

**THE BANK OF CANADA**  
CHARTER 1854  
FULLY DIVIDEND  
Thereby given that a rate of Six Per Cent. on the paid-up Capital Bank has been declared for the months ending the 31st of March next, and the same to be paid on the 1st of April next. The dividend will be closed from the 28th of February, 1909.

**THE KING ST. WEST**  
LONDON  
I've breathed my love for Dolly, Grace and Cora;  
In other years I've run to Nell and Belle.  
How many times I've yearned for Bess and Dora  
I cannot tell.  
Now in the charms of Phyllis I am basking,  
And all the love I bear her must be told.  
For if it's not my Mary will be asking  
If I've grown old!

**THE SECRET'S OUT!** The name's imaginary;  
I never knew a "Phyllis" in my life.  
All names are merely pseudonyms for "Mary."  
And she's my wife.  
—A. Daly in Philadelphia Catholic Standard and Times.

**NOT MUCH LIGHT IN RISING SUN.**  
MISSIONARY FINDS OHIO TOWN DARKER THAN ITS NAME.  
We, the members of the Woman's Christian Temperance Union, of Rising Sun, in session assembled, wish to state that we very much deplore your statement of Tuesday evening, viz., that the use of wine in moderation is not a sin, but sin only when used to excess. Our text books and all good authority declare it a poison and its effects on the moderate drinker such as to cause him to become the excessive drinker. This community has fought the enemy inch by inch until we, irrespective of church or creed, rejoice in your territory, good morals and good citizenship. Therefore we sincerely regret your statement.

**CANDLES**  
All sizes and styles  
**MISSION SUPPLIES**  
ALTAR PLATE  
BOOKS, ORDO.  
Etc.  
J. J. M.  
**LANDY**  
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TORONTO, Ont.

**Home Annual**  
1909  
Frontispiece in Colors and other Illustrations.  
25 CENTS  
Per dozen \$2.00  
Interesting Articles of the Best  
Literary, Historical, and Calistonic—  
and Fasts—A Household  
Reading for the Family.

**Catholic Record**  
LONDON, CANADA  
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"If convents are not built over water, or nearby (the statement of an earlier questioner), why do they have an underground passage from the convent to the church, corner Erie and Superior streets, and from there to the lake?"  
He was told that the nearest convent to that church, the cathedral, is a half mile away and that there is in reality an underground passage, as described, leading from the convent to the church and on to the lake, namely, the sewer. The speaker then read the second part of the written question: "Please answer this, for the one asking the question has been through the places named." There was a roar of laughter from the audience, which broke out anew when the speaker added the comment: "He must have presented a sight after he got through!"

**CANDLES**  
WILL & BAUMER  
—KIND—  
All Qualities  
All Sizes  
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BEST ON THE MARKET  
Sands—Stearine,  
Argand and Star  
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Standard Altar  
L'Autel & Purissima  
SEND FOR PRICE LIST  
THE  
CATHOLIC RECORD  
LONDON - CANADA

Booklets, nicely tied  
on, just the thing to send  
to St. Patrick's Day.  
in a box with envelopes  
for 25 cents. Sample 10c.  
J. J. M. Co., London, Ont.

# The Catholic Record.

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

VOLUME XXXI.

LONDON, ONTARIO, SATURDAY FEBRUARY 27, 1909.

1584

## The Constant Poet.

Once more, my muse, 'tis time to be invoking  
The offices of good St. Valentine  
This year 'tis Phyllis' name that I am yoking  
In verse with mine.  
Last year it was a ballad to Miranda,  
The year before a triolet to Dot,  
No doubt I seem a fleckle goose—or gander  
But I am not.  
I hesitate to contemplate the number  
Of female names I've fashioned to my rhyme  
When'er I roused my weary muse from slumber  
About this time.  
I've breathed my love for Dolly, Grace and Cora;  
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Very respectfully offered by the committee of the W. C. T. U.  
RISING SUN, T. U.  
This communication was taken out of the Question Box on the last evening but one at the mission to non-Catholics at Rising Sun. At the final lecture the president of the W. C. T. U. asked the floor for ten minutes to harangue the largest audience that had ever gathered in the town hall; but her request could not be granted. "Had you only been able to say," was Father Webber's aside to the lecturer, "that the use of wine, even in the smallest quantity, is a mortal sin you would have become the fair-haired boy." "Protestantism in this place," was the comment of another, "has only one dogma—prohibition; everything else has been laid aside." To judge from the questions, however, there are three other deadly sins besides drinking, namely, smoking, card-playing and dancing; and one positive action is required—to be born again.

Strange as it may sound, there is no Methodist church in the sunrise village. There are three churches; the Big Brick, the Little Brick and the White. The United Brethren own the big brick, the Radical United Brethren the little brick, and the Church of God (a later version of the old W. E. Brown) the white frame building. The "Radicals" are opposed to all secret societies. In fact, the faith of the lecturer was that every member of the lodge, male and female, will go to the bad place. His Scriptural backing was the condemnation of Ananias and Sapphira: "For they held a secret." It gave him considerable satisfaction to view this worthy pair as the patron saints of secret societies, rather than a Damon and Pythias.

THE PERENNIAL INQUIRY.  
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THE ENLIGHTENED QUESTIONER.  
"Why have Catholics stored away arms of war?" came like a whiff from the burial past. Other questions were:  
"Whenever a nun dies do they bury her after night when people is to bed?"

"Does Catholics put lighted candles around the head of the dead, in order to send them through purgatory?"  
"Why is it that Catholics place a candle, some matches and a quarter in the coffin?"  
"Was Jesus Christ crucified before or after the flood?"  
"Why do Catholics on their deathbed have to swallow wafers?"  
"Does the holy water keep Catholics from sinning?"

These questioners are all united on one point—that Catholics are fearfully benighted and that we have much reason to be thankful that we, our parents, came to this enlightened Protestant country.  
The Question Box revealed a surprising large variety of spelling. "Purgatory" and "infallible" are usually hard hit; but here the questioners fell down hardest on the word that designates their own faith. They wrote it Pridon, prodion, Protidion and Prodicion more often than Protestant.  
A questioner wished to know whether "Touch not; taste not; handle not" is Scripture and refers to liquor. That injunction is quoted in Col. ii: 21 and is condemned by St. Paul. It does not refer to liquor in the passage quoted.  
"We are not often asked this one: 'Please why are Catholics more wealthy than the Protestants?'"

OTHER SIDE OF THE PICTURE.  
There are not many Catholic families in Rising Sun and vicinity; but what there are of fine quality. Some of them may not measure up to the Carriac Nation standard of morality, since they smoke cigars and play checkers; but they are good otherwise. And of the people at large the same must be said. It would manifestly be unfair to judge our audience by the patrons of the Question Box. The offensive and ignorant questions proceeded from comparatively few persons. The audiences were the largest ever seen in the town and they returned night after night. A note was placed in the box at the last service which read in part: "We desire to extend to you our heartfelt thanks for your presence during the past week in our little city, and assure you that your labors have not been in vain. The attendance and interest manifested on the part of the public in general demonstrates this. The information we have gained of your Church has been a great help to us. . . . A future visit to our community will be awaited with pleasure."

NOT A FAIR DEAL.  
John Linehan, one of our "deacons," was greeted with this from a non-Catholic one day: "Jack, you Catholics have not been giving us Protestants a fair deal." "How's that?" said Jack, bracing himself for an argument. "Well, why didn't you give us something of this kind before?" was the unexpected answer. "Why have you left us in this ignorance so long?" Jack must have tended to you our heartfelt thanks for your presence during the past week in our little city, and assure you that your labors have not been in vain. The attendance and interest manifested on the part of the public in general demonstrates this. The information we have gained of your Church has been a great help to us. . . . A future visit to our community will be awaited with pleasure."

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AS TO THE CONDEMNED PROPOSITION.  
"Rev. and Dear Father:—In all your writings that I have read I have found them plain and easily understood and a source of necessary knowledge, but in an article written in the Freeman's Journal of January 9th, calling Dr. McKim to task on the subject of the 'Condemned Proposition,' I have failed to grasp your meaning. In the first part I would understand you to say that there was a right way laid down for men to worship God and so they were not left worshiping God as they were not left for each to follow his private judgment; but in the end when you refer to Cain killing Abel because his act of worship differed you would seem to teach that every one could act as he pleases and if so, then, of course, there is no right rule for us are obliged to follow. Reverend Father, if you will kindly straighten me out in this very important subject you will greatly oblige.  
Your child in the Sacred Heart,  
P. A. C.  
"This information might also be the source of blessings to others.—P. A. C."  
We thought we made our meaning clear, but as our intelligent correspondent does not grasp it there is need for further elucidation.  
Dr. McKim's thesis was that Catholics could not be loyal to the Constitution of this Republic and at the same time loyal to the teachings of the Church as set forth by the Pope; that if they were good citizens they must be disloyal Catholics, and if consistent Catholics they must be disloyal to the Constitution, and therefore untrustworthy citizens.  
In proof of this charge this Doctor cited Pope Pius IX's condemnation of the following proposition:  
"Every man is free to embrace and profess the religion he believes to be true, guided by the light of reason."  
The condemnation of this Dr. McKim seems to have thought conclusive proof that the Church condemns the religious toleration guaranteed by the Constitution. It certainly would prove antagonism if the principle enunciated by the proposition condemned were true.  
Now the whole purpose of our article was to show that the principle is not true, and that it was never recognized as true by any human society or government since the world began.  
We called attention to the fact that the proposition was what logicians call

a universal, affirming an absolute right and denying all limitation and right of interference. Now it is this universality and denial of limitation that constitutes the very essence of the fallacy of the proposition, and that makes it necessary for every sound mind to reject it, even if the Pope had not condemned it.  
Whatever loose, indefinite talk men may utter about toleration the fact remains that they never do and never will in practice admit unlimited toleration in religion or in anything else. When men speak of toleration they do so always with the understanding that there is a limit.

The average American would be shocked when his attention is called to the fact that the United States does not tolerate unlimited practice of religion. Yet such is the fact, as the Morano's in prison for polygamy well know.  
This intolerance is further shown in a case reported from the Philippines, under date of January 21, by Allen Walker, District Governor of Davao. It was reported to him that children of the tribe of Bagobos. Investigation was made and a local chief called Datu Anzig admitted the fact without hesitation, and his people were ready to tell all about it, believing, as they claimed, that they had committed no crime, as they only followed out a religious custom practiced by themselves and their ancestors, from time immemorial. The following is a description of the sacrifice taken from the report:  
"Ongon, a headman of Datu Anzig, purchased from Bagobo Ido a Bilan slave boy, named Saum, about eight years old, and who was deaf and cross-eyed, and had other defects of vision, 'making him of little or no value as a laborer.'  
"Ongon agreed to pay Ido five agones for the boy, and took him to the house of Anzig, where arrangements were made for the sacrifice by calling on all who, for any reason, had need to appease the evil spirits to come and take part. Three days after the slave was brought to the house of Anzig the people met at Talon, near the river Inolia, a short distance from Anzig's house, this being the regular place of sacrifice.  
"The boy was brought forward by Ongon, placed against a small tree about six feet high, his hands tied above his head, and his body tied to the tree with bejuco strips at the waist and knees. Anzig then placed a spear at the child's side at a point below the right arm, and above the margin of the ribs. This lance was grasped by the widows, Addy and Oby, who at a signal from Anzig, forced it through the child's body, it coming out at the other side. It was immediately withdrawn and the body cut in two at the waist by people present, each of whom was allowed to take a small portion as a memento of the occasion, the remainder of the body being buried in a hole prepared for it.  
"Datu Anzig, a man about sixty years of age, says that in his life he has attended or officiated at fifty human sacrifices, more or less, both among the Bagobos and the Bilanes, and that human sacrifice is also a practice among the Tagacots, although he has not attended to take a small portion as a memento of the occasion, the remainder of the body being buried in a hole prepared for it.  
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There is a right rule that we are all obliged to follow, and only invincible ignorance of it can excuse from the guilt of not following it.—N. Y. Freeman's Journal.

## FATHER LAMBERT'S FIRST CASSOCK.

MOTHER OF JAMES G. BLAINE MADE IT FEARFUL AND WONDERFUL WAY.  
Elizabeth is the name of the oldest town after Pittsburg in Allegheny county, Pa., says the New York Freeman's Journal. It is still a small town with a population of only two thousand five hundred. A few Catholic families lived on both sides of the Monongahela River in the vicinity of Elizabeth shortly after the Revolution; but in 1849 these took definite shape as a congregation, and in 1851 burned the old church.  
The present pastor of St. Michael's, Rev. C. Fallon, has with a laudable zeal got together a graphic little history of Catholicity in the Monongahela Valley. Among the natural products of the valley and pioneers of the faith there he says with pardonable pride: "John Blaine and young Louis A. Lambert, the editor of the New York Freeman's Journal, were the first altar boys to serve in the church at Elizabeth, Mrs. Blaine (mother of James G. and John) making their outfit."  
Father Fallon asked Dr. Lambert to contribute a reminiscence sketch to his history. He has done so in a most entertaining manner. After reciting something of the excitement in the hamlet during the Polk-Clay campaign and the Mexican War, Father Lambert continues:  
"Let us then return to Father Gallagher, whom we left abruptly some paragraphs back. Next to the presidential election his arrival was the great event of 1844. So vivid was the impression made on my memory that I can, while writing this, see his benevolent features as distinctly as if his photograph was before me. He was a large, serious faced, bald headed man. He wore a long black coat, and carried a large carpet-bag. As my father's house was the only one—and I think the first Catholic home in Elizabeth at the time—the priest took up his lodging with us. The house stood where the new Methodist church now stands. Two or three Catholic families living at the coal mines just above Loch No. 3, near Pangburn hollow, were notables in the hands of Modesto Barrero and Ola, after which the body was cut down and chopped into bits by the people present, each of whom was allowed to take a small portion as a memento of the occasion, the remainder of the body being buried in a hole prepared for it.  
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## REAPING A WHIRLWIND.

The pleasant side of Scottish life has been so persistently placed before our eyes by prominent writers of modern fiction that we might have adopted the view that Scotland was an idyllic land, and that grave moral dangers could not abide in that kindly atmosphere. The last decade has made us familiar with some of the more admirable Scotch characteristics. The stern exterior covering a warm, sympathetic heart, the keen, almost feverish interest in a neighbor's welfare, the universal sorrow at the untimely death of a member of the community, the heroic struggles of poorly clad and insufficiently nourished students in the attics of Edinburgh, the peaceful manse with its quiet garden, and the solemn gravity of political views and religious opinions have found a conspicuous place in recent literature. The impression which was given in a neighborly welfare, the universal sorrow at the untimely death of a member of the community, the heroic struggles of poorly clad and insufficiently nourished students in the attics of Edinburgh, the peaceful manse with its quiet garden, and the solemn gravity of political views and religious opinions have found a conspicuous place in recent literature.

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## CAUSTIC BUT DESERVED.

The Sacred Heart Review says:—We hope our separated brethren who send missionaries to Catholic Mexico as if it were a heathen country will appreciate the humor of the following extract from the Mexican Herald:  
"The Mexican Society for Foreign Missions, in its annual report for 1908, tells of the work done for the 'moral uplift' in 'Darkest New Hampshire,' a former governor's discourse on the spiritual decay of the late Daniel Webster's native state; of the labors of its earnest workers in checking the religious indifference of Massachusetts, and the circulating of humane tracts in the night-riding districts of Ohio, Indiana, Kentucky, Tennessee and Mississippi. Special missionary work, prayerfully carried on, was done in the slums of the cities of California and Oregon. The M. S. F. M. feels that its efforts in redemptio for work done here should be appreciated in the north."

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The Catholic Record

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

Advertisements for teachers, situations wanted, etc., at 5 cents each insertion. Remittance to accompany order.

Approved and recommended by the Archbishops of Toronto, Kingston, Ottawa and St. Boniface, the Bishops of London, Hamilton, Peterborough, and Oshawa, N. Y., and the clergy throughout the Dominion.

Letters of Recommendation. Apostolic Delegation. Ottawa, June 13th, 1905.

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

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

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and nurtured by the other sacraments. It will never reach the fruit. The sacred realities which lie enmeshed in the Real Presence and the sacerdotal Priesthood are beyond and above the earthly form which Lambeth Conference and advising correspondents hold about Christ's mystical Body, and the dispensation of the mysteries. Nothing is so much needed as united Christianity. Nothing is so feebly attempted. The Mail and Empire correspondent thinks he has struck the right note. He may not believe in tradition; but he does believe in philology. What is a bishop? He is an episcopus—first Greek, then Latin, afterwards Anglo-Saxon bishop, and last of all bishop. From the derivation the term means an overseer. Thus if it be limited to this work the dignity will correspond with that of presbyter or elder. The non-Episcopalian argues from the Acts of the Apostles where in the twentieth chapter the episcopi or bishops are also called presbyteri or priests. This text cannot be so readily employed to conclude that the two offices are the same, and still less to infer that presbyter was nothing but a governing officer with no sacramental power. Supposing the text in question leaves a doubt as to its real significance, ample testimony is at hand showing that never at any time was there any Christian Church in which the distinction between bishops and priests was not followed. The Church was always hierarchical, consisting of orders of ministers whose powers and functions were different. These were chiefly bishops, priests and deacons. Others there were inferior, each in his own sphere and all uniting to form the sacred hierarchy by whose continuity and division of labor the sanctifying work of the Church goes on. We know no other meaning of the Church except in and through these sacred orders and the primacy of Peter. Without one or the other the temple would fall, the chain would be broken. A bishop cannot give up his crozier, or a priest bestow his character upon a layman. There is no meaning in the union of episcopacy and presbyterianism, if the former be not apostolic and capable of imposing sacrificial hands. Union must, to be real and appreciated, come from a higher source than earth, as it must be modelled upon something more than a federation of worldly societies.

GOLDWIN SMITH NOT AGNOSTIC.

Goldwin Smith protests against being called an agnostic. He craves for light. Through the dim light he sees strong men tremble as in doubt. How, therefore, can he be certain? The intellectual world he claims to be full of religious doubt, open or veiled. Critics feel their ground as if they were afraid it would open beneath them. Above is darkness, around are shadows, underneath no solidity. There is no refuge says the Professor, but truth. We sympathize with any man really in doubt: all the more when that man is full of years—when experience has given him nothing to which he may cling or when his reading has led him only through pathless ways. Professor Smith has laid himself open to the charge of agnosticism; for the man who cries for light and yearns for truth is either agnostic or sceptic. We are just now stating the impression which the gentleman's various letters and essays convey to our mind. There is this to be said on the other side: that the man who cries for light knows that there is light, though he himself be sitting by the wayside blind. The man too who longs for truth knows that there is such a thing beneath the eddying currents of thought and the wavelike disputes of men. The Oxford professor concludes his letter with a narrow question: "Is it easy to reconcile this Italian catastrophe with the providential government of the world?" It may be difficult for us who see but dimly and whose vision is limited. If we take particular events and measure them by our own ideas of God's providence, we shall waver away through fear or perch in our own conceit. After we have laid down our premises with all possible self-satisfaction, after we have drawn with intellectual pride our conclusion, and added abjectly, there remains the greatest act of the mind to perform—to believe where we cannot see, and bow when we should not contend.

THE BRITISH CHURCHES.

Now and again, on Monday morning, our daily papers treat us to a synopsis of a sermon by some Anglican divine who undertakes to tell his people that the Church of England to-day is the only real Holy Catholic Church, and that all other denominations are merely branches thereof. The first great contention is that what they to-day teach is what was taught by, as they sometimes term it, the "ancient British Churches." These churches were found in England by St. Augustine, when he was sent by Pope Gregory I, in the year 596 or 597, but that they were not subject to the jurisdiction of the Bishops of Rome. Now, there is not one authority to be cited in favor of this contention. On the contrary, history tells us that the first teachers of Christianity were subject to the jurisdiction of the Roman Pontiffs, and that about the year 180 Pope Eleutherius sent to England Paganus and Damianus at the instance of King Lucius. This and other facts are attested to by all the older British writers, as may be seen in Lingard's "Antiquities of the Anglo-Saxon Church." Moreover, England was in the western patriarchate, and, like all western churches, was subject to the jurisdiction of the Roman Pontiffs, who were patriarchs of the west. The British Churches never refused to admit the authority of the Papal See, and continued to go to Rome for jurisdiction. The controversy that arose between the Bishops and St. Augustine turned on customs and practices the saint could not approve, such as the form of baptism and the time of keeping Easter. This whole question is most ably handled by Lingard in the work cited above. (See page 41 and following.) Venerable Bede in his history tells us that their remoteness from the rest of the world was the reason of their ignorant adherence to an erroneous calendar. There is one fact undisputed, and that is, that from the time of St. Augustine, 597, to the passing of the Act of royal supremacy in 1534, when, by this act, the explicit rejection of the authority of the Apostolic See and of the Catholic doctrine of papal jurisdiction took place, the Church in England was organically one body with, and in communion with, the whole Catholic Church and with the Apostolic See. In 1534, through Cardinal Pole, the breach made in 1534 was healed, but it was re-made in the Acts of Supremacy and Uniformity under Elizabeth in 1559, and from that day to this, and despite the efforts of many excellent men, the loss of Catholic communion and continuity endure. The next contention of the present day divines is that during these eight hundred years, between St. Augustine and Henry the VIII., the real Holy Catholic Church was invisible, and that the

THE MILLIONAIRES.

From time to time we are advised of the splendid generosity of those who have been enabled through industry and good fortune to accumulate a large amount of the world's wealth. We say through industry and good fortune; but there should be added another reason why this world's riches pour in un stinted volume into the coffers of the men who are ranked amongst the captains of industry. To some have come golden store by inheritance. Some through the practise of business methods guided by a conscientious regard for the rights of others. To others, again, money in abundance has come through the exercise of sharp dealing, that species of thievery which betokens the man who has thoughts for this world only. Furthermore, we have only too many of the class who combine to control the markets of the different activities that pulse through our country, thus enabling them to charge enormous prices for their wares. The millionaires come to us from vastly different starting points; but, whatever may be the method of accumulating their hoards, at times they take possession of them a degree of generosity which is more or less praiseworthy. The daily papers often tell us that Mr. So and So has given a million to a university, and Mr. So and So has given millions towards the establishment of libraries. All this is praiseworthy as far as it goes, for education, looking at the matter broadly, is for the general good of the people. It has its drawbacks, however, for at times the system of education thus receiving

assistance is that which promotes knowledge of this world only, and gives us not a few who ignore the future life, or deny its existence, and sit at the feet of Voltaire or Igersoll. How seldom it enters the mind of the millionaires that one of the noblest works for the betterment of humanity is that which would enable the submerged tenth of the great cities to make a new start in life on the land we have in such plenty, or to engage in some other industrial occupation far removed from the crime and the misery and the debauchery of the slums. Many a good man is crying for a change, so that the lives of his wife and little ones might be preserved in pursuit of ideas the noblest. But fortune's hand is withheld and he is forced to live on from day to day in surroundings which are killing hope and breaking hearts. There came to us lately the knowledge of a millionaire whose benefactions will entitle him to a choice place in the pinnacle of fame. His work has the true ring about it, and he is not like many another, living on from year to year as a disciple of Mammon. Pedro Alvarado, a young Mexican millionaire, has distributed a fortune equivalent to about \$1,250,000 to the poor. This is what he calls his Thankoffering, and the distribution began early in March, but was not made public until it leaked out through one of his agents engaged in the work. It is said he supplied over three thousand poverty-stricken families with funds and clothing that will last them many months. Very little money was given away, but clothes, food, rent, medicines, and other necessities were supplied liberally through organizations, priests, and other authorities. This is only one of a half-dozen instances in which he has distributed fortunes in charities. His wealth is estimated anywhere from \$100,000,000, but fifteen years ago he was a minor. He says God placed the gold in the ground for him to find, and it belongs to the people. He has built fifty churches, and over one hundred schools within the past eight years. What a grand work could be accomplished for God and for humanity were the spirit of Pedro Alvarado to take possession of the millionaires we have in such abundance in this part of the world.

CHURCH AND STATE.

From La Presse we learn that after the tercentenary celebration in Quebec, the Catholic University of Angers, France, addressed a letter to the Laval University. Mr. Mathieu, the former Rector, replied, and from his answer we reproduce the following passage in which the Prelate cites the words of the Prince of Wales in reference to Church and State: "You speak of our feasts celebrated this summer in honor of Champlain, founder of Quebec. You are not aware, perhaps, that H. R. H. the Prince of Wales, during his stay in Canada, made only one visit, and that was to us, the priests of the Seminary and of the University. We have a country home where he spent the day. It is important to remember that the program of his time, during his visit to Canada, was approved by the king and the premier of England before he left London. On the program this visit of the prince to our country home was marked. "You see by this the respect the sovereigns of England have for the priest, and the gratitude they testify for the good he does. Through such nice attention as this they have engendered in our people a sincere attachment for the British crown. I am pleased to send you a photograph of the prince, of those whom he invited to accompany him, as well as of the members of our house. It was taken at our summer home, in front of the little chapel. The prince, you will notice, is standing; he would not accept the chair I offered; he asked me to take it, for, said he: 'It is always meet that the Church should have precedence over the State.'"

OUR HOLY FATHER THE POPE.

OUR HOLY FATHER THE POPE, on the 11th instant, cabled the Apostolic Benediction and his congratulations to Rev. Louis A. Lambert, editor of the New York Freeman's Journal, and parish priest of Scottsville, N. Y., who has just celebrated the golden jubilee of his priesthood. This high honor comes to one who is most deserving. As a priest of holy Church he has ever been true and faithful and energetic, drawing about him, because of his qualities of the noblest mould were his, the affection and esteem of his brother priests and the laity. As an editor he has ever been the doughty champion of the church. His contributions to literature will always rank high amongst the people of all classes and creeds.

MR. JUSTICE F. A. ANGLIN.

MR. JUSTICE F. A. ANGLIN, of the Exchequer Division of the Ontario High Court, has been appointed to the vacancy on the Bench of the Supreme Court of Canada, caused by the retirement on superannuation of Hon. James Maclean. Judge Anglin, who was the son of the late Hon. Timothy Anglin, at one time Speaker of the Commons, was appointed to the High Court Bench in 1904. He at once took rank with the very best of his brother Judges, and was noted for the extreme care which he bestowed upon every case that came before them. We have not many instances of a man of his years attaining in so short a period such a high place in the judiciary of the country. Not alone is he regarded with admiration in this respect, but he is held in the greatest esteem because of his charming personal characteristics, his rectitude of character, and his high sense of honor. We congratulate the new judge upon the distinction which has been so worthily bestowed upon him. The Government has made an appointment about which there will be no note of dissent.

MANY PEOPLE ARE UNDER THE IMPRESSION.

MANY PEOPLE ARE UNDER THE IMPRESSION that France has gone to depths beyond redemption. Oftentimes there is a gleam of sunlight in the cloud. No doubt the prayers of millions of Catholic souls throughout the world will be heard, and once again the Government will be placed in the hands of a set of men who will bring it true glory and true greatness. Rev. S. Baring-Gould, an Anglican clergyman, gives us this picture of a France where the Catholic faith is still held dear in the lives of the people. "Human nature is the same everywhere, but I doubt if anywhere it is more disciplined and self-restrained than in Catholic Brittany. One has but to note the pure faces of the girls, and note how respectable the marriages are, not to draw a painful and humiliating contrast with those of the same blood elsewhere. A tree is known by its fruits of different kinds. If the fruit of Christianity be cultivated intelligence, then undoubtedly more prolific than Catholic Brittany; but if it be innocence and singleness of mind and a piety that pervades and governs the whole of life, the positions are reversed.

HOW DIFFERENT IS THIS FROM THE WRITINGS OF THOSE SECTARIANS WHO LOOK WITH PLEASURE UPON INFIDEL TRIUMPHS IN A CATHOLIC COUNTRY.

HOW DIFFERENT IS THIS FROM THE WRITINGS of those sectarians who look with pleasure upon infidel triumphs in a Catholic country. And all this because of an insane hatred of the old Church. "MANY A TIME we have heard it stated by persons not intimately acquainted with conditions prevailing in the South of Ireland that the Catholics of that section of the country bear ill-will towards their Protestant neighbors and oftentimes do them injustice. Such an impression is entirely erroneous. The visitor will ever find in the South of Ireland a spirit of the utmost friendliness on the part of Catholics towards their Protestant neighbors. Recently the Chaireevan Board of Guardians, composed almost entirely of Catholics, unanimously elected Mr. Shuel, a Protestant, as solicitor of the Board. This action prompted a Protestant member, Mr. Sloan, to make the following statement: "As a Protestant member of the board, in the first place, I thank you for electing Mr. Shuel with such unanimity; you have given the lie to those bigots who say that a Protestant can not live in the South of Ireland, and you have given those narrow-minded bigots on the north of the Boyne a flat contradiction. Those bigots, who are so narrow-minded as to say that a Protestant can not live in the South of Ireland because of the Catholics, are not worthy to be men. I am in public life for the last thirty-two years, and during that long period I always experienced the greatest courtesy from the Catholics, and never got the slightest insult from any Catholic, or any disrespect from any of them. When the King of Portugal was assassinated the narrow-minded Protestant bigots of England told King Edward VII. that he had forfeited his Crown, as he had attended a Requiem Mass celebrated for the repose of the soul of the King of Portugal, but King Edward did not mind these narrow-minded bigots. A broad-minded Protestant never stoops to this mean narrow-mindedness."

DO YOU FEEL SECURE OF HEAVEN IF YOU HAVE TALKED WRONGLY OF ONE NEAR TO YOU?

DO YOU FEEL SECURE OF HEAVEN IF YOU HAVE TALKED WRONGLY OF ONE NEAR TO YOU? "OUR WISDOMS FELLOW CITIZENS seem to be troubled with the anarchistic microbe. A despatch to the Globe says that the anarchist colony of that city [have] brought Mrs. Parsons, wife of one of the men hung for the Haymarket riot in Chicago, to Winnipeg, to deliver a series of lectures on that terrible occurrence. The anarchist colony, we are further informed, has become remarkably active and is carrying on a very vigorous propaganda. They number about two hundred, and consist mostly of Russian and German Jews. Would it not be well were our government to take note of this matter. That those people are undesirable of the very worst character goes without saying, and therefore it would be in the public interest to ship them back whence they came. We have expelled from Canada many whose presence is not at all as undesirable as these anarchists. "THE GREAT CARDINAL of Baltimore, speaking lately in Annapolis, Maryland, on the subject of 'Brotherly Love,' said that all, from the highest to the lowest, constantly need the fellowship, sympathy and aid of their fellows. 'What would it profit Rockefeller,' he said, 'to control the oil of all the world, Astor and Morgan to hold the wealth of the country, if they have no one to grasp their hands in fellowship, no one to know as friend?' Speaking of the destruction of the steamer Republic he referred to the accomplishments of modern science and to the part played by wireless telegraphy. 'We can admit,' he said, 'the part played by these forces of science and invention. But what good would either or both have done in the saving of all those lives had it not been for the ready compassion and the quick reply to the call from a fellow-creature for aid which prompted all, from the lowliest horny-handed sailor to the officers aboard these other craft, which were at once rushed to the rescue?'

THE CONSEQUENCE... SIMON BY... MORAL... WOULD... LITTLE THING... Cardinal G... Catholic... Baltimore's... of Our I... was: 'What... deed, do all... Jesus, giving... Father by His... said: 'In contem... we gaze with... things of crea... moon and... moment. A... wonder the... heavens, the... mountains. I... awe, because... 'But there... tion. There... floating in th... and living in... which we rat... are invisible... have a heart... to their man... judge how... organs must... themselves a... 'Now, the... proclaim the... power of God... of the occas... nature. For... power of the... from nothing... MORAL... 'The sam... have achiev... moral and... some pulpiti... tities by a... but our eye... heresy of... little thought... that a litt... missionary... rounds of h... to the home... heart, sittin... sional and h... sin and sor... and sending... and untrou... and sancti... temple of th... os in the t... temple. 'The pr... throughout... count of hi... nations he... But it wa... preaching... Lord, but... town, and l... bor. 'I c... and bring... haps when... myself sho... says again... tongues of... not charit... brass or a... specially... the friend... Master. A... among the... leg of in... brother S... there is... he ever r... miracle... from the... narrative... to be... 'These... following... ing maxims... St. Paul... the saint... salvation... ordinary... faithful... tions, wh... servation... our priva... religion, o... and rec... 'I hol... these ac... the life... ner in yo... yourself... you on t... enipied, ... but how... not im... clown, o... acted g... suaded... sons los... How mi... gious or... that ar... erial a... working... enow w... many t... purely... foreced... which... Christ... langua... one... direct... 'The... merit... religio... But th... Our S... rich... treat... divinc... certain... And I... this p... they... abund... God, all... fore, th... tutes... 'P... time... are... hosp... com... diti...

...the Pope, on the...  
...the Apostle Ben...  
...editor of the New...  
...journal, and parish...  
...N. Y. who has just...  
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...best would were his...  
...esteem of his brother...  
...As an editor he...  
...toughly champion of...  
...contributions to litera...  
...rank high amongst the...  
...and creeds.

THE CONSECRATION OF OUR DAILY LIVES.

BY CARDINAL GIBBONS—THE MORAL HEROES OF THE UNOBSERVED WORLD—PERFECTION MADE UP OF LITTLE THINGS.

Cardinal Gibbons preached in the Cathedral, Baltimore, last Sunday. His Eminence's theme was "The Consecration of Our Daily Lives" and his text was: "Whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by Him." (Col. iii, 12-17). He said:

"In contemplating the works of nature we gaze with admiration upon the great things of creation. We admire the sun, the moon and the countless stars in the firmament. We behold with ceaseless wonder the illimitable expanse of the boundless ocean, the lofty mountains. All these objects fill us with awe, because of their vastness.

"But there is another world about and beneath us that escapes our attention. There are myriads of animalcula floating in the air, moving in the waters and living in the earth under our feet which we rarely think of, because they are invisible to the naked eye. They have a heart and other organs adapted to their manner of life, and we may judge how immeasurably small these organs must be, since the creatures themselves are invisible to the eye.

"Now, these infinitesimal living atoms proclaim the glory and omnipotent power of God, as well as the leviathan of the ocean or the colossal works of nature. For it is only by the creative power of the Almighty that they pass from nothingness into being.

"The same truth applies to men who have achieved great renown in the moral and religious world. We extol some pulpiter orator who has swayed multitudes by the charm of his eloquence, but our eyes are closed to the moral heroes of the unobserved world. How little thought we give to these tiny missionaries who silently makes the daily rounds of his parish, bringing sunshine to the home of affliction and pouring the balm of consolation on the bleeding heart, sitting for hours in the confessional and listening to the sad stories of sin and sorrow, absolving the penitent and sending him away with a light heart and untroubled conscience, purifying and sanctifying over again the living temple of the soul, infinitely more precious in the sight of God than Solomon's temple.

"The praise of St. Paul has resounded throughout the Christian world on account of his matchless eloquence and the nations he converted to Christianity. But it was not chiefly his apostolic preaching that endeared him to the Lord, but rather his private mortifications and his intense love for his neighbor. 'I chastise my body,' he says, 'and bring it into subjection, lest perhaps when I have preached to others I myself should become a castaway.' He says again, 'If I should speak with the tongues of men and of angels, and have not charity, I am become as sounding brass or a tinkling cymbal.' St. Andrew, another apostle, was specially dear to Christ. He enjoyed the friendship and confidence of his Master. He was the first convert among the apostles. He had the privilege of introducing to our Saviour his brother Simon and several others. Yet there is no record in the Gospel that he ever made a convert or wrought a miracle. His good deed was hidden from the world as the Scripture narrative is concerned.

"To be faithful in little things. These remarks lead me up to the following most instructive and consoling maxim laid down by our Lord and St. Paul and enforced by the lives of the saints, that our sanctification and salvation do not depend upon extraordinary achievements, but upon the faithful discharge of our ordinary obligations, which usually escape public observation. By ordinary actions I mean our private and public exercises of devotion, our daily business or domestic employments, our meals, conversations and recreations.

"I hold that you can sanctify each of these actions, and that your destiny in the life to come depends upon the manner in which you will have acquitted yourselves of them. God will not ask you on the last day what post you occupied, what duties you performed, but how you executed them. He will not inquire whether you were king or clown on the stage of life, but how you acted your part. And yet I am persuaded that a very large number of persons lose sight of this important truth. How many imagine that it is only religious occupations, technically so-called, that are meritorious, and that the material actions of eating and drinking, working and conversing have no influence whatever on our salvation. How many therefore, perform these acts in a purely mechanical way without any reference to God or to the intention which should actuate us! The old Christians put this thought in ancient language when they said *Labore est in se Labor in se* when piously directed.

"There are others who estimate the merit of a gift in the cause of charity or religion by its bulk or material quantity. But this is not the judgment of Christ. Our Saviour once 'looking on saw the rich men cast their gifts into the treasury' to defray the expense of divine worship. 'And he saw also a certain poor widow casting in two mites. And he said: 'Verily I say unto you that this poor widow hath cast in more than they all. For all these have of their abundance cast in to the offerings of God, but she of her want hath cast in all the living that she had.' It is, therefore, the disposition of the giver, rather than the value of the gift, that constitutes its merit.

late the poor widow by making even small offerings according to their means. As they are exempted by necessity from contributing abundantly, they exempt themselves by choice from contributing a little.

"LITTLE THINGS MAKE PERFECTION. Know, then, my brethren, that perfection is made up of little things well performed. Michael Angelo was once engaged in executing a marble statue of a gentleman. The patron one day called on the artist in his studio, and was surprised to find how slowly he had progressed in his work. 'What have you done,' he asked, 'since I was here last?' 'Oh,' replied the sculptor, 'I have retouched this part, polished that, I have softened this feature, have brought out that muscle, have given more expression to that lip and more energy to that limb.' 'But these are trifles,' said the gentleman. 'Yes, but trifles do make perfection, and perfection, I assure you, is no trifle.' Remember, then, that those little acts of devotion of Christian courtesy and charity which you are daily called upon to practice may be trifles, but they are trifles which form the perfect man, and a perfect man is the noblest work of God.

"A DAILY CONSECRATION. 'Resolve, then to make every morning an oblation of your actions to God. This daily consecration will sanctify your life. It will give a certain holy impulse to all your work. Sell the fruit of your mental and physical labor as dearly as possible, then all your days will be full. Then though your life is short, it will be full of merit, then every act will be a prayer which will pierce the clouds. It will be a sacrifice most pleasing to the Lord. Then not only will your daily devotions be sanctified, but also your secular duties and domestic employments, your meals, your recreations, your conversations. Then even in the unobserved hours of nightly repose, you will be drawing nearer to your heavenly home, like a sleeping passenger on shipboard who is impelled by favorable winds, and finds himself in the morning nearer to his destined harbor. You can say with the psalmist: 'In peace will I sleep and take my rest, for Thou, O Lord, hast settled me in hope.' You will be fulfilling the counsel of the apostle: 'Whether you eat or drink or whatever else you do, do all for the glory of God.' Whatever you do in word or in work, do all things in the name of the Lord Jesus Christ, giving thanks to God and the Father, through Jesus Christ, our Lord."

"The Court asked Frank Van Kleek, the lawyer for the plaintiff: "Is he (the clergyman) a relative of yours?" "He is my father," replied Van Kleek. "He ties the knots, Judge, and I untie them. This is the second of his jobs that I have undone."

"The Judge smiled as he remarked: "I see; it's all in the family."

"The reason why the judge smiled over this curious revelation is, doubtless, plain to every one who looks at the divorce business as at every other sort of business, as ordinary, matter-of-course procedure in the every-day life of the world. There are few anomalies in every trade, and there are seeming anomalies in the management of every large business, which when explained, are shown to be no anomalies at all, but merely clever business finesse. The judge smiled at the clever way in which this able family are able to turn the good in the world—the getting married, to wit, and the evil—the getting unmarried—again—to the family profit. It is surely no harm to laugh at a clever conjurer's dexterity, even though his juggling be aided by an infernal power. Mephistopheles would laugh immensely could he follow the doings of our divorce courts.—Philadelphia Catholic Standard and Times.

WOMEN IN CHURCH CHOIRS.

EDITOR OF ECCLESIASTICAL REVIEW GETS ANSWER TO QUESTION SUBMITTED TO HIM: PRACTICE IN THIS COUNTRY MOST COSMOPOLITAN.

The Ecclesiastical Review for February publishes with comment the Latin text of an important decree of the Sacred Congregation of Rites, regarding singing by women in church. The decree is in answer to a dubium drawn up by Rev. Dr. Hugh T. Henry, editor of "Church Music," and entrusted to the editor of the Ecclesiastical Review for transmission to the Apostolic Delegate at Washington, with the respectful request that the dubium be brought to the notice of the Holy See and a prompt and unequivocal answer be given thereto.

The decree, says the Ecclesiastical Review, makes clear the following points: 1. "Choirs" commonly so-called, as we have them in most of our churches in the United States, where a select group of men and women gather for the purpose of singing during the solemn services of the church, are not permitted by the "Motu proprio."

2. The answer given in a certain case (Angelopolitana, 17 Jan., 1908) regarding the singing of women at divine services, is not to be construed as sanctioning the use of mixed male and female voices in the choir, as we have them in the United States.

3. Whilst the S. Congregation prohibits the arrangement of "mixed" choirs of male and female voices, by answering the proposed question as to its lawfulness by the simple negative; yet when there is a dearth of male singers, and when it is necessary for the solemnity of the service that men and women join in the singing, even then the men and women are to be absolutely separated; and it becomes the duty of the ordinary to see that this is done.

divine service is the select 'mixed' choir in which men and women indiscriminately associate for the purpose of rendering the liturgical chants which are a part of the common solemn functions in the Catholic Church. "The issue was somewhat obscured by representations made to the authorities at Rome in which it was pointed out that the arrangements in our American churches excluded the Roman idea of a sanctuary choir, and that in reality our so-called choir service was nothing else but congregational singing—in a restricted sense. This was true enough, only the sense was so very restricted, that its acceptance practically defeated the purpose of the whole legislation, which largely dealt with the principles of first, properly interpreting the meaning of the liturgy, and, secondly, of securing that reverence and decorum in church which the custom of our so-called 'mixed' choirs had greatly endangered."

"IT IS TO LAUGH."

CADRY SCOTCH INIRDS, in the Jacobite times, provided for trouble that might arise from differences of opinion in their families as to King and Pretender by dividing their estates. The head of the house might be a staunch Hanoverian, while the heir might be an enthusiastic follower of the Stuarts, and no matter which side gained the upper hand in the long run, all the lands could not be swept out of the family by confiscation. Something analogous to this double-action wisdom is witnessed in the Episcopal Church of White Plains, N. Y. There the Rev. Mr. Van Kleek is pastor, while he has a son who follows the law and makes money by getting divorces for people from whom his father had previously made money by way of marriage fees. This interesting fact was brought out a few days ago in the course of a proceeding before Judge Murschauer, as a report in The Sun shows. The name of the clergyman was mentioned in the statement of the case, and

The Court asked Frank Van Kleek, the lawyer for the plaintiff: "Is he (the clergyman) a relative of yours?" "He is my father," replied Van Kleek. "He ties the knots, Judge, and I untie them. This is the second of his jobs that I have undone."

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THE DARWIN CENTENARY.

The upholders of a purely natural religion are doing their best to celebrate the centenary of Darwin's birth, by an exhausting language of eulogy to make it appear that Darwin has been the founder of a great intellectual movement. They are behind the times. The theory of evolution has long since reached its culminating point. It is now an over-worked hypothesis.

Some years ago its advocates thought that they could explain by it all the mysteries of human life. It has explained nothing, and has left the problem of the origin of the different species of organic existence just where it was before. It remains, as it always has been, an unproved inference, not a demonstrated fact. There are so many gaps in the wall of reasoning which its defenders put forth to buttress it that it fails to bring conviction except to those who have made it a fetish. It cannot explain the origin of life, nor has it been able to throw a bridge over the wide chasm that intervenes between the inorganic and the organic in nature.

This is now acknowledged by the most celebrated scientists, some of whom, after giving their approval to the theory in its widest application, felt constrained to give up their mind and endeavor to give up evolution as an explanation of the different grades of organic life. A death blow was dealt to the theory by Louis Pasteur, who in a series of wonderful experiments, demonstrated the utter futility of spontaneous generation. He showed conclusively by experiment that life always comes from life.

The barrier between the inanimate and the animate has thus become more insuperable, and to explain the organic life there is need of going outside the evolutionary hypothesis. In fact Darwin himself never went to the length of conjecture which some of his later disciples have done. He was a great naturalist, and he collected together many facts relative to organic life, and proposed many novel theories to explain the various phenomena which came under his observation. For his work as a researcher into the secrets of animal life he deserves credit. But that he has erected out of his facts a system of philosophy which explains the origin and history of the universe and the origin of life still remains an unproved assertion.

Darwin and his work is singularly out of place. He is called by enthusiasts the "Emancipator of the Human Mind." If blind adherence to improved assumptions constitutes mental freedom, one might readily understand the significance of the glowing tributes which are now being paid to Darwin's memory. Those eulogists are guilty of the same fault which they attribute to the super-natural faith. The man of super-natural faith believes things which cannot be proved on the authority of God the Revealer. These modern disciples because of an overweening confidence in the superiority of their own intellect, which makes them believe that they see, when in reality they do not see.

It is the same old story of repeated in the history of the human race—the attempt of presumptuous human reason to set up a system of religion to supersede the religion of Christ. The same spirit that gave birth to other phases of unbelief is at work here also. The result will be the same. Each little system opposed to historic Christianity has its day and a limited sphere of influence, but the religion of Christ ever goes on witnessing their overthrow one by one and secure of its own ultimate triumph.—Boston Pilot.

A MODEL CORRECTION.

CALIFORNIA MINISTER MUST KNOW THAT HE IS WRONG, BUT CANNOT BE OFFENDED.

The word controversy has a jarring effect upon lovers of peace and quiet, and in too many instances the fear of being drawn into a crossfire of written or spoken words deters the well equipped from administering richly merited rebuke or imparting information where it is badly needed. But there is a way of doing both without offense, and it is the way adopted by Rev. T. J. Fitzgerald, rector of the Sacred Heart Church, Redlands, in the following communication to the "Daily Facts" of that city:

"Editor 'Facts': In your issue of yesterday I read with great surprise the opening sentences of an address delivered in the Lutheran Church in this city last Sunday. The speaker was the Rev. J. A. B. Scherer, Ph. D., LL. D., president of Throop Polytechnic Institute, Pasadena. A man holding so prominent a place and numerous university degrees is expected to use words carefully, particularly when he publicly discusses the religious belief and practice of the largest body of Christians in the United States. His position lends weight to his words and gains for them a consideration which the same words might not have if they came from a man of less prominence and inferior education. Hence while I have no desire to enter upon a religious controversy, I wish as the local representative of God in this Church to make a correction and to remove the false impression which Dr. Scherer's words may have created.

"According to your report, the president of Throop Institute said: 'I do not wonder that Roman Catholics worship the woman Mary.' Now Dr. Scherer ought to wonder, if he believes that such is the practice of his Catholic fellow citizens. I hasten to assure him that they do not worship the woman Mary. I make no comment on the question of the mother of the Son of God. Catholics respectfully name her 'the Blessed Virgin,' or 'Our Blessed Lady.'

"In our use of English words we draw a sharp distinction between 'worship' and 'veneration.' We worship one God in three divine persons, the Father, Son and Holy Ghost. We do not worship any creature being such as Mary was, but we do venerate her, because she was the mother of the Son of God. Our veneration of Mary arises from her intimate relation with Jesus, the Man-God. In the same spirit, but in a secondary manner, we venerate the angels and saints, because they are the friends of God. The mother is closer than the most intimate friends, so that the Mother of the Blessed Virgin or the saints would be nothing short of idolatry. If Dr. Scherer will bear in mind the clear distinction between 'worship' and 'veneration' in our English language, he will not again fall into the error of making a statement about Catholics which is emphatically not true, and which is offensive when it is not the result of an honest misunderstanding.

"Dr. Scherer is also reported as saying: 'Just before the words of this text Mary had received from the Master that stinging rebuke: "Woman, what have I to do with thee?" Now, without entering into any verbal discussion, it seems preposterous to suppose that the meek and humble Jesus would administer a "stinging rebuke" to His own beloved mother. In the ordinary intercourse of life, we would not consider one a gentleman who would give a rebuke, not to say a stinging rebuke, to the mother that bore him. Shall we say or think less of Jesus, the Son of God, than of our ordinary acquaintances?"

"Besides, there is no foundation for Dr. Scherer's assertion in the original Greek of St. John. The translation given by the president of Throop Institute is incorrect. To quote the original Greek would serve no good purpose here, but I give a literal translation: 'O Woman, what to me and to thee?' Christ spoke Syro-Chaldaic, and St. John gave an adequate rendering of his words in Greek. Now, Syro-Chaldaic and its cognate Hebrew knew no form of address, more honorable than 'O Woman.' It is as if we should say in English: 'Good Lady.' The remainder of the sentence, 'What to Me and to thee' at most expresses a mild disapproval of the motive of Mary in seeking a miracle as a means of relief to the hosts at the wedding, of whom Mary said: 'They have no wine.' It is evident that the tone of the Saviour's voice and the expression of His sacred countenance on the occasion could mitigate or completely remove even the mild disapproval conveyed by the idiomatic phrase which he employed. By no means can His words be distorted into denoting the administration of a stinging rebuke to His blessed mother.—T.

THE FRUITS OF THE EARTH

Seem To Be Nature's Provision For Keeping Man Healthy and Warding Off Disease.

Cereals, vegetables and meat supply the elements needed for man's nourishment. Yet fruit—though it has very little food value—has proved to be absolutely necessary for perfect health.

Careful investigation has shown that all the common fruits act on the Liver, Kidneys, Bowels and Skin. These are the organs that rid the body of dead tissue and waste products, and the fruit juices stir them up to more vigorous action, thus keeping the whole body clean and healthy. But few people eat enough fruit. Realizing this, after several years of experimenting, a prominent Canadian physician succeeded in combining the juices of apples, oranges, figs and grapes in such a way that the medicinal action is many times multiplied. Then he added various vitamins and made the combination into tablets called "Fruit-actives." They are really Nature's cure for Constipation, Indigestion, Biliousness and Stomach Troubles. "Fruit-actives" are sold by all druggists at 50¢ a box—6 boxes for \$2.50—trial size box 25¢. Fruit-actives Limited, Ottawa.

But, as we have said, the new utterance is not the expression of a new principle. It is found in the Idealism of Fichte which declares that being and thought are one and the same thing. All therefore that is thought is, hence, from the fact that it is thought. Hence, the true is nothing else than the reality of thought, and all difference between the true and the false ceases, and no truth exists.

It is found also in Hegel who taught that all the universe and all appearances, and particularly man with his thought, will and action, is found in a continuous progressive development, but which there is nothing enduring but the eternal becoming. According to the eternal becoming. According to the Hegel School, the moral laws have no force of eternal value, and they may be changed according to the different relations of culture.

The Church therefore was not only right in condemning the fifty-eighth proposition, a child of Hegel's das Werdenism, but was obliged to condemn it according to the Christian view of the entire world.

We cannot think for example that a mathematical truth is true to-day and false to-morrow. If truth be what the Modernist says it is, why should we take the trouble to seek it, since when we get to it we find that it has changed and is no longer true, like a last year's almanac. If that be the kind of truth they are so anxious to give us, better leave it for their own use and benefit. If what they say about truth is true, namely that it is mutable, then it is true that their truth will in time become false. Why strive for so ephemeral a food for the mind.—N. Y. Freeman's Journal.

HAYDN'S ROSARY.

STORY OF THE GREAT MUSICIAN.

A pretty story is told of the famous musician, Joseph Haydn, who was the son of a poor wheelwright at Rohran, Lower Austria. His father played on the harp, to the music of which his mother would often add that of her charming voice. This it was which first awoke the musical talents of the great composer. One day, when he was in company with several other distinguished musicians, the question arose as to the best way of refreshing the mind when one is wearied with mental labor. "For my part," said one, "I find nothing so effective as a glass of good wine." Another remarked: "When my ideas begin to flag, I quit my work and go into company." "And how is it with you, Haydn?" asked one of his companions. "I take to my Rosary, which I always carry about me," he answered modestly; "after a few decades I am sure to feel refreshed both in body and mind."

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QUINTESENCE OF MODERNISM.

If there be one proposition among the sixty-five condemned by Pius X. that contains the quintessence of Modernism, I think it is the following:

"The truth is no more immutable than man himself, with whom and in whom and through whom it changes perpetually." (Proposition 58.)

Though this is a recent utterance of Modernism, the principle it formulates is by no means new. The same may be said of most of the sixty-five propositions condemned by Pius X. and of those like actors on the stage, disappear for a time only to appear again with new masks and trappings and strut again about the stage to attract the attention and applause of new audiences.

The condemnation of the above false principle in its new mask is directed against modern critical and sceptical evolutionism in theology and philosophy which denies the eternal verities and considers the absolute norm of faith and morals as relative only.

This condemned proposition expresses the dominant spirit of modern science, the so-called modern thought and free thinking of modern life, which is the foundation of all that abnormal agitation of the scientific current of our day. It is the result of a development that does little honor to human intelligence.

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"That every one of you know how to possess his vessel in sanctification and honor."

When we see a man given up to a life of some base, health and soul-destroying sin, and who perseveres in it in spite of all warnings and remonstrances of priest and dear friends, the remark will be heard from someone who knows him. How astonishing! And from another, How sad! But there is something more astonishing, and more sad, and that is to see a man who, having been converted from such a deplorable state, who has made extraordinary efforts of his own, and has received extraordinary graces from God to help him reform, suddenly gives himself up again to the very sins he has so lately abandoned. Just as if you had seen a man whose clothes were all bespattered with filth, mud and mire from lying like a beast in a gutter every night for a month and having resolved to live more like a man and a Christian, had taken a whole week to wash himself clean, beginning long before daylight and scrubbing away all day until long after sundown, until he was a sight of cleanliness, order, and neatness most agreeable to look upon; now, in a moment, lies down in the gutter again, and swallows there like a pig until he is, if possible, more dirty, more repulsive than he was before.

That is the man that took such pains to get up early in the harsh, cold weather, and come to the church, and again late at night, and worked hard during the week of the Mission to purify his soul and make himself fit for man and God to look upon with pleasure; and yet how astounding and how sad! He is soon back again into his old sinful ways, committing every sin he so solemnly swore to abandon for the love of God and with the help of the Blessed Virgin Mary.

If you ask him: Friend how did you come to do this? Was not the friendship and love of God and the hope of heaven worth keeping? Why did you fall into sin again? He has but one answer, "I was tempted." Like Eve, he repeats the old excuse. "The devil beguiled me and I did eat of the forbidden fruit." Or like Adam, he says: "It was the woman's fault; she offered the fruit to me and I ate it."

I cannot help having some compassion for Adam and Eve, for it was their first sin. They had not been just rescued by a crucified God and Saviour from a state of hell and misery, and now again promised all the old lost love of God and hope of heaven. They had not been prodigal children, lately in rags and feeding upon husks with swine and now received back with joy and feasting to the father's house and the father's embrace.

But what shall I think of you, O relapsing sinner! of whom all I have just said is so true? Tempted! Have you not just now heard the Gospel of the temptation of Christ? Did He give way to the extraordinary temptations set Him by the devil? But you say "I am not Christ." I tell you you are. You are a Christian, and that means another Christ or it means nothing. Though it does not mean that you are a God as He was; yet it does mean that His divine humanity is yours. You are one of His divinely exalted human race just as much as you are one of Adam's fallen human race. And there is no grace which Christ's human nature had to keep Him from giving up to the temptation of the devil, that God would not also give you if you prayed for it. You are conceived and born of the Holy Ghost, a Christian son of the Church, your mother, as Christ was conceived and born of His Mother Mary by the same Holy Ghost. Therefore, our Lord in His prayer to His heavenly Father said: "I in them and Thou Father in Me. Thou hast loved them even as Thou hast loved Me."

If the heavenly Father loves us the same He will strengthen us the same against temptations. Stop! turn back quickly and repair your fault, your own fault, your own most grievous fault. Or, at the Day of Judgment Adam and Eve will scorn to look upon you as a man, and Christ will say to you "Depart from Me: I know you not!"

If you fear such a horrible end may come upon you, pray, in temptation and out of temptation and the devil shall have no power over you.

REVELATION.

THE VEIL BEFORE THE HOLY OF HOLIES—NATURE TEACHES SOMETHING OF GOD—WHAT REVELATION MEANS—MYSTERIES.

The story is told of a beautiful young princess who was brought before the king veiled from head to foot. When the king demanded that the veil be withdrawn, he was answered: "Thou hast promised, O King, to accept the princess we should bring thee for thy queen. She stands here veiled. Trust us, O King, that we have brought one that shall please thee."

Nevertheless the king demanded that at least a portion of the veil be removed. When this was done the monarch beheld only a few strands of golden hair. Another unveiling betrayed a small white hand of exquisite loveliness. "Enough!" the king cried, "I have seen sufficient to make me know that the woman is worthy to sit on my throne. I accept her as my wife. Let me behold her face to face."

The veil was withdrawn and the king embraced with the beautiful being thus disclosed raised her to his side and she reigned a queen over his people.

NATURE SPEAKS OF GOD.

A veil of deepest mystery hangs before this Holy of Holies wherein reside our God, our King, our Creator. Nature has told us some truths regarding His being. She has told us, for instance, that He is the first Cause of all things, that He is infinite, that He is a personal Being, all powerful, all wise, all good. But the knowledge which Nature gives us of God is so meagre

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and attenuated that it falls utterly in the presence of His awful reality or the reality of that supreme heaven wherein He dwells. The veil, indeed hangs before His presence, and we see only darkly. At times however, God has withdrawn the veil, slightly it may be and told to men something of the mystery that lies beyond. This removing of the veil before the things of God is called revelation.

It teaches whenever God manifested a truth to one or more persons not by the ways of natural experience, but by the formal word uttered by Himself. In many and diverse ways did God in former times speak to our fathers by the prophets; in these last days He hath spoken to us by His Son.

Now, whether God speaks to one immediately or through the agency of another; whether He speaks externally, as He did to Moses, or internally as by way of inspiration, such an act is in itself supernatural, that is, it is something above the range of mere natural things.

THE OBJECT OF REVELATION.

It may be useful here to indicate in a general way what things may be revealed by God; in other words, what is the object of revelation. According to the Vatican Council, by revelation we can know both those things which we might discover by the light of reason, and, also, and especially those mysteries hidden in God, and which unless divinely revealed we should never be able to know.

MYSTERIES.

A mystery, generally speaking, is a hidden truth. Truths may be hidden from us in many ways; they may be absolutely hidden, as when we cannot know them by the light of reason. There are many truths existing of which our reason tells us nothing.

Again, truths may be relatively hidden, such for instance as we cannot know with certainty, but only conjecturally, or because they are not betrayed, for example, the secrets of the heart. They are truths which are hidden from the ordinary observer. So also we may know of a thing that it exists; but we may never learn what its nature is.

The Council of the Vatican defines true mysteries as truths which are absolutely and essentially hidden both as regards their existence and their nature. —Boston Pilot.

FATHER DEMPSEY'S HOTEL.

ST. LOUIS PRIEST COMES TO RESCUE OF HOMELESS MEN.

"Father Dempsey's Hotel" is a unique St. Louis institution. Father Dempsey is the rector of St. Patrick's Church, which stands almost at the entrance to the city and is well situated to bring its pastor in touch with the homeless and idle men, ten thousand of whom are estimated to be on its streets every winter.

Just two years ago Father Dempsey, with the approval of Archbishop Glennon, started his work in a small house and registered fifty-three the first day and over one hundred the second day. Presently he secured an abandoned school and through the press and private charity got the \$5,000 necessary to remodel it.

The hotel is now self-supporting. There is no religious test for admission. Ten cents a night entitles a man to an excellent bed, a bath, the newspapers and the recreation room. Meals cost from 5 cents to 15 cents apiece and are prepared from the best provisions.

But there are thousands who can't pay even the small sum of 25 or 30 cents a day. They are as warily welcomed as any in Father Dempsey's hotel. During its first year it gave free lodging to eight thousand and fifty-six, and for a period of six months ended April 1, 1908, two thousand one hundred and fifty free meals were served. During December, 1907, the worst perhaps of the panic months, four thousand four hundred and twenty-eight men slept on the floor of the recreation room after the four hundred beds had been filled.

There is an employment bureau at the hotel, and through it five hundred secured work the first year. Father Dempsey keeps his kindly interest in his lodgers even after they have left him for good work and through his influence some of them have started bank accounts, their savings totaling \$3,000.

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The Priest in the Confessional. As difficult and irksome as is the office of the priest in the hearing of confessions, as regards the labor and fatigue of the body, comforting and consoling, beyond all that is the happiness his soul experiences. The confessor feels a supernatural strength of the body and a supernatural power of the mind in the duties of the confessional. How quickly pass the happy hours, and where is the good priest so eloquent or so truly wise as within his holy precincts? Again and again he recognizes a power of thought and word not his own when in the sacred tribunal, and like the joy and consolation of the soul he reconciles to God, so all the priest's experiences likewise tell that confession is something not of man, but of God, of our Divine Lord, who founded the Church and who with His own sacred person

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and power has so wonderfully enriched her.—Bishop Colton.

To strive to repress unkind conversation and unkind feeling is to be in earnest in loving God with our whole heart. Therefore, it is to secure for ourselves safety in the day of judgment. "Judge not, and you shall not be judged."

If God gives me work to do, I will thank Him that He has bestowed upon me a strong arm; if He gives me danger to brave, I will bless Him that He has not made me without courage; but I will go down on my knees and beseech Him to fit me for my task, if He tells me it is only to stand and wait.—Jean Ingelow.

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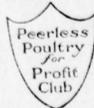
YOU can make more money out of poultry for the time, attention and investment it requires, than any other department of your farm will produce. The money is there. Others are getting it and you can get your share. But you must go about it the right way. Anyone who is making money out of poultry to-day will tell you, that to be successful you must use an Incubator. All you have to do is get the facts and decide which incubator will give you the best results.

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It stands to reason that the Peerless Incubator must be the most successful in Canada. It is the only one that is made in Canada to suit Canadian conditions and as the direct results of experience in poultry raising in Canada. The Peerless Incubator has been thoroughly tested in all parts of Canada under all prevailing climatic conditions. In every case it has proven the most successful.

We have thousands of letters from all over Canada telling of the success our customers are having with the Peerless Incubator. Very likely some of these letters come from your neighbors. What we have said of the Peerless Incubator also applies to the Peerless Brooder. It is built to suit Canadian conditions and has proved itself to be the best brooder for use in Canada.

Right in your district money is being made out of raising poultry the Peerless way—you can make it too. Write for our book "When Poultry Pays." It tells the whole story. Sit down now, while you are thinking of it, and write for this free book.

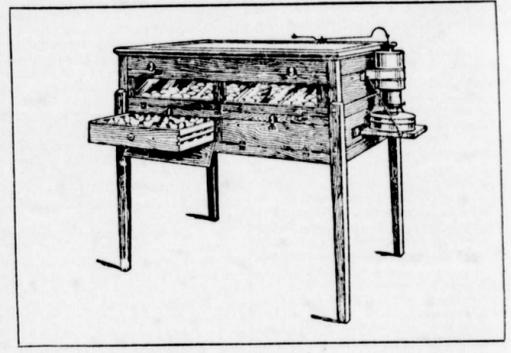


Genuine advice and help for poultry raisers given by the Peerless Poultry-for-profit Club



We are honestly interested in the success of every purchaser of a Peerless Outfit. We want to help him in every way make every cent he can out of poultry. For this reason we have formed the Peerless Poultry-for-profit Club. Every user of a Peerless Outfit is entitled to the free advice and help of the experts on the farm of the Poultry Yards of Canada Limited. No matter what problem comes up—hatching, fattening, laying more eggs—just write us and the return mail will bring you full instructions. If you cannot get all the profit you think you are entitled to, just write us and we'll put you in touch with buyers who will pay the very highest market prices.

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The competition is open to every owner of a Peerless Incubator. Professor A. G. Gilbert, Chief of the Government Poultry Department at Ottawa, has kindly consented to act as judge. The names of the winners will be published in this journal after the awards are made. Write to-day for full particulars.

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IRRELIGIOUS RELIGION.

The "Living like Christ" experiment of certain Protestant zealots, whose pious intentions were exploited recently in the daily press, undoubtedly was a movement of good-will, which, however, is by no means synonymous with good taste or judgment. It is unfortunate that the enthusiasts to the humor blinded the lack of a sense of the obvious absurdity of the project as a possible factor of social reform or spiritual regeneration, since the limitation of their heroic essay at Christian perfection to the period of two weeks, turned the matter not only into a farce, but into a positive irreverence.

Sensational journals reported the progress of the undertaking under headlines that verged on blasphemy, and the most sacred and solemn subjects were held up to public ridicule, or dismissed as weighed in the balance of the enlightened twentieth century, and found wanting in modern practicality. Yet this dissolving error has a redeeming side. It is one of the many good signs of spiritual consciousness and revitalization that are evident at the present day. Against the churches, and the goddesses of the children in and starve the souls of the children in schools of luxury and Mammon worship demoralizing the social classes, in spite of the anarchical and socialistic creeds of violence and license undermining the welfare of the human masses—in spite of the ruthless reign of Monopoly and the mortal strife of rebellious Labor, in spite of the dishonor, graft and immorality of public and private modern life—yet agnosticism no longer contents, and religious indifference yields place to interest, inquiry, and aspiration in the spiritual order. The revival of old idolatries and false worship, of pagan cults and ancient evil creeds of superstition—the rage for psychical research in its unscientific and fraudulent phases—for spiritualism, astrology, trans-mediums, fortune-telling, and magic crystals—the popularity of occultism, necromancy, and legion exponents, one and all of these even in their error and sin, are signs of the unrest of humanity confined to a solely material and temporal outlook—of life's instinctive demand for more than mere mortality offers it—of the immortal craving of man's God-created and deathless soul.

Similar proof is in our literature, even though morbid, gloomy and pessimistic deductions too often take the place of solutions to the problems presented, and leave the goddess, criminal, suicidal literature of despair. But perhaps more visibly than elsewhere, the signs of vital religious awakening challenge us from the modern stage, where "holding the mirror up to nature," dramatic art reflects the spirit and trend of the day and generation to which it simultaneously appeals and responds. Take for instance, as representative productions of the present season, the opera of "Salome," the dramas of "The Servant in the House," "The Devil," "Salvation Nell," "The Little Town of Bethlehem," each and all of religious suggestion and moral lesson. The great spectacular successes of Dreamland, Coney Island, even during the recent season, were "Creation," "The Feast of Belshazzar," and "The End of the World," all three scenic and dramatic representations of Scriptural narrative and date likewise run to realistic presentations of Hades and Satan, which in spite of the fact that the sight of sinners "shooting the chutes" into eternal fire gives a farcical touch to the tragedy, yet serve to remind the forgetful and careless and to suggest to the ignorant, that the "wages of sin is death!"

Yes, the soul life is quickening, and the immortal instinct of worship reviving in the American people. Then let us be religious in our religion, giving it true and not false devotional expression—let reverence go hand in hand with spiritual aspiration and effort, and prudence, restraint, dignity, and give wisdom to impulse born of sincere but misguided religious good-will.—N. Y. Freeman's Journal.

NEWS FROM SCOTLAND.

Mr. James Matheson, Pastor, S. J., of Edinburgh, is one of the most diligent champions of the Catholic faith in Scotland. He has recently been crossing swords with Rev. John Wallace of the Iron Presbyterian Church, Edinburgh, and has driven that gentleman into a very tight corner. In a lecture delivered by him recently in the Iron Kirk, Mr. Wallace was reported to have used words to the effect that the Jesuits were the fathers of modern anarchy. Father Power wrote to him to inquire whether he had used such language, and this simple query led to a correspondence which has ended as satisfactory for Father Power that he thanks Mr. Wallace for the help he has given to the Catholic cause by exposing the weakness of his own position, and the groundlessness of his assertions.

Much excitement is being caused in the North of Scotland at present by a squabble which is taking place between the Rev. Mr. McPherson of St. Columba's Presbyterian Church, and the Established Presbytery of Elgin. In St. Columba's Church Mr. McPherson has introduced such an Presbyterian innovation as an altar and a surpliced choir, while the congregation say "Amen!" Accordingly charges of "ritualism" and "popish practices" have been brought against Mr. McPherson, and a meeting took place the other day at which some hot language was used. Mr. McPherson's congregation is standing by him in his "Popish practices," and the Presbytery of Elgin is to lay the matter before the General assembly of the Church of Scotland.

The city of Elgin was in pre-Reformation times a stronghold of the Catholic faith, and this may account to some extent for the strong Catholic atmosphere prevailing there still. Elgin contains the ruins of what was one of the most magnificent Cathedrals in Scotland, a building which is still grand, though roofless, and sadly shattered. The ancient

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Church of the Greyfriars in Elgin was restored to its original state by the late Marquis of Bute and is now attached to the convent of the Sisters of the Good Shepherd.

A few miles from Elgin is situated the stately ruins of Pluscardyn Priory, one of the houses of the Scottish Cistercians. It lies in one of the most secluded and most beautiful valleys in Scotland, and must have been an ideal retreat for these holy men of former days. The restoration of this pile was also undertaken by the late Marquis of Bute, but the work has not been continued by the present holder of the title.

SAYING GRACE.

One of the resolutions that every mother of a Catholic family should make in the dawn of this new year, writes Marie Louise Poincaré in the New Orleans Morning Star, is never to allow the children to sit down to table without first invoking the blessing of God upon the repast.

For it is a sad commentary on the busy, rushing life to-day that most people do not find time to thank the Giver of All Good for the food by which their lives are sustained. The strength thereby acquired to continue the daily tasks. Even in many strictly Catholic families the beautiful custom and important duty of saying grace is going out of vogue.

Once in a while now in some old families where the father or grandfather sits at the head of the table, the family and guests bow their heads and the blessing is asked. But even when from such Catholic homes the sons and daughters have married and gone forth into the world to found homes of their own, the old habit is not renewed in these, and thousands and thousands of children are growing up without ever having heard of "grace," or what it signifies in the individual and family life.

In this day of whirl and clatter, Americans are economizing for time in every way, and many of the old time courtesies that distinguished life in the past—and so not only courtesy and digestion have gone by the board, but that great duty of giving thanks to God for the daily bread which we asked of Him. We approach our meals as so many heathens and we rise equally oblivious of the fact that through the mercy of God Who gave the harvest and yield, we have been indebted for the blessing vouchsafed.

I have memories of a home where the aged father, long since passed away, gathered the boys and girls about him at the daily board, and no matter how simple the fare, that dear revered head was bowed, that faithful voice was lifted in benediction and gratitude, and every lip answered a fervent "Amen." And this before and after the meal. No one thought of sitting down to that table till grace had been said. No one dreamed of leaving it till thanksgiving had been uttered.

There was no more beautiful home picture than this, and I know that those boys and girls, now scattered far and wide from the old family roof tree, keep up in their own homes this blessed custom, this sacred duty, and this memory, mingled with that other holy recollection of the evenings when all gathered in family prayer before "good night" was said, remains with them as a sweet incentive to truer lives and higher efforts.

It is astonishing that Catholics should allow such a duty to lapse in their homes. So touching is this custom of saying grace at meals that even Protestant writers have chosen it as one of the most beautiful thoughts in their pen pictures of home life. Some of Dickens' most effective and touching word pictures are those family gatherings where for a moment song and mirth are hushed, while the revered head of the household invokes a blessing on the feast. Who does not dwell with delight on the wedding dimer at the Wardle home, when even genial Mr. Pickwick brushed away a tear as grace was said, and Dickens voiced his feelings in that memorable passage, "There are dark spots upon the earth, but it's light shines brightest there."

And through a mist of happy memories there rises the home of the Cheerybie brothers, those typical examples who in the mist of their overflowing prosperity, always remembered at meal time "the Giver of all good."—"For these and all other blessings, Brother Charles," said Ned, "Lord, make us truly grateful, Brother Ned," said Charles.

We live, it is true, in the midst of a rushing age, when there is a breaking away from all customs and traditions, religious and otherwise, but especially religious. In the mad haste for the accumulation of wealth, in the equally mad rush for enjoyment, pleasure, eye, even the serious search for scientific truths, thousands have broken away from the teachings of home and childhood. But it is well for all to pause and reflect, especially mothers of Catholic homes, that the God-Man once walked the earth and did not disdain to lift His voice to His Heavenly Father in benediction upon the meat, and that the greatest scientific minds of the age now acknowledge, as one of their harsis sang, "Behind the great unknown, standeth God."

PILES

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within the shadows keeping watch above His own.

SPIRIT MANIFESTATIONS.

GOD DOES NOT SEND ANGELS TO EARTH TO GIVE REFINED VAUDEVILLE, SAYS FATHER PARDOU.

Father William O'Brien Pardou, S. J., spoke on Spiritualism in the series of talks given by him to the Daughters of the Faith at the Catholic Club, New York, shortly before his death.

Father Pardou admitted that he believed that, fortunately or unfortunately, many individuals had received communications from spirits. The investigations of the Society for Psychical Research, both in this country and in Great Britain, left no room for doubt on the matter. But while he did not attempt to cast any doubt upon the authenticity of many of the so-called spirit manifestations, Father Pardou did not seem to think that a study of them would be at all advantageous to the average layman. He was especially emphatic in declaring that none of them had any religious significance.

"God does not," he said, "send legions of His angels down to earth to give a refined vaudeville show. Neither is there any reason to believe that the various rappings, whisperings, materializations and mysterious writings that have been shown to be not the result of deliberate fraud on the part of professional manifestations, should be attributed to the spirits of the dead. In my opinion they are to be traced directly to the machinations of the evil one, who employs his hosts of fallen angels for the confusion of humanity."

The speaker enjoined all good Catholics to stop worrying and speculating about these things, which he seemed to think were inimical to the cause of religion. Since the Church had not set upon the doctrines or manifestations of spiritism the seal of her official approval it was disloyal for Catholics to imagine that they could have any value except from the point of mere amusement or scientific interest. Even with one of these ends in view, he added, it was probably unwise to attempt to establish communication with the powers of darkness.

CATHOLIC MILLIONS SHOW GROWTH.

GRAND TOTAL OF CATHOLICS UNDER THE UNITED STATES FLAG AMOUNTS TO 22,474,440. GREAT BRITAIN 12,063,000.

According to advance sheets of the 1909 Official Catholic Directory published by M. H. Wiltzjus Co., of Milwaukee, there are 11,235,451 Catholics in the United States. These figures show an increase of 358,025 over last year. The statistics are furnished the Directory publishers by the chancery offices of the various archdioceses and dioceses, and as a census has been taken in practically all dioceses the figures may be considered reliable and up-to-date.

According to newspaper reports Archbishop Glennon stated to the Holy Father at Rome that his census revealed about 14,000,000 Catholics in the United States. Statistics sent out from Washington a few days ago credit the Catholic Church in this country with a membership of only 12,394,731. This is wide of the mark, as it does not agree with the statistics of the Official Catholic Directory. Adding to the 11,235,451 the number of Catholics in our foreign possessions—the Philippine Islands, Porto Rico and Sandwich Islands—the grand total of Catholics under the United States flag would amount to 22,474,440, as compared to 12,063,000 under the British flag.

A study of the Wiltzjus Directory shows that in the United States there are 16,093 Catholic priests, 11,885 of whom are secular clergy and 4,208 members of the Religious Order. Many of the Religious Order clergy belonging to United States Provinces are in foreign countries, and if these were added, the total number of Religious Order clergy would be considerably larger.

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The total number of Catholic Churches in the various archdioceses and dioceses is 12,923—8,640 having resident pastors and 4,188 being attended from neighboring parishes.

The Directory further shows that there are 80 Seminaries with 5,687 students attending same. In the United States there are 213 Universities and Colleges for boys and 708 academies for girls. It must not be thought, however, that the young men are being neglected. Although the ratio is 213 to 708, there are more young men at the institutions for higher learning than there are girls and young women in attendance at academies.

According to the Wiltzjus publication there are 4,703 parishes with parochial schools, and the total number of children in these parochial schools is 1,197,913. There are 200 orphan asylums, in which 44,906 orphans are cared for. Adding the number of young persons attending higher educational institutions and the number of children in charitable institutions to the parochial school statistics, it will be found that there are 1,907,348 children being educated in Catholic institutions. All told, there are 1,694 charitable institutions in the various dioceses.

The Catholic population of the twenty leading dioceses, according to the latest statistics, is as follows: New York, 1,219,920; Chicago, 1,150,000; Boston, 850,000; Brooklyn, 700,000; New Orleans, 525,000; Philadelphia, 525,000; Pittsburgh, 425,000; St. Louis, 375,000; Hartford, 365,000; Newark, 365,000; Cleveland, 330,000; Springfield, 323,121; Detroit, 267,000; Scranton, 265,000; St. Paul, 200,000; Baltimore, 250,000; San Francisco, 250,000; Buffalo, 244,739; Milwaukee, 235,000; Providence, 222,000.

THE TWO CATHOLICITIES.

Ah, those Latin American republics where Liberalism writes like a serpent beneath the tropical verdure! They are Catholic countries, nominally, but their governments, now and then, are guilty of crimes worse than those perpetrated by Columbus and Cleopatra. Here is a flash of Satanic light gleaming in a dispatch current: A report from Puerto Plata, San Domingo, states that there is a serious controversy between the Church and the State, the executive having forbidden Archbishop Nouel to erect a mausoleum in the Cathedral for the remains of the late Archbishop Merino, previous to a joint resolution of Congress. The president claims the Cathedral is State property. This the Archbishop denies, protesting against the arbitrary action of the executive.

Would such condition as this be tolerated by the Catholics of the United States? Not twenty-four hours. There would be mass meetings and protests and words said that would shame Bigotry seated upon his surplous throne. In these protests thousands of non-Catholics would join, and before it could tighten its grasp, the giant Shame would be driven back to its ghastly abode.

Apparently there are two Catholicities on this continent. That of Latin America is only too prone to "turn the other cheek," bearing much, and constantly having more to bear. Here in North America we believe in standing up for our rights, protesting until we obtain them. It is the better plan. If a man does not struggle for justice in this age, he will be pretty apt to find himself crushed.—New World.

How Cecil Rhodes Lost His Faith. A recent volume of reminiscences quotes the late Cecil Rhodes as saying sadly of a clever atheistic book which he read in his young manhood: "That book has made me what I am." If a man of such strength of character as Cecil Rhodes could ascribe his whole outlook upon life to the effects of a single book, how is it possible to exercise too much care and thought in the selection of reading matter for the young? It is difficult to realize how tremendous—and sometimes how terrible is the influence of what they read upon the minds of the young men and women just freed from the restraints of home and school and beginning to think and dissect life for themselves. Intellectually, this is the crucial moment of existence. Then, if at any time, it is imperative that the restless and anxious mind be soothed with truth. However else they may be neglected, it is of the most vital importance that the young be supplied with the right kind of books.—Catholic University.

Poultry Raising. The advertisement in this issue of the Lee Manufacturing Company, Pembroke, Ont., will be read with interest by those who are engaged in the poultry business. This firm manufactures the Peerless Incubator. Its business is: 1. The breeding and distribution of high-class utility poultry of the general-purpose breeds. 2. Dealing in live and dead poultry, eggs and poultry products (this includes an extensive business in the buying and crate-feeding of market stock). 3. They are also chartered to manufacture and handle poultry supplies, and engage in general warehouse-

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