and over 200
hymne, togeher with litanies, daily
prayers, prayers at Miss preparation
and grayers for confession and Communtion, and the office and rules of the
Sodslities of the Blessed Virgin Mary.
Compiled from approved sources, Price
The sam bock without the music....
THE NEW TESTAMENT—Translated
from the Latin Vulgate Diligently
compared with the original Greek and
first published by the English College at
Rheims A. D. 1852 With annotations,
references and an historical and chronological index. Bearing the imprimatur
of Cardinal Vaughan. Printed on good
paper, with clear type. Cioth, limp post
paid.
SPIRITUAL PEPPER AND SALT. A

paper, with clear type. Cioth, limp post paid.

3) PRITUAL PEPPER AND SALT. A new book for conversions. Just the book to give to a non-Catholic friend. Highly recommended by many Bishops and Priests. By Rev. William Stang. D. D. Superior f the Providence Apostolate. Price, paper.

Cloth.

have been and are the subject of discussion and controversy. Paper.

more inlimate stody of his life. Price, post paid.

FATHER DAMEN, S. J.—One of the most instructive and useful books extant is the Lectures of Father Damen, They comprise five of the most celebrated ones delivered by that recowned Jesuit Father: The Private Interpretation of the Bible. The Catholic Church the Only True Church of God. Confession. The Real Presence, and Popular Objections Against the Catholic Church. Price.

By the dozen post paid.

C. M. B. A.—Branch No. 4, London.

Meets on the 2nd and 4th Thursday of every
month, ab 8 o'clock, ab their hall, on Alfon
tle & Richmond Street. Rev. D. J. Egans
President; P. F Boylo, Soretary.

\$2.25 CHINA SILK

Have Asked Us to Buy Them a 50c. Bottle of Liquozone. We offer to buy the first bottle of Liquozone, and give it free to each sick one who asks it. And we have spent over one million dollars to announce and fulfill this offer. Our object has been to let Liquozone itself show what it can do. A test is better than testimonials, better than argument. In one year, 1,800,000 people ment. In one year, 1,800,000 people ment. In one year, 1,800,000 people is a poison, and it cannot be taken in a recorded this offer. They have the first bottle of kill. The reason is that germs that tangument is the reason is that germs are vegetables; and Liquozone—like for every dail sones of oxygen—is deadly to vegetal matter.

There lies the great value of Liquozone and sold its each to the control of the c

ment. In one year, 1,800,000 people have accepted this offer. They have told others what Liquozone does, and the others told others. The result is that millions now use it. It is more widely employed than any medicine ever was—more widely prescribed by the better physicians. And your own neighbors—wherever you are—can tell you of people whom Liquozone has

Not Medicine.

Liquozone is not made by compounding drugs, nor is there alcohol in it. Its virtues are derived solely in it. Its virtues are derived solely from gas—largely oxygen gas—by a process requiring immense apparatus and 14 days' time. This process has, for more than 20 years, been the con-stant subject of scientific and chem-

The result is a liquid that does what oxygen does. It is a nerve food and blood food—the most helpful thing in somewhat, but lacked that precise, military bearing peculiar to an educated soldier. I saw the man who might have been a lawyer or the type of his grand-father, or a statesman like his uncle, or military man like his lather, but no!

ternally. Medicine is almost helpless in any germ disease. It is this fact that gives Liquozone its worth to human And that worth is so great that, ity. And that worth is so great that, after testing the product for two years, after testing the product hospitals, we through physicians and hospitals, we paid \$100,000 for the American rights.

Germ Diseases.

These are the known germ diseases. All that medicine can do for these troubles is to help Nature overcome the germs, and such results are indi-rect and uncertain. Liquozone attacks the germs wherever they are. And when the germs which cause a disease are destroyed, the disease must end, and forever. That is inevitable.

Asthma
Abscess—Anemia
Bronchittis
Blood Poison
Bright's Disease
Bowel Trouble s
Coughs—Colds
Consumption
Colic—Croup
Constitution Kidney Diseases
La Grippe
Leucorrhea
Liver Troubles
Malaria—Neuralgia
Many Heart Troubles
Pilet—Parumonta
Pilettiey—Quinsy
Rheumatism
Serfofula—'yphilis
Skin Diseases
Soman's Troubles
Tarcat T.oubles

If you need Liquozone, and have never tried it, please send us this

coupon. We will then mail you ar on a local druggist for sized bottle, and we will pay the drug gist ourselves for it. This is our free gift made to convince you; to show you what Liquozone is, and what it can do. In justice to yourself, please accept it to day, for it places you under no obligation whatever.

Liquozone cost 50c, and \$1.

CUT OUT THIS COUPON for this offer may not appear again. Fill out the blanks and mail it to the Liquid Ozone Co., 458-464 Wabash Ave., Chicago.

Give full address-write plainly. Any physicians or hospital not yet using

1,800,000 People