The Catholic Record.

LONDON, SATURDAY, FEB. 18, 1905.

AN ADROIT SELF-ADVERTISER.

Hall Caine is an adroit self-advertiser. Just now, as his latest book is in the market, he is the centre of a controversy as to whether or no he did right in making use of an incident which recalls the story of Rossetti's buried and exhumed sonnets. The critics have the stage to themselves, but, like Manxman, is in the wings as prompter. The note of censure is music to him, for it means advertising of Hall Caine and his literary wares. Regrettable, indeed, this use of the Rossetti episode to "make copy." The Manxman protests to prolong the talk-fest. But to rejoin the critics: did not Thackeray do Lord Hertford an injustice when he took part of him as model for the Marquis of Steyne, and in associating him with Harold Skimpele-which merely goes to prove that these critics are troubled with obliquity of vision, and by no accurate prayer. sense of literary proportion. Thackeray and Dickens made literature : Hall Caine makes "copy" which bears no stamp of "authenticity or permanence and endures no longer than snow-flake in the river or the foam of penny beer." He is of the school of writers described by Mr. Dooley : "Th' longer the wurruld lasts th' more books do be comin' cut. Day be day I read in the papers announcements iv new publications that read like the delinquint tax list. They's a

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work of

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THE SOCIAL QUESTION.

publisher in every block and in thou-

sands of happy homes some man is

pluggin' away at the romanti novel,

or whalin' out a poem on the type-

writer upstairs."

We hear that some of our boys are members of Protestant organizationswhich may not be to our credit. They may, however, have been influenced in this by those who for some reason or other have a partiality for non-Catholie societies. But perchance the real reason is that the lad who is allowed to roam the streets is not averse to be associated with anything that promises him food and clothing. Good people may bewail this fact, but the fact remains nevertheless. The Catholic who contents himself with the giving of advice or in waxing querulous is not the one to denounce the non-Catholic who is not niggardly with time or money in ministering to the needs of newsboys, etc., irrespective of creed. They analysis of motives, and coffee and the "croppe and roote was the Quene the street urchin's strong point is not semething to eat are arguments which appeal to him. Instead of complaint why not plead guilty to neglect of our own and begin to act. Some years ago Archbishop Ireland said that as a body Catholics were quietness itself. They say their prayers, they preach, they listen to sermons on the love of God and on resignation in suffering: or if they venture at all into the arena, it is at the eleventh hour, when others have long preceded them, and public opinion has already been formed. Strange indeed is all this: Christ made the social question the basis of His ministry. The evidence of His divinity which He gave to the disciples of John was: The blind see, the lame walk, the lepers are cleansed, and the poor have the Gospel preached to them. Throughout her whole history the Church grappled with every social problem and solved it. What has come over us that we shun the work which is essentially ours to do. To save those who insist on being saved is not the mission of the Church. "Compel them to come in " is the command of the Master. To sing lovely anthems in Cathedral stalls, and wear copes of broidered gold, while no multitude throng nave or aisle, and while the world outside is dying of spiritual and moral starvation, this is not the religion we need to-

THE BEST WAY TO CONQUER.

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Dealers

In reply to a correspondent we beg to say that in regard to the motu proprio our privilege and duty is not to discuss but to obey. When beset by difficulties, which by the way are of our own making for the most part, we can take heart of grace by remembering that obedience full and loyal is the best way to conquer them. Pastors who have written us on this matter rejoice that the day of servitude is gone. Before the motu proprio they were at

them; but now the music is according to the mind of the Church and "in the ecclesiastic song we do not regulate our judgment by the rules of the theatre." The musician may bring all the resources of his art into the church, but its use therein must be subservient to the rules laid down by the Church.

There is surely nothing unreasonable in this. If we grant every commercial house the right to do business accord ing to its own methods, and to exclude from its employ all who refuse to follow them, we may not with any show of reason become querulous as to the Church forbidding anything that is an tagonistic to its mind. The loyal Cath olic, however, knows that Rome has spoken and is content. He recognizes, too, that in all things connected with worship, whether it be in painting or sculptor or in architecture, as well as in music, the Church requires no aid was not Dickens unkind to Leigh Hunt from the world. She has her own rules, and they must be observed. Her art is the reflection of God: it is nurtured and developed by faith and

THE REFORMATION IN ENG-LAND.

In alluding to the charge that has done duty so often, viz., that Papal tyranny was one of the causes of the Reformation in England, Dr. Gairdner asks: Who felt, I wonder? Not Henry VIII, himself till he felt himself disappointed in the expectation he had ardently cherished for a while that he could manage by hook or by crook to obtain from the See of Rome something like an ecclesiastical license for bigamy. All that the Pope could be reproached with was far too great deference to an unprincipled sovereign and very mischievous, temporizing in the vain hope that he would lay aside self will and

For the first time in history Europe beheld a great prince deliberately withdraw himself and his subjects from the spiritual dominion of Rome and enforce by several penalties the repudiation of Papal authority. Anent the "very ignoble origin of the Reformation in England Dom Bede Camm adduces in our "Lives of English Martyrs Declared Blessed by Pope Leo" the testimony of Bishop Aylmer, of London, who wrote as follows in the reign of Elizabeth: Was not Queen Anne the chief, first and only cause of banishing the beast of Rome with all his beggarly baggage. And while giving due praise to King Henry for "broaching it" and to "the lamb of God, King Edward, for finishing and perfighting of what was do this and that of course, but begun" and to the "blessed marter of God for furthering it " he insists that that she coulde, and given her the minde that she would do it." And Macaulay on "Hallam:" - The work which had been begun by Henry, the murderer of his wives, was continued by Somerset, the murderer of his brother, and completed by Elizabeth, the muderer of her guest.

Historians of our time, Brewer, Mait land, Gardner, Polland and others, are sowers of truth which we trust shall yield an abundant harvest.

A FOOLISH STORY.

In a recent number of the Catholic World we notice a short story entitled "Vera," which is built on the "Duchess" style. Vera, an imperious beauty, is loved by a Charlie Langton, a penniless and briefless barrister, and on his own showing an unmitigated ass. The man with the money enters the race for Vera's hand, and wins easily, with Charlie not in the running. The imperious beauty is not entirely pleased at this, but we suppose that, b ndicapped by the name Vera, she coul not get out of the way in time. Enters now the adventuress with a Titian red head and other things known to dermatologists. She acts in the same old way. Thereat Vera becomes ill, and Charlie, new a priest, hears her confession, and gives her the Bread of Life.

It is a pity that the writer should have sent him into the sanctuary re an unhappy love affair. And we think that a story intended for the family reading table can be woven without drawing upon husbands with a taste for iemales with Titian red heads.

TO BE PREFERRED.

We are not enthusiastic admirers of the self-opinionated young man. But he is to be preferred to the young man who goes with the crowd and never the mercy of the organist: the individand was king: the solo singers dis- after experience has taught him a few Cross.

ported themselves as it seemed best to lessons, be a useful citizen: the latter is usually an excrescence in the com-

PROTESTANT VIEW OF FATHER MATHEW.

The Catholic Truth Society of Ire-land has done credit to itself and at the same time has conferred a lasting at the same time has constituents, by its pub-iteation of a volume of no less than three hundred and fifty pages, entitled *A Roil of Honor: Irish Prelates and Priests of the List Century." This "Roll of Honor" is prefaced by the Most Rev. John Healy, D. D. archbishop of Tuan, and contains the record of nine noble and famous lives, Archbishops Murray of Dublin, Mac-Archibinops Marray of Dubin, Mac-Hale of Toam, and Croke of Cashel and Emly; Bishop Doyle, O. S. A., of Kildare and Leighlin; Father John Hand, founder of All Hallows College; Dr. Charles Russell, president of Maynooth . Father Robert Halv. S. J. Father Thomas Burke, O. P.; and Father Theobald Mathew, O. S. F. C. Some Protestant tributes that it quotes as rendered to Father Mathew, the Apostle of Temperance, will be of interest to our readers. And let us begin with none less than the Orangemen's devotion to the Catholic priest who came to win them over to the Temperance cause.

he more feted and followed than he was in the most Presbyterian counties of Ulster when he went to admir ister the etc. pledge. The progress of temperance was one continual triumph, nost cheering to the heart of Father Mathew. Enthusiastic O angemen swelled the great procession which went out to welcome him; and at Clones the unwonted spec tacle was presented to the public of Orange, flags waving proudly to do honor to a Catholic priest.

"At one of his southern meetings, a new recruit said to him, tragically, 'Ah, Father, if you only knew what I am, 'tisn't after blessing me you would be.' 'And what are you then?' 'Father, I am an Orangeman.' 'God bless you, my dear, I don't care if you are a lemon-

Said the well-known Unitarian minister, Dr. Channing, in an address de-livered in Boston: "In the moral point of view, the Ireland of the past is banshed - a new Ireland has started into life; five millions of her population have taken the pledge of total abstinence; and instances of breaking the pledge are very rare. The great na-tional ar niver-aries, on which the whole laboring population used to be dissolved in excesses, are now given to innocent pleasures. The excise on ardent spirits has now been diminished nearly a mil-The excise on ardent spirits lion sterling. History records no revo lution like this: it is the great event of the present day. Father Mathew, the leader in this moral revolution, ranks far above heroes and statesmen. However, as Protestants, we may question the claims of departed saints, here is a living minister, if he may be judged from one work, who deserves to be canonized, and whose name should be placed in the Calendar not far from the Apostles."

Said Lord John Russell, addressing a meeting at Exeter Hall: "To make a great impression upon the whole nation to bring them at once from a habit in which they were too apt to indulge, to the practise of those virtues by which domestic happiness may be increased, and their moral and religious conduct improved, must have called for no ordinary diligence. . . But we all know the extraordinary eloquence, the untiring energy, the disinterested forgetfulness of all selfish objects, which did enable Mr. Mathew to accomplish his moral miracle, and by his exertions to effect a change in Ireland which was surprising to the whole civilized world. . . Let us embrace this opportunity of being sharers in the plory of Father Mathew, by contributing in this country and in the sister country, to promote the cause of temper-ance; and let us have the satisfaction of thinking that we have done some thing that will be grateful in the eyes both of God and man.'

At Norwich, England, Father Mathew was welcomed by the Anglican Bishop, Dr. Stanley, "in a most cordial ad-Dr. Stanley, "in a most cordial address," which began after the following

" And now, Reverend Sir, my friend brother from another island, I meet you here not as a Roman Catholic priest; I differ from your creed—I will candidly tell you I am even hostile to it; but I meet you as a Christian brother on neutral ground."

after many complimentary Then, words on the work that Father Mathe had done, Dr. Stanley thus appealed to the people of the place:

Men of Norwich, citizens of this ancient ci y! I appeal to you, and I trust that my appeal shall not be in vain—receive this wanderer on a sacred aission from a distant country—receive him, and give him a Christian welcome, for he has come on a Christian mis-

We may state in addition to the above tributes from Protestants the remark able fact that when Father Mathew visited this country, the United States Senate gave him a place on the floor, a privilege which had before only been conferred on Lafayette, and the President entertained him at a banquet to meet a number of foremost men, all eager to know the Apostle of Temper-

As flowers must be crushed to extract their essence, so the soul of a Christian exhales a sweeter perfume of sanctity when it has borne the pressure of the

CANKER OF SELFISH GREED.

EATING INTO THE HEART OF OUR COM-MERCIAL LIFE.

In spite of the progress that society is steadily making much selfishness is still displayed in our dealings with one another, above all in our business re-lations. I know of no argument that can illustrate this better than the an nual destruction of lives by our rail Taink of it, a little under 4 000 killed in one year and more than 51,000 closed. And the number growing

life without an expression of indigna-tion. We could not be less concerned if it were a question of the loss of many bushels of wheat. We have come to look upon every wreck as an anavoidable accident ; but they run just as fast trains in England, they haul more passengers and tons of freight, per mile of railroad than we do, and if one passenger was killed in England

wreck we are promised that the authorities will make a thorough investigation and fearlessly fix the where it belongs: if their deed were as true as their words we might find the calprit quite often in the seats of the mighty-find him perhaps to be some high salaried president, whose chief merit consists in paying large directory to the except holders at the exdividends to stock holders at the ex-pense of roadbed, bridges, engines,

two weeks ago three engines died or one division of a trunk line running into Chicago and had to be hauled off the road by other engines. Walking over several miles of track, with a companion, we found more than half ties rotten or broken in the When a collision happens on this particular road or a train the track we shall be told the same old story, in all likelihood, of the engineer disregarding orders or of rails spreading unexpectedly. No matter how many lives are endangered there must be no interruption of fat divi-

What think you of the man who will coin the lives of his fellows into money? I m ght ask, too, what think you of the stupidity of the public that will allow such a thing to con-

During the past year other magnates brought on a widespread strike because they insisted upon lowering the wages of their unskilled laborers, who were receiving on an average no more than \$7.40 per week. Did they but their own enormous income? No out their own enormous income? No atest emigrants to find the most degraded and the hungriest looking to place them in competition with their old employes and force these to a ower standard a bestial standard of

These magnates have imitators and when you get to know them one and all you will be able to understand thrist's remark about it being easier for a cumel to pass through the eye of a needle than for the rich—such rich—to be saved. Theirs assuredly is not the spirit of Bathlehem.

When however, we turn to those of ittle means. we are find Christain lives and Christian un-selfishness. I have been deeply moved on more than one occasion by the kindness shown and the sacrifices made for each other among the plain common people. Indeed it is not to them that Christ will say: I was hungry and you gave Me not to eat, I was naked and you clothed Me not was sick and you did not visit Me.' It was like them Christ wished to be Himself -not one of the world's great

May the Saviour of mankind-the incarnation of unselfishness —put more warmth into our hearts, pour more love into our homes endow society with a deeper sympathy and soften the sharp competition of business. May the memory of Bethlehem and Calvary vanquish the inglorious and debasing spirit of commercialism.—Rev. W. S.

ATONEMENT FOR SACRILEGIOUS OUTRAGE.

The Catholic population of New Orleans was horrified on Saturday, the 14th ult., to learn of the desecration perpetrated in St. Alphonsus' Church that city the night before. The abernacle was opened and two ciboriums, containing the Sacred Species, were stolen. Not satisfied with their already sacrilegious act, the thieves must throw to the winds the contents of the stolen vessels. Aroused by the burglar alarm, the Redemptorist Fathers hastened to the church and discovered the their, and then sought for the sacred particles. These they

found in various places.

To atone for the insult offered to God, Most Reverend Archbishop Chapelle visited the church and remained some time kneeling before the altar, and on Sunday the Redemptorist Fathers and congregations of their three churches, as well as priests, Sis ters and the laity from other parts of the city, visited St. Alphonsus' Church during the whole day for prayer and meditation. At the 7 o'clock Mass a large number of men and boys received Communion, and Father Girardy, C. SS. R., superior of the local houses addressed the congregation on the enormity of the act of Friday night.

At every Mass immense crowds at-At every Mass immense cro tended, and they were told of the awful

In the evening there was a solemn French Canadians," service, at which all the members of Louis contemporary.

the Redemptorist order and a vast congregation assisted. Attended by a great body of men with lighted candles and bearing the great sacrament of the altar, the priests made a procession through the church.

Father Girardy, C. SS. R., again spoke on the Holy Encharist and the sin which had been committed. With the benediction of the Biessed Sacra-ment and the singing of the "Te Denm" the ceremony of atonement

A \$90,000 DOLLAR FAIR.

The recently published statement that \$70 000 had been realized from a bazaar held to pay the debt resting on the new St. Mary's Cathedral at Sydney, Australia, was far below the mark Speaking in the Cathedral last month, Cardinal Moran, the beloved Archbishop of Sydney,

said : "Thanks to the boundless generos 'Thanks to the boundless generos-ity of both clergy and people, and the singular enthusiasm which per-vaded all classes in pro oting this great cause, St. Mary's has been freed from every fraction of debt, and may now be solemnly conservated to God. The whole proceedings of the fair have been a genuine triumph of Australian democracy. Very few large sums have been subscribed. The grand result of almost £16 000 is due to small contributions, many of them from erons friends in the remote back blocks, and not a few also from non-Catholies.

TEMPERANCE AND DANCING.

FATHER BOND, C. S. S. R., OF ST. LOUIS, AT THE LADIES' AUXILIARY.

The leature delivered by Rev. William T. Bond, C. SS. R., was eminently practical in every particular, and his appeal to his auditors to help build up appeal to his auditors to help build up the Ludies' Auxiliary of St. Alphonsus parish, met with substantial encouragenent ere the evening passed.

Father Bond strongly denounced the numerable patent medicines now upon the cheapest grades of liquor. He exhorted his audience never to bring them into their homes, else they rouse in some member of their family the lumbering appetite for drinks or drugs. He said now was a propitious time the members of the Knights of Father Mathew and all lovers of temperance to seek favorable legislation for the pro pagation of temperance and morality. The spirit of political reform was visible everywhere in our midst, he continued, and the elements now in power would be only too glad to listen to those whose sole thought was to encourage their fellowmen to become sober and patriotic

Deviating from the subject of tem-perance, Father Bond denounced the public dance hall and also spoke seathingly of the demoralizing tendencies of the "round" dance, under all circumstances. He said it shocked him and every other priest to see in the public prints the announcements of an "entertainment and hop" to be given under the auspices of a Catholic, and may be a controlled to the print of the print hap, a parish organization. He implored the councils of the Knights of Father Mathew to have higher ideals, to lead its members onward and upward to the high moral plane the Church intends for everyone of her children intends for everyone in the children intends for everyone in the children intends for eve

and successful organizer of the Ludies' Auxiliary, explained in a tyrse and coacise manner the object of the organization and laid particular stress upon the fact that its aim and hope were to soread the light of temperance in the homes of the land through the mother influence. Upon the mothers, he said, rested the responsibility of the sobriety of the future generations of this country. The hand that rocks the cradle can determine whether its shall become a sober man or not.-Western Watchman.

AN ENTIRE FAMILY EMBRACES CATHOLICITY.

A consoling and edifying spectacle was offered the faithful of Verdue on recent Sanday afternoon, when a family of seven persons renounced Protestant ism and were baptized and received ism and were baptized and received into the Catholic Church. Rev. Father McGionis, vicar of the parish, in an eloquent discourse, explained the ceremonies connected with holy baptism, and exhorted his hearers to re-joice in beholding so many of their separated brethren become members of

the great Catholic family. converts are Frederick Thomas Hill, Elizabeth Ham ilton, his wife; Florence, Amelia, Row-land, John Christopher and George Arthur, their children, and Mr. Henry This estimable family came from England some time ago and settled in Verdun. Impressed by the beauty of the Catholic ritual and the great truths of Catholic doctrine, they asked instructed in the faith. wish was granted by Father McGinnis, whose apostolic zeal is so well known who officiated at the ceremony of reception .- Montreal True Witness.

An Abstemious Province.

The Western Watchman calls attention to the fact that, according to re cently-published statistics, Quebec is the only province in Canada which does not show an increase in drunkenness In fact, while convictions in the courts have increased 28 per cent. in Ontario, 75 per cent. in Manitoba, and 1(0 per cent. in Nova Scotia, there has been a decrease in Quebec. "Score another point for the benighted, priest-ridden French Canadians," exclaims our St.

CATHOLIC NOTES

Twenty seven converts was the fruit f a mission given in the Wheeling Cathedral by the Cleveland Apostolate. Father Osmond, O. S. B., has given dissions to Sheffield, Florence, Rick-good, St. Florian, Pass Christian,

At Yorkton, Assinaboue, Canada, the Redemptorist Fathers have recent v built a new chapel and monastery ong the Galicians.

Rev. John Charle on, formerly the neumbent of Thornhebank, Scotland, 2 Presbyterian minister, was ordefined the priesthool at S John Lateran, the priesthood at 8 Jo Rome, on December 17th.

Five Sisters of Nazareth at Johannes burg lately received medals from the bands of Lord Roberts, in recognition of their services to the sick and wounded during the South Atrican Was.

The Pope received in private audience C. M. Narychkino, the new Rissian minister, accredited to the Vision, to whom he said that he was a deutly praying for the pacification of Rus-ia. Meridan, and five other points in Mississippi. In every place large crowds of non Catholics came to list-n. He received nineteen converts and left twenty under instruction.

The Dowager Coun'ess of Rosslyn, who is the mother of the Counte-s of Warwick, has been received the the Catholic Church. Father Bernard Vaughan's teaching it was that inspired the Countess.

The Princess Dowager of Hessia, nee Princess Anna of Prussia, and aunt of William II., has recently been received into the Church. The solemn ceremony of her abjuration of Protestantism and of her return to Catholicism took place at Castle Adolfeck.

The widow of Montalembert, the great French Catholic, died last mouth at the chateau of Ophem, Belginm. The countess was born August 20 1818. and had lived many years with her so in-law, the Count de Grunne. H death was as edifying as her I fe.

Miss Elizabeth W. Morley, daughter of a prominent lace manua surer of Nottingham, England made her solema profession as Sister Mary Joseph at the Poor Clares' Monastery, Evansville, Indiana, last mouth. Sn- is a convert to the Church, being formerly an Epis-

of the English Courts of Justice which was unveiled recently, is of interest in legal history as the only instance in which the memery of an Irish " politi-cal offender" has been hono ed by a memorial in a British Temple of Justice.

Mr. Patrick M. Donahue, who succeeds James Jeffrey Roche, now Ameri-can Consul at Genoa, Italy, in the con-trolling interest of The Pilot Publishing Company, Boston and who will continue in the office of business manager, is a son of the late Patrick Dona-hoe, founder of The Pilot.

Monsigner Deane, rector of St. Patrick's Cathedral, Newark, N. J. died last Fr'day night, January 20 of heart failure. He was in his seventy fith failure. He was in his seve year. Mgr. Doane was a son of

Rev. Stephen Gladstone, formerly Pro estant Rector of Hawarden, had joined the Catholic Church had nothing cedently unlikely about it Newman are his orical now. Natwith-standing his "Vaticanism," the religious views of the great statesman were markedly pro-Catholic. And one of the Gladstone household became a

On January 22, the Holy Father received the students of the American College at Rome, who were presented by their rector, Right Rev Mgr. Kennedy. The Pope congratulared his visitors upon the splenoid results of their examinations, saving that Americans took the palmamong the colleges of Rome and are an honor to their country. He gave each student a silver medal.

The latest reports from the bedside of Bishop Spalding of Peoria state that he has rallied splendidly from his attack of January 6 and will son be able to be about again. He many friends and admirers through ut country will rejoice in his recovery. Probably no man in the country is nore widely known or deeply respected than Bishop Spalding, and all classes and creeds joined in the sorrow which his illness occasioned.

United States President Roosevelt, upon the personal recommendation of Archbishop Farley, has appointed Rev. Joseph M. McGinty of New York to be a naval chaptain. The young pries was also commended to the chief ex cu The young priest tive by Cardical Gibbons and by Archbishop John Iroland. He is twe-ty-eight years old and was born in New York. He was graduated at St. Lowrence College, Montreal, and completed his theological studies in the Salai ian Seminary, Paris, where he was ordained a priest four years ago.

Madame Gadski the great operatio singer from the Metropolitan Opera house, New York City is a Carbolic and one of the greatest of living sing-ers. Recently she gave a conversion at. Paul, and while there was informer Sisters of St. Agatha's conservative were anxious to hear her, but were not allowed to attend public concerts. She immediately arranged to visit the conservatory and sing for the Sis ers and pupile to their unexpected assure. She then visited with the Sis ers and showed extreme pleasure in baving

DEING A MEMOIR NOW FIRST PUBLISHED IN COMPLETE FORM OF THE EARLY LIFE AND ADVENTURES OF COLONEL JOHN M'DONELL ADVENTURES OF COLONEL JOHN M'DONEL KNOWN AS SANASH JOHN," WHEN LIEUTENANT IN THE COMPANY OF SI JAMES F THE REGIMENT REANDLA. IN TE EE-VICE. OF THE KING OF SPAIN OFERA ING IN ITALY

BY WILLIAM M'LENNAN. 11.—CONTINUED.

1740-1743.

How, out of a school boy's quarrel, it came that I kissed the hands of His Majesty James III.; that I met with H R. of the Prince of Wales and other company, both high and low, until, from one thing to another, I took leave of my Books to follow the Drum.

. Then you will never come within these doors again unless the King sends for you, and as soon as you go home you will tell Father Urbani where you been this winter. Do you under stand

" I do, sir." "Very well. Now, honour for honour. will take up your affair with this man Greach, or Graeme, or whatever else he may call himself, and you may rest satisfied that your quarrel will not suffer. And now, God bless you, my lad, and when you are older you will thank me for this day's most. thank me for this day's work. And he shook my hand warmly, and stood watching me until I passed out into the hall.

I may as well admit here, that at am slow at displacing any idea which has once taken root in my mind, and it was not until some years after I conceived the explanation that Creach was never this fellow's name at all, but for some reason best known to himsel he had chosen to fare under it when we met with him at Aquapendente, other-wise honourable men would never have answered for him as they did. But this is by the way. vent forth from the Palace with my

head in a wnirl; for, though I was satis-fied with the part I had played towards Creach, there was my promise to the Colonel, and, despite every effort I might make, my visits did not appear to me so defensible as before. I tried to argue to myself that I had not been forbidden; but, somehow, that did not seem sufficient, and I was the more uncomfortable when I called to mind the Colonel's dislike of the company I had been in the habit of keeping.
However, it must be faced, and so,

after the evening meal, I asked to be allowed to see the Rector and was almitted to his room. When I entered was sitting at his table alone, and so nehow, when I saw his kind old face, I knew suddenly why none of my excuses would answer; I had been deceive ing this old man who had been like a ne, who had never treated me save with kindness, and had trusted me without questioning. I was so overwhelmed with an utter sense of edness-until he stretched out his hand and said, gently, "Come."
"On, Facher," I cried, "let me leave

the Codege! Let me go away!" too miserable to think of anything else. No, no, Giovannini. That would

be a coward's way of meeting trouble. Come, tell me what the matter is, and well see if there is not some better than turning your back on, and he patted me on the cheek as if I were still a child. Indeed, I felt like one then, and for the matter of that always did when talking with him. So I blundered out the story of my a I found it hard to go on, until the whole story was told, whereupon I felt relief, for the worst was now

his quiet, gentle way, helping me out over and I had quite made up my mind as to what part I would take from now After all, he did not say very much

in the way of blame, except that should I ever meet with Colonel MacDonnell again the first duty I had before me was to request his pardon for mixing him up in my affairs, as if the Colonel of a regiment had nothing else to do than look after a school-boy's quarrels.
"Among picters and schemers," he
said, with some touch of scorn, "you must meet with strange company, and, if you will take up with such, you may have to welcome 'Captain Creachs' and think he matter well over until I have seen Colonel MacDonnell and have dean only sorry, Glovannini, that you have not trusted in your best friend."
And with a heavy heart I said goodnight, and took my way to my ro

In the morning word was brought to the that I was to remain in my room, which I did all the more gladly as it sed well for the gravity of my for above all things what I most feared was its being taken as merely a boy's whim. However, I was speedily of its importance by the visit of one of our Jesuit fathers, who very soon introduced his mission and began to arge his arguments why I should con tinue my studies and some day propare for the priesonood. But this I resented at once, saying, "Sir, I was left here for reflection by the order of the Rector, have no wish to be disturbed.

A hint he was wise enough to take; and, grounding something about "like father, like son," he left me once more

My next interruption was an order to wait on Father Urbani, which I did with great readiness, and to my joy saw that his reflections had not rendered him any less kindly to me or my hopes, "Well, my dear Giovannini," he said, furure with Father Paole. He tells me you have caught somewhat of the camp already.'

But his smiling reassured me.
"No, Father," I said, "I held, in
the absence of my own father, you are the only one to whom I am bound in such matters; but I had no intent to

o, with this introduction, we began our argument, and to all he said I asbut a sorry priest if my heart were could not help strutting as we passed I cast my eyes on him. Would you

always in another calling. "My father promised that neither he nor you force me to become a priest against my will, and I can never be happy unless I have a right to wear a sword by my side," I ended. Thereupon, seeing my mind so firmly

resolved, he bade me prepare for a visit to the Cardinal Protector, and in all haste I made myself ready. The truth is, now that I saw Father Urbani had yielded, I would have faced His Holiness the Pope with the whole College behind him, without a second thought. we took our way in a coach to the Palace, and were ushered into the presence of the Cardinal with the usual ceremonies. He was a thin old man, with a long, dark face and a grumbling voice. We partook of chocolate and sugar biscuits, and made polite conversation until the object of our visit was broached; thereupon, a mighty storm began—that is, a storm from His Emine, for we stood side by side in the middle of the great room, silent before the torrest of his wrath. After thun-

me. "What were you ever sent here to the College for? And since when has it been turned from a House of God into a training school for every worth-less cockatrice that would follow the drum? Tell me, sir, what did you come here for?" he stormed.

But I told him I would rather join at

once, for there was no one to dispute my resolution at home, as my only sister, Margaret, was with Lady Jane Drummond in France, and my father had promised my choice should be free

when the time came.
"Well, then," he continued, "I say nothing of the rights of the quarrel the King of Naples has on his hands now, but if you will enter the Queen of Hunservice. I will see you are strongly recommended to persons of the greatest interest, and a recommendation will mean advancement.

"Oh, Father," I say, "I could not do that! The Regiment Irlandia was my Uncle Scottos' regiment, and I could not join any other.'

"You Scots are a famous people for hanging together!" he said, smiling; "and I suppose you wouldn't care it the regiment were fighting for the Grand Tark himself?" and he smiled again. No, Father," I said, seeing nothing

to laugh at, "it could make no uncertainted ence to me; I would be only a cadet." it could make no differ-"such questions are perhaps as well left to older heads. Now to bed, and sleep if you can, for your days will be full until you leave.

True to his word, the Rector sent to ne a tailor, by whom I was measured for two full suits of regimentals; a proker, with side-arms and equipment; and, to my great satisfaction, a periwigmaker, who took my size for my first wig, until my hair should grow long ugh to be dressed in queue.

At last all was ready, and I swaggered about in my finery, and bade fare-well to my comrades, all of whom great-ly envied me—even Angus, though he ould not confess to it. However, he had the satisfaction of walking through the streets with me to pay our respects to Mr. O'Rourke, who had just cometed his course, and was to take orders immediately.

He at once pretended great astonishbegged Angus to introduce him to "the General," and then broke into an old ranting Irish air:

Wid your gold an' lace In a terrible fright ye threw me-Glovanni, me dear.
You locked so queer!
Oh, Johnny, I hard y knew ye!

And away he marched up and down to his doddering old se and then drew up before me, making passes as if he were saluting, and bowe almost to his knees, bringing his hands up to his forehead and performed a low salute, which he informed Angus was only given to the Grand Turk on great

Well, well," he said, at last, with a great sigh of relief, "my heart is easy now I see they wouldn't trust you with a sword: though I might set you o with the cook's skewer, it they won't anything better for you!" And ere, at last, he succeeded in angering me, for it was a point I was somewhat uncertain about, and only my delicacy ad prevented my speaking of it to

"Tis lucky for you, Mr. O'Rourke, that I haven't it," I said, "or I would truss you so that the heathen you are oing to feed would have nothing o do than baste you!" For I supke most of those from the Propaganda

I don't know about the eating. Giovannini, my son, but you are quite right about the heathen, for I am going follow the Drum like yourself, and you ever come properly accredited the Chaplain of the Company of St. James, in the Regiment Irlandia, you nay have a surprise."
"Oh, Mr. O'Rourke!" I shouted,

embracing him at the same time, surely this isn't only another bit of our funning.

"Funning? 'Tis genuine brimstone nd piety combined, that's what it is, and within a week after I take orders 'tis only 'good bye' till 'good-day' again.'

The next morning, when I went to take leave of Father Urbani, I saw be ore him on the table a silver-mounted word, at the sight of which my ave a great leap, for I could not doubt it was for me. He did not keep me in se what you think of that, Giovan nini?

I drew out the beautiful blade, found it balanced to a nicety, and could not forbear making a pass or two, even in his presence, at which he smiled and sail, "Carry it bravely, little one, carry it bravely, and sometimes remember the ald man who cave it to recommend per the old wan who gave it to you will nightly pray that you may be kept in safety in the path of honor. Come, will see you somewhat on your way. he added, and we passed out into the street together.

the fashionables then abroad in the Piazza di Spagna, until I was recalled to a more fitting frame of mind by his gentle voice: "Here I must leave you, mio caro Giovannini. Surely, some times, in a quiet hour, you will turn your heart to me, lonely these walls, for I love you like a son, Giovannini, my little one. May God and all His saints have you in their holy keeping this day and forever," and he

mbraced me tenderly.

And so ended my life in the old Scots College in Rome.

TO BE CONTINUED.

THE LAST TRYST.

An old woman was walking up and down the long acacia avenue in the garden of the Home for the Ages-

garden of the Home for the Ages-under the supervision of the Little Sisters of the Poor.

She had her beads in her hand, and presently, kissing the silver crucifix, depending from the rosary, she made the sign of the cross. A Sister was sixting darning stockings in a little dering hotly at Father Urbani, as if he, sitting darning stockings in a little dear man, were to blame, he turned on

summer-house near by.
"Good morning, Catherine," she
said, as the old woman reached the

door, "Good morning, Sister," was the reply. "I wish my eyes weren't so bad till I'd give you a hand at the mend-ing. 'Twas I was fine at the needle once, but that's a long age. I'm good for nothing now but peeling the vegetables and savin' my prayers.

"And giving every one a cheery word," said Sister Beatrice, with a smile. "That counts for a great deal, Catharine. Sit there on the step and rest yourself."

The old woman sat down. wore a coarse black gown, but her long gingham apron and the white silk handkerchief about her neck were scrupulously clean. Softly waving ver locks framed a sweet, restful that must once have been very beauti

"That is a curious crucifix you have there, Catharine," remarked the nun "Perhaps it belonged to your mother."

"No, Sister, but to his."
"His? I thought you were never married?

Nor was I, Sister, Catharine Blake I was born, and Catharine die. But there was a boy I liked once, and he gave it to me when he left home. 'Twas on account of him I came to America."
"And why didn't you marry him,

Catharine? "Sure, I never found him.

people wouldn't have me speak to him, if they could help it. He was shiftless, they said—and maybe he was.
But he had a kind heart, and he was fond of me. He was a great singer, and he played the fiddle fine, and a better lookin' boy there was not in whole barony. And you came to America looking

for him? That was not very wise Catharine." 'He sent me the address of the

place where he lived. I waited seven months till I earned enough money. was at service with a farmer. had the money in hand I came."
"Without telling your people?"

"Without telling my people. My mother was dead long since, my brothers and sisters all married. And when I came to New York he was gone. And I never found him." "That was some time ago, Cathar ine?" said the Sister, glancing at the withered hands closed about the silver

erucifix in the old woman's lan. "Nearly fifty years ago -no less. But there's never a day since he gave me the cross that I did not say my beads for him. I worked an' I worked, I

went here an' I went there, but I never found him. There was a great tale of gold in California in early days, and came out, thinking maybe I'd meet im. But I never did, Sister dear, I never did. Blessed be the holy will of It was a strange little procession-

inaugurating the Forty Hours. Four of the least decrepit among the old men carried the canopy, while such of companions as were able fol-. Behind came the old women, then the Sisters, chanting the Pange

Suddenly from among the group of men a voice chimed in—feeble at first but swelling in volume as it gained courage. A flutter ran through the

whole length of the procession.

Some of the men looked at one another with a surprised and disapproving shake of the head; many of the women pressed their lips together, hardly able to restrain a smile. Cath arine Blake walked at the end with

"God bless ms!" whispered Bridget.
"What old man is that? 'Twas a fine voice, though, Catharine." Catharine put her finger to her lips, and made no sound. But there were

tears in the faded blue eyes, and the hands that wrapped themselves about he silver crucifix trembled as with was late in the afternoon before

the old woman could waylay Sister Beatrice, for whom she had been watching. At last she saw her com-ing out of the chapel, where she herelf had spent the greater part of the day. "Sister, dear," she asked, "can you

tell me the name of that man who joined in the singin' this mornin'? Is he here a long time?"
"His name is Arthur Donahue," said

Sister Beatrice. "He is a newco-very feeble, but begged to be allo " He is a newcomer walk in the procession to-day. meant no harm, poor man, and his voice is remarkably good for a man of his age.

"That is so, Sister," Catharine replied in a low tone. "But years ago it couldn't be beat in all Ireland. That's the boy I told ye of, Sister, dear. Are you sure, Catharine ?"

"Yes, Sister; that's the seen him. His hair is ow, and his face old, now, and his face old, it would take more changes

ask the good Mother could I see him, Sister? If he knew, he'd be just as glad as me, I'm sure."

"I will, I will, Catharine," answered Sister Beatrice cheerily. 'To morrow morning we'll arrange it—and I'm cer

tain, as you say, he will be as glad as yourself. What a strange, strange happening that you should find each other here, after all these years!" The old women were leaving the re

fectory next morning when Sister Bea-trice again sought Catharine Blake. Taking her by the hand, she led her into the garden.
"Catharine," she said, "I have

something to tell you."
"Yes, Sister," replied the old woman, with trembling lips.
"You were right. He is the man you knew. Last night he was suddenly stricken and is now dying. It is paralysis. At first his mind wandered, and he called your name. Later he came to his senses and has already received the sacraments. I will take you to him."

Catharine did not speak. Side by side two women entered the infirmary, where the old man lay dying. In a moment Catharine was leaning over "Do you know me, Arthur?" she

asked, wiping the tears from her cheeks with one old shriveled hand, while the ther rested on his outside coverlet. calmly. "But where are your brown locks?"
"Gone with yours, Arthur," she

answered, smiling through her tears. "And where were you all the time?" "Looking for you mostly till I came to this good place."
"And I thought you went back on

Cathie. I-1 was very bitter oncebut I never married. "You were not in New York at the place you told me, and no one knew where you'd gone, Arthur."

me! I thought it-God forgive me,

"I waited nigh seven months with-out tale or tidings."

"'Twas my fault, Arthur. I should have come when you told me."
"No, but mine. I was too hotheaded, and a rover always—always from the day I was born." "I knew your voice in the chapel

yesterday."
"An' did you? Well, well, 'Twas a crazy thing to do, Cathie, but I couldn't help it. I had to sing out as

used to at home "Twas God did it. Arthur. Praise and thanks be to His holy name. After all our wanderin's we're together at

last."
"Will you let her stay near me,
Sister?" asked the old man, with a wan smile, as he softly patted Catharine's hand. "As long as she likes," said the ister. "All day if she wishes."

Sister. "Then I'll never leave him, Sister dear," said Catharine, drawing a chair to the bedside.

Sister Beatrice went away. Do you mind this, Arthur?" asked Catharine, after a moment. He lifted his eyes, and feebly ex-tended his hand, chill with the touch

of death. The fingers closed about the crucifix—he pressed it to his lips.
"My mother's cross! Oh, Cathie," he murmured, "yours was the brave, true heart, acushla, the loving heart-

After that he spoke no more. People came and went, but Catharine neither heard nor saw them. Till the last fluttering breath faded away into she sat, her hand in his, the crucifix between them, token of a life long human love, emblem of the love everlasting that was soon to encompass him; her quest forever done,

ST ANTHONY OF PADUA AND THE TWENTIETH CENTURY.

BY REV. FRANCIS DENT. Chapter I.

Padna has its university, with a history of several hundred years. It was the birthplace of Livy, the historian, and it is enriched with many catural beauties, but in none of these les it glory. The name suggests one thought, and one tradition excludes every other. A church and a tomb farm its chief attraction. Millions o hearts turn to Padua, because it is the resting place of St. Anthony, the wonder worker of every land, and the illustrious son of the Seraphic Patri

Padua was not, however, his birthplace, neither was Anthony always his name. Lisbon, the chief city of Portugal, gave him birth and he received the name of Ferdinand in baptism. His parents were Martin Bulhan and Teresa Tevera. His mother was des cended from the ancient kings of Asturis, and on his father's side he be longed to the same stock as Godfrey de Boulton, the leader of the first crusade for the liberation of the Holy Land from Moslem rule.

He was born, on the feast of the Assumption of the Blessed Virgin, in the in the Cathedral of Lisbon, eight days The baptismal font was after. served for ages, and it was exposed to the veneration of the faithful on every feast of the saint.

The cathedral was dedicated to the Assumption of the Blessed Virgin; and this circumstance, together with the day of his birth, seemed to presage his future tender devotion to the Queen of While yet a babe, he gazed with delight, on the sacred temple, and his mother often had to carry him to the door or window from which it could be seen.

The family residence was converted into a magnificent church, and it was destroyed by an earthquake on the 1st of November, 1755. A fire consumed the ruins, and everything combustible was reduced to ashes, except the altar dedicated to our saint. When the work of removing the debris began, a young man was found alive and well. He took his preservation as a mark of the divine protection, but all Lisbon marveled. During his confinement a Franciscan friar came to him with food, and cheered

his lonely hours with devout conversa-

Anthony was a saint from his infancy. He could scarcely speak when his advancement in perfection began. In him the exercise of virtue seemed to pro-cede the use of reason. Docility, com-passion for the poor, and an earnest desire to be taken to the church filled his parents with consolation. He heard Mass every day; and some biographers made a vow of chastity at the age of five years, through filial devotion to the most pure Mother of On his mother's knee, the future apostle of Mary learned to love the August Queen of the Seraphic Order. The first song that fell from the lips of little Ferdinana was the hymn "O little Ferdinand was the hymn Gloriosa Domini!" In after yea Gloriosa Domini!" In after years it came from his lips in solitude and pub lic places. It cheered him in trials and temptations. He sang it along the roads of France and Italy, and he intoned it in the midst of his powerful sermons. Mary was his companion and his hope. Throughout his busy life he never forgot the beloved of his childhood. Her presence gladdened his last moments, and, while she sang his favorite hymn, she led him in triumph to the

mansions of bliss. As soon as permitted, little Ferdinand was enrolled among the cleries of the cathedral, where he excelled his companions in learning and piety. charity is the queen of virtues, so it was resplendent in his conduct; and, like Francis of Assisi, he never refused request made in the name of God. Long before he became acquainted with the sainted founder of the Friars Minor, his character appeared to be formed after the Seraphic Prototype. For the love of Jesus Crucided he wailed the miseries of the poor and afflicted. His sweet conversation and agreeable manners revealed a tender heart, algentle disposition, and a

adorned with charity.

Thus he passed his childhood among the young levites of the Cathedral of Lisbon; and to this day, he is revered as their model. In the middle ages, the cathedral schools, under the immediate guidance of the bishops, were nurseries of sanctity and learning. secular turmoil, within the shadow of the sanctuary, the youth of Lisbon grew in age, in wisdom, and in innocence. Such was Ferdinand's childhood. How beautiful the day, in its noontide splendor, that followed so lovely a

Chapter II. THE AUGUSTINIAN CANON.

A simple consecration of himself to the service of the Blessed Virgin, purity of life, did not satisfy the ardor of the holy youth. He was one of those heroic souls who never stop at any thing short of the highest perfection their state. At the age of fifteen years he resolved to abandon the world entirely. After mature delib-eration, he asked to be received among the Regular Canons of St. Augustine, and his request was granted.

Regular Canons are secular priests leading a community life. Several such communities sprung up, in the era of monastic reformation, a couple of centuries before. Among them were cathedral chapters, and the clergy of other churches. The canons of the Monastery of St. Vincent, near Lisbon, were living under the rule of St. Augustine, and in that holy abode our saint began his religious career.

The silence, the retirement, the strict discipline, and the regular ob servance charmed the young novice, but it had one serious disadvantage. It was too near his home, for it was just outside the walls of Lisbon. Fre quent visits of relatives and friends brought distraction of spirit, and left little time for prayer. When he aspatience rewarded, faithful to the end.

- Mary E. Mannix, in Benziger's sumed the religious habit he resolved His sole aim was to advance in perfection, and he longed for greater retire-Hence he begged to permit him to go to the Monastery of the Holy Cross at Coimbra. religious were unwilling to part with so rare a treasure, but the divine will was manifest in the desire of the holy

youth. The Monastery of the Holy Cross, at Coimbra, was at the head of all the houses of the Regular Canons of St. Augustine in Portugal, and the fame of its rict observance had gone throughout pe. Anthony entered therein, to the end of September 1212, after having passed two years in the Monas-tery of St. Vincent. At this period, two miracles occurred to render connicious the hidden virtue of our saint.

A member of the community being taken seriously ill Anthony was as signed to the duty of serving him. The disease had progressed so far that neither skill nor other human agencies could bring any relief. The attending physicians confessed their inability to effect a cure, and every earthly hope was gone. In this extremity our saint betook himself to prayer, and he asked God to do what appeared to be impossi-ble to man. In faith and charity, he merely touched the sufferer, when the nalady disappeared. The sick man in stantly arose, and, running to the church. he extolled the power of God and char ity of His servant.

The other miracle was not less remarkable. It was the custom of Anthony to turn toward the chapel, and adore the Blessed Sacrament whenever heard the sound of the altar bell. One day the bell rang while he was engaged in some duty; and, as usual, he kaelt in fervent adoration. To reward his faith and devotion, the wall opened. and he was able to assist at the Holy Sacrifice celebrated in the adjoining chapel. The Bellandists say that a similar favor was granted to other saints, but the miracle, in this instance, does not become less marvelous.

Anthony's chief aim was to be hidden

in Christ, and deprived of earthly honors, that he might win a crown of celestial glory. Hence he delighted in being assigned to menial duties, but devoted to study and prayer all his time not taken up in other works of obedience. As the bible was his favorite book, so it may be inferred that prayer was his most fruitful study. Thus we read of the Seraphic Doctor, St. Bonaventure, that he pointed to the crucifix, when asked by St. Thomas to

show him the book from which he drew such beautiful doctrine; and Thomas replied: "I shall no long marvel at your proficiency in the sacred science since you apply yourself so assiduously under the guidance of so great a Master. in like manner the prayer at datudy of our saint were so combined that they formed a constant union of his soul with

the Incarnate Wisdom.
At the Monastery of St. Vincent, Anthony was so fortunate as to have for superior, the venerable Gonzalez Men dez, who died in the odor of sanctity At Coimbra, his professor of philoso and theology were graduates of the University of Paris. So great was his genius, so close his application and so tenacious his memory, that he learned by heart the entire Bible; in he was always ready to explain the sacred text with choice passages from the Holy Fathers. Nay, it was believed that he could write the Old as well as the New Testament from memory. Hence he was called the Ark of the Two Covenants

by Pope Gregory IX.

To some it appeared that he was enriched with a wisdom all infused, but it is not necessary to resort to a miracle to account for his excellent memory wonderful genius. choicest gifts were given to him in abundance. A quick perception, strong reasoning powers, and a retentive memory enabled him to amass a fund of knowledge without great effort. ous habits brought forth Nature's fruits The dews of heaven's grace enriched the garden of his soul. There is no wisdom except from God. At the feet of Jesus, and in constant union with the Incarnate Word, the Young Augus tinian Canon became a prodigy of sauc tity and learning.

THE SAINT OF LITTLE INTERRUP. TIONS.

A charming story is told of St. Frances of Rome, that holy wife, mother, foundress of a religious order, widow, and then a nun in the order that she founded. She was born in 1384, and died in 1440; but the story told of her has its peculiar adaptation

of our hurrying, strenuous 1905.
For indeed ours is a hurrying, rest-less, active life today; and "American-itis" is not a thing to be laughed at, but a very serious matter. We many calls upon our time, so little leis ure, so many interruptions, while such constant inroads are made upon our strength and resources, that our nervous faculties are demoralized and our patience is well-nigh gone.

And who is it that does not maintain "little, nagging things worst of all? The trifling interrup tions, the ceaseless chatter, the ratt ing electric cars, the twanging tele phone, the door bell, the callers, the business agents for sewing machines or 'postum cereal," for anything we want or nothing we want, — oh! it may be an age of many conveniences. but they have brought in their train endless an noyances as well. If we could only be still for a while, and attend only to what

is important, to what is great Father Faber has declared that little, constant interruptions form the daily trial, the far from self-imposed mortification of the priest. St. Frances of Rome, however, teaches us something more than that. So now for her story.

One day, this noble Roman lady knelt down in her quiet oratory to say the prayers and read the psalms she dearly loved. It was all so very quiet, and peaceful, and restful, as she read, in Psalm 72, the words: "How good is God to Israel, to them that are a right heart. . . . I am always with Thee. Thou hast held me by my right hand; and by Thy will Thou hast conducted me, and with Thy glory Thou hast received me." But there and then came a knock at her door; her servant waited to say that Lorenzo, her husband, was departing for the chase, and wished to say farewell to her.

Sweetly she rose and left her prayers she was wont to say that " a married o nan must leave God at the altar to find Him in her domestic cares; saw her husband ride away, watching him faithfully till he was out of sight; then she returned to her oratory, only to be interrupted three times m that selfsame verse. to speak to her, she met him with a loving smile; a pilgrim had come from the Holy Land, she humbly knelt and washed his travel stained feet, and reverently heard his story, and gave his food; a gay young nobleman, passing by, came in for an idle chat, and was patiently and courteously received. Not once did a murmur cross those holy sealed against any querulous o complaining utterance by the one sooth ing, uplifting thought of "the will of

But when she went back, peacefully, the fourth time to her little room, i seemed to her she saw a radiant form of heavenly beauty disappear from her prayer-desk; and, on the page of her missal, shone out in golden letters of unearthly loveliness the words of her psalm at which she had been so continually interrupted, and by "little interruptions" only: "I am always with Thee. Thou hast held me by my right "I am always with hand; and by Thy will Thou hast conducted me, and with Thy glory Thou hast received me."

Here lies the cure for our nervous less, our worry our "Americanitis if you choose to call it so. ake our little interruptions, as we try to take our great ones, simply and sweetly as the will of God. This is the one thing necessary, and by doing it, we embrace always the Mary; for he who the better part of Mary; for he who does God's will everywhere, in small things as in great things, finds God everywhere, and whether in crowds and tumult, or in prayer and Communion, he stirs not from his place at Jesus' feet. Let us look thus on "little interruptions," that come, uncalled-for but imperative, in our daily lives sooner or later, in God's good time, our restless, nervous, storm tossed beings will become s the whirlpool's central drop."
—Sacred Heart Review.

Send us 50 cents and receive one dczen GOLDEN HARP SHAMROCK for St. Patrick's Day. RED STAR NEWS CO., Lon-

THAT DIVORCE COMPI REPLY TO REV. DR. M'KIM'S TER TO CARDINAL GI In the Sua (New York) of

FEBRUARY 18, 190

there appeared an open let ed to Cardinal Gibbons by Randolph H. McKim, par Church of the Epiphany, The letter was copied dailies in other cities. In Sanday last appeared th masteriul reply, written b John Webster Melody, of t the Catholic University of To the Editor of the Su an open letter published in

January 8th, the Rev. Dr. tor of the Episcopal Ch Epiphany, Washington, I exception to the following Cardinal Gibbons reported more San of November 4: "The recent convention apparently made an ender promise on the subject. effective remedy is to go Gospel, which prohibits and women who are

ried from entering into According to Dr. McK no compromise on the que riage and divorce at the tion of the Episcopal Chu

He said : "The distinct issue, was this: "Shall the Ch the attitude which it has this subject of marriage since 1808 and graft up law a modified recognition ciple of the absolute indi-marriage? The battle of fought out on that issue, was not a compromise, bu re-assertion of the right of party in a divorce for adultery to marry again.

As president of the c do not forget that Dr. M. do not forget that Dr. M position to know the cleancements. Neverthele accept the testimony affor ports contained in the caccredited Episcopal organical ing Church, we are say that Dr. McKim's compromising canon is can generally be accept that this action of the Ho last fall was radically that of the clerical and The former were for the of the canon that would marriage even of the atter divorce for the cau To this the clerical and dissented, and it was only day previous to the clerical and the cl canon modifying the abs canon modifying the acceptance of the two houses of an agreement was final was this canon, which canon, either of the canon, either of the canon, either that received the received that received the puties, that received the

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them merely "provision prevent the abuse of canon." The requirem should elapse after the of divorce before the may apply for remarr the other conditions it second nuptials may b may of course be un safeguards thrown abs existing canon. But t are not the only conte ment. For it is "p that it be within the minister to decline to minister to decline to marriage "—the rem innocent party. Thi dare to say, is altogeth it is just herein that th character of the legisl this law having been piscopalian pastor marry a man or wom tion who should ask their nuptials, ever had been the guil a divorce brought of adultery; even rigidly complied win though in the highest furch there has been of Dr. McKim, "the tion of the right of a in a divorce for the to marry again." pastor such discreti may not say that th anything like mere ca It can only defer scruples on the par Therefore, while it marriage after a div it implicitly declares to proclaim the rig

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REPLY TO REV. DR. M'KIM'S OPEN LET-TER TO CARDINAL GIBBONS.

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Studi-

In the Sua (New York) of January 8, there appeared an open letter addressed to Cardinal Gibbons by Rev. Dr. ed to Cardinal Gibbons by Rev. Dr. Randolph H. McKim, pastor of the Church of the Epiphany, Washington. The letter was copied by leading dailies in other cities. In the Sun of Sunday last appeared the following the Catholic University of America:

To the Editor of the Sun—Sir: In

To the Editor of the Sun—Sir: In an open letter published in the Sun of January 8th, the Rev. Dr. McKim, pastor of the Episcopal Church of the Episcopal Church of the Epiphany, Washington, D. C., takes exception to the following statement of Continual Gibbons recognized in the Rule. Cardinal Gibbons reported in the Balti-

more Sun of November 4:

"The recent convention in Boston ried from entering into second nup-

no compromise on the question of mar-riage and divorce at the last conven-

He said:
"The distinct issue, we are told, " Shall the Church reverse was this: "Shall the Church reverse the attitude which it has occupied on this subject of marriage and divorce since 1808 and graft upon her canon law a modified recognition of the principle of the absolute indissolubility of marriage? The battle of debate was

position to know the character of its enactments. Nevertheless, if we are to accept the testimony afforded by the re-ports contained in the columns of the accredited Episcopal organ, the Liv-ing Church, we are constrained to say that Dr. McKim's idea of an uncompromising canon is not one that can generally be accepted. We learn that this action of the House of Bishops last fall was radically different from that of the clerical and lay deputies. The former were for the promulgation of the canon that would forbid the remarriage even of the innocent party after divorce for the cause of adultery. To this the clerical and lay Deputies dissented, and it was only when, on the day previous to the closing session, a canon modifying the absolute action of canon modifying the absolute action of each of the two houses was passed, that an agreement was finally secured. It was this canon, which the Living Church, explicitly styles a "compromise measure," and not the original canon, either of the Bishops or Detailed the care of the position that such remarking (the remarking the innocent party) is law for the position that such remarking (the remarking the innocent party) is law for the position that such remarking (the remarking the remarking the position that such remarking (the remarking the remarking the position that such remarking (the remarking the position that such remarking the position that such remarking (the remarking the position that such r puties, that received the overwhelming majority of which Dr. McKim speaks. PROOF OF ITS COMPROMISING CHARAC

TER.

Nor, we venture to say, does Dr. McKim justly describe the amendments in this final enactment when he calls them merely "provisions intended to prevent the abuse of the existing canon." The requirement that a year should classe after the pronouncement should elapse after the pronouncement of divorce before the innocent party are not the only content of the enact-ment. For it is "provided further that it be within the discretion of any divorced wife is dead. It would appear that the discretion of any minister to decline to solemnize such marriage "—the remarriage of the innocent party. This provision, we dare to say, is altogether unique. And it is just herein that the compromising character of the legislation shows itself—this law having been passed where an Episcopalian pastor could refuse to marry a man or woman of his congregation who should ask him to solemnize their nuptials, even though they had been the guiltless parties in divorced wife is dead. It would appear that Lactantius must be reckoned among those to whom Petavius refers as departing from the traditional doctrine, but of this writer it must be sorne in mind that he was, as St. Jerome testifies, more skilled in the refutation of pagan superstitions than in the setting forth of the dogmas of the Christian religion (S. Hier. Epist. livit, ad Paulinum N. 10).

THE COUNCIL OF ARLES.

Dr. McKim quotes the Council of the dogmas of the disease may spread to the heart—and that means sudden to the heart—and that means the perhaps the offer the production of B tion who should ask him to solemnize their nuptials, even though they had been the guiltless parties in a divorce brought about because of adultery; even though they had rigidly complied with all the requirements of their Church, and even though in the highest councils of their Church there has been, to use the words of Dr. McKim, "the distinct reassertion of the right of an innocent party in a divorce for the cause of adultery to marry again." In allowing the pastor such discretionary powers we may not say that the canon defers to anything like mere caprice or prejudice. may not say that the canon deters to anything like mere caprice or prejudice. It can only defer to conscientious scruples on the part of the minister. Therefore, while it distinctly asserts the right of the innocent party to re-marriage after a divorce for adultery,

recognized social evil, they were divided sharply on the idea and character of the remedy which the Gospel would prescribe.

This is brought out strickingly by the account of the deliberations of the convention contained in the Living Church. We know full well the in-Church. We know full well the inevitable inadequacy and shortcomings
of the reports of newspapers—even of
newspapers of such high grade as that
of the Living Church. Still, making ail due allowances, we cannot but masteriul reply, written by Rev. Dr. advert to the significance of the fact Labr Webster Melody, of the faculty of that of the thirty-five or more speeches that of the thirty-five or more speeches addressed to the subject of divorce and epitomized by the Living Church, not half of this number are represented as having their main argument based upon the text of the fifth and nineteenth chapters of St. Matthew's Gospel. This was not because any of the delegates would call into question the Scripture court of appeal, but was owing, we can part could have been left out of the

Now it is, of course, needless to say that the Sacred Scriptures present no more difficulties to the Episcopalians or to the members of any other Church than they do to the Catholic unaided party in a divorce for the cause of adultery to marry again."

As president of the convention, we have forgot that the McKim was in a

TESTIMONY OF THE EARLY FATHERS. If an appeal to Scripture could not avail to furnish the late convention anything more than what we have been obliged to style a compromise measure, much less could an appeal to the early Fathers result in a different issue. That the apparent testimony of some of the Fathers offers difficulties to the doctrine of the absolute indissolubility of marriage we do not deny. Petavius, whom Dr. McKim quotes, says, indeed, that some of the Fathers have interpreted St. Matthew otherwise than St. Jerome and St. Augustine, who according to the Jesuit theologian represents the traditional doctrine of the Church (Dissert, Eccles., Lib. ii., ch. 7). Dr. McKim asserts that "it is certain that utterances in plain support of the position that such remarriage (the re-

The question occurs to us right here, what does the reverend doctor mean by "plain support?" He certainly is aware that the very authors whom he adduces in favor of the limited dissobeen brought forward in "plain sup-port" of the teaching of absolute in-dissolubility. Each and every one of these Fathers declares in clear, general terms for the indissolubility of the marriage tie. Tertullian going so fee of divorce before the innocent party may apply for remarriage, as well as the other conditions imposed before a second nuptials may be entered upon, may of course be understood as but safeguards thrown about a previously safeguards thrown about a previously existing canon. But these regulations safeguards thrown about a previously existing canon. But these regulations are not the only content of the enactment. For it is "provided further that it be within the discretion of any divorced wife is dead. It would appear that it be within the discretion of any marriage "—the remarriage of the discretion that the compromising that the compromising character of the legislation shows itself—this law having been been been been compromed and the compromising character of the legislation shows itself—this law having been been been compromed to the legislation of pages appears that the compromising character of the legislation shows itself—this law having been been been compromed to the legislation of pages appears that the compromising character of the legislation of pages appears that the catching among those dead. It would appear that Lactantius must be reckoned among those to whom Petavius refers as departing from the traditional documents.

Arles as allowing remarriage after divorce. We respectfully submit, howdivorce. ever, that if the reverend doctor had proposed a canon of this council, to which he refers, in the late convention as an argument of authority for reas an argument of authority for re-marriage atter divorce he could have been directly informed by some one of the many delegates who were for up holding the absolute indissolubility of the marriage tie that the decree of the the marriage tie that the decree of the council told most effectively against his position. In the council it is explicitly declared that Christians who shall detect their wives in the crime of adultery shall be prohibited from marrying again, and that they shall be counselled against entering into

dent impotency, while it has been sufficiently demonstrated the canon which Dr. McKim would attribute to Pope Zacharias must be traced to another source. We do not wish to be captious but we cannot resist the temp tation to think that the reverend dec-tor may not have looked up thoroughly the question between Gregory and Boniface, for how is it that he repeats

Boniface, for how is it that he repeats the recognized error of Gratian ascribing to Gregory III. what was written by Gregory III. what was written date of the Pontificate of Gregory III., performed the letter of Boniface, as is well known, was written?

AN UNWARRANTABLE COMPARISON.

Dr. McKim departs from his main contention to institute a comparison between the effects of the anuling impediments among Catholics and the effects of our divorce laws. The difference between the two, he says, is to difference between the two, he says, is to difference between the two, he says, as we do, and as it to would certainly not buy a bottle and great successful the receipt of the productive of the p apparently made an endeavor to compromise on the subject. There is no promise on divorce. The only effective remedy is to go back to the Gospel, which prohibits all divorced men and women who are validly marmen and women who are validly married from entering into second nupa settlement of discussion. Hence it was that the distinguished Bishop of Albany asserted, as we read, "that a passage contained in the nineteenth chapter of St Matthew is disputable. In the United States according to uniterestable statistics no fewer than parison were the separations brought about by the declaration of an almost according to uniterestable statistics. and that no attention should be paid to it," and that a well-known clergyman of Chicago hoped "that the Scripture apply a remedy to the existing moral evil of divorce is that the marriage contract is not held in sufficient respect and veneration. Now it is precisely for the very purpose of safeguarding this tie, of instilling a profound reverence for it, that the Catholic Church has promulgated her impediments. In ignorant or malicious violations of these marriage may be sometimes con-And to forestall such an illfated step therefore it behoves the Church to exercise a skillful and alert precaution. Who shall affirm that she has ever been remiss in the discharge

of this sacred duty?
Not more warranted for his argument than the foregoing is the comparison in stituted by the reverend doctor between the purity of the family life in this country and that of Catholic countries where the law of the indisciplability of reversion promise. solubility of marriage prevails. solution of marriage prevails. Even supposing that the people of Mexico, South America, the Philippine Islands, Spain and Italy give evidence of a moral laxity in the familial relations, this is in spite of and not because of the Cathelia law of marriage. the Catholic law of marriage. Comparative estimates, based upon appreciations of sexual morality must ever upon aptake primary cognizance of racial temperment and climatic effects. Be-cause Dr. McKim inadvertently eliminates such vital considerations, the argument he would advance is devoid of solid worth.

JOHN WEBSTER MELODY. Washington, January 20.

AVENUE OF THE BEAUTIFUL.

MYRIAD WAYS IN WHICH MAN FINDS HIS CREATOR.

By Rev. F. C, Knoibe, D D All the great pre-Christian philosophers, especially those of Greece, regarded life as an art, and moral science only as the theory of that art. The practical philosophy of the Church has carried on the tradition, and the whole of her marvelous literature of ascetical and mystical theology is simply a body of instruction for learners in the art. These learners may not-certainly need not—look at it in this light; it may even be often better for them not to be conscious of their art; but to those who reflect and theorize, the artistic point of view is a deeply interesting one, and even the ordinary plodder may find new motives and unexpected beauty in what he is a first inclined to consider an ex-

the theme of Catholic philosophy, nor has it ever been the main object of Catholic art. Ordinary language pre-sents "the beautiful" as a mere acces-sory of things, a desirable adornment, but not by any means to rank with their essence or solid value. Many deny that there is such a thing as a real objective there is such a tiling as a real objective beauty at all, declaring that it is all a matter of time and place and person. To my mind this variability of taste proves just the contrary; it is the unversality of beauty in in things that is shown, and not the non-existence, if men can find it everywhere. Men's views of truth, and ways of seeking goodness, have also varied, but we never doubt the existence of real truth and goodness behind.

In reality these three are exactly par allel—the Good, the True and the Beautiful. They characterize all God's works and are the mirrored reflection works and are the mirrored reaction of the three-fold Personality of the one Creator. It is a cardinal point in Catholic philosophy that there is no such thing as essential evil—evil being nothing but a defect in things that are essentially good. Exactly the same must be said of the true and the beautiful. They are the three ways to the one God. Some prove God by the evidence of truth; some feel their way to Him

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The Je uits and Their Work.

Says the Casket of Antigonish, N. S.: "The Jesuits stand for the most conservative traditions in the Church. Yet none are boider in taking up new methods, or in adapting old methods to new conditions. Their work in Scot-land affords instances of this. For months past, Father Power (of Irish origin) has been speaking from an open origin) has been speaking from an open air platform on the Lothian Road, Edinburgh, and he is eagerly listened to, always by hundreds, sometimes by thousands. Father Widdowson (an Englishman) uses a schoolhouse in Lauriston to give a series of instruc-tions to Catholics and non-Catholics, tions to Catholics and non-Catholics, and to answer all questions put to him. He is making many converts. A couple of weeks ago Father Wolfer-stan (an Eaglishman) lectured before the Y. M. C. A. in Glasgow, on 'The Pope, the Archbishop of Canterbury, and the Moderator of the Church of Scotland,' and he was well received.'

Perpetuation of the faith of their children is the supreme desire of Cath-olic parents. They are surest to real-ize their hopes who insist that the foundation of that faith be laid in the parochial school.

PAINFUL RHEUMATISM.

HOW IT IS CAUSED BY BAD BLOOD, AND

HOW IT IS CAUSED BY BAD BLOOD, AND WHY CURED BY DR, WILLIAMS' PINK PILLS.

Not many years ago doctors thought rheumatism was only a local pain caused by cold or wet in ageing joints and muscles. Now they know that rheumatism is caused by the blood be comming tainted with uric acid from disordered liver and kidneys. This acid eats into the vital organs. It destroys their vitality, contracts the muscles, stiffens the joints and irritates the nerves. Then cold and wet make every bone groan with aching rheum. atism—but you can't cure it will liniments, plasters or hot cloths. They cannot possibly touch the blood. The only sure scientific cure is Dr. Williams' Pink Pills, because they actually make new blood. They sweep out the painful acid, loosen the joints, and muscles, brace up the nerves, and strengthen the liver and kidneys for their work in casting out impurities. This is proved by the thousands of sufferings rheumatics who have been made well and strong by Dr. Williams' Pink Pills. Mr. T. H. Smith, of Caledonia, Ont., is one of these many witnesses. He says: "For a number of years I was so badly troubled with rheumatism, and was so crippled up I could scarcely do any work. I tried a could scarcely do any work. rheumatism, and was so crippled up I could scarcely do any work. I tried a number of medicines, but they did not help me. I saw Dr. Williams' Pink Pills advertised as a cure for rheumatism and decided to try them. Before the third box was gone I found myself much better. I continued to use the pills throughout the winter and they have completely cured me. I got so I could work on the coldest day without a coat and not feel a twinge of the a coat and not feel a twinge of the trouble. I think every rheumatic

A foaming glass of

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in the morning drives away the indigestion, biliousness and constipation of yesterday-brings health, strength and energy for the days to come.

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sufferer should promply take Dr. Williams' Pink Pills."
Dr. Williams' Pink Pills cure men

and women who are crippled with lumbago, rheumatism, sciatica, [par-alysis and even locomotor ataxia, because they actually make new, rich red blood. This new blood sweeps the painful, poisonous impurities out of the system and puts the whole body into a healthy state. Nothing but good rich blood can do that—and nothing can give you healing blood except Dr. Williams' Pink Pills. If the blood is bad the nerves are bad, for the nerves feed on the blood. That is the cause of sleeplessness, nervousness, hysteria, St. Vitus dance, neuralgia, and loss of anything nor anyone. See that the full name, "Dr. Williams' Pink Pills for Pale People," is on the wrapper around every box. If in doubt write direct to the Dr. Williams' Medicine Co. Brockville, Ont., and the pills will be mailed at 50 cents a box or six boxes

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According to Dr. McKim there was tion of the Episcopal Church in Boston.

ciple of the absolute indissolubility of marriage? The battle of debate was marriage? The battle of debate was not a compromise, but the distinct was not a compromise, but the distinct re-assertion of the right of an innocent party in a divorce for the cause of adultery to marry again."

do not forget that Dr. McKim was in a promise.

the right of the innocent party to remarriage after a divorce for adultery, it implicitly declares that they who are to proclaim the right may in their official capacity and upon the mest sacred grounds call it into question. Can a better sample of a compromise measure be afforded than this?

THE GOSPEL REMEDY.

Dr. McKim declares that he is in full accord with the statement of Cardinal Gibbons that "the only effective remedy in this question of divorce is to go back to the Gospel;" and owing to his official relations with the late convention his word must be accepted when he says that those who upheld the canon that finally passed in that body were of the same view. It will be observed that Dr. McKim vouches only for those who favored the legislation that was eventually promulgated. He wention his word must be accepted when he says that those who upheld the canon that finally passed in that body were of the same view. It will be observed that Dr. McKim vouches only for those who favored the legislation for those who favored the legislation of the would not, however, exclude the members of the House of Bishops or the majority of the House of Deputies when sitting in a committee of the whole degrates who voted for the successful measure, we dare say, would express the same opinion regarding the relation of the Gospel to the question, But the House of Bishops and the House of Deputies in the committee of the whole declared for the absolute indissolubility of marriage. And so while at one in their ratge. And so while at one in their attitude toward the Gospel, as affording the canon that finally passed in that the double who applied the thouse of by a purpose of framing legislation could be made by an Episcopalian body for the same of them such as would that an appeal to them such as would be made by an Episcopalian body for the purpose of framing legislation could be made by an Episcopalian body for the purpose of framing legislation could be made by an Episcopalian body for the purpose of framing legislation could be made by an Episcopalian body for the purpose of framing legislation could be made by an Episcopalian body for the same view. It will be made by an Episcopalian body for the wase enacted in the Boston convention last fall.

Dr. McKim, finally, in his list of those whom he would array as witnesses against the doctrine of the Catholic Cutre are some Catholics who and Pope Zacharias. It must be conceded that if it can be shown that a committee of the whole declared that if it can be shown that a committee of the whole declared that if it can be shown that a committee of the whole declared that if it can be shown that a committee of the whole declared that if it can be shown that a committee of the whole declared that if it can be shown that a committee of the whole declared that if it

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A despatch fr

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LETTER OF RECOMMENDATION. UNIVERSITY OF OTTAWA.
Ottawa, Canade, March 7th 1976
the Editor of The Catholic Recor

Dear Sir: For some time pash I have read rour estimable paper, The CATHOLIC REC RD. and congrainate you upon the manner in thich I is published. Its matter and form are both good; and a ruly Cathelic spirit pervades the whole. Therefore with pleasure, I can recommend to the faithful.

g you and wishing you success, ieve me to remain. sal g yon and wishin.

Belleve me to remain.

Yours for brully in Jeans Christ.

OF FALCONIO Arch, of Larissa
Apost. Deleg.

CONDON. SATURDAY, FEB. 18, 1905.

DESERVEDLY SNUBBED.

The election of Mons, Paul Doumier to the Presidency of the French Chamber of Deputies was a severe blow to the Ministry of Premier Combes, and was the first positive indication that the Chamber had lost confidence in the Government.

M. Donmier was at one time Governor-General of French Indo-China, and in that position manifested an administrat ive ability which marked him as a statesman of great promise. He was particularly indignant against the Combes Government when the disclosures were made to the effect that the Government was making use of the machinery of the Masonic lodges for the purpose of spying on the officers of the army and navy, and he led the aggressive movement against the Covernment to which these disclosures gave occasion, and which finally resuited in the overthrow of the Combes Government.

It was during the debate on this matter that the Grand Master of the Orient stated in his evidence that the oath of Masonry obliged him to put in the second place his duty to the country, his oath taken in the Masonic lodge being of first importance in his estination and in the estimation of all Free Masons.

M. Donnier was chosen by the opponen's of M. Combes to contest the Presidency of the Chamber against M. Brisson, the Government candidate. precisely because of his determined opposition to the spy system, and he was elected by 265 against the 240 who voted for the Government candidate. The pretence of M. Combes that he had still the confidence of the Chamber was, therefore, a sham, as he had been severely rebuked by M. Doumier's elec-

Now Premier Combes is again meetmpon M. Rouvier, should the new premier follow closely the policy of his predecessor. This time the rebuke comes in the form of a decision reached New York city. The Chartreuse from France under the Law of Associa-New York and in the United States, of Westminster Abbey, London, Eng.? the Chartreuse liqueur put up in bottles with the labels of the Carthusian monks of la Grande Chartreuse in France. The Court granted an injunction forbidding the sale, as it was proved that the French Government, in confiscating the property of the monks, did not succeed in confiscating the secret of manufacture of the famous liqueur, the monks having carried this secret with them. The French Government was, therefore, selling the liqueur under false pretences when it used the Chartreuse labels. to be imported into or sold in the the light." United States at all, unless the rulers of France admit the cheat of which M. Combes was guilty by making a new label.

We have no doubt that the courts of other countries will follow the example of the United States Court when the matter is duly brought before them. and the French Infidel Government will ice has brought upon it.

The monks are now manufacturing their cordial in Tarragona, Spain, and

future designation of the genuine article.

Will M. Rouvier endeavor to keep up the cheat, or will he submit to the force of public opinion, and admit that the monks have been more than a match for the French Government in this petty transaction?

THE EVANGELIZATION OF CATH-OLICS.

At a meeting of the Conference o "the alumni of the Congregational, Diocesan, Presbyterian and Wesleyan Theological colleges of Montreal,' held a few days ago, a number of minis ters, including members of the faculties of these institutions, aired their views on the question of "the relation of Protestantism to Roman Catholicism,' and, considering the mixed character of the assemblage, it is not without some surprise that we find that the speakers were able to express views in regard to Catholics which were acceptable to the entire gathering. We are informed in the report of the proceedings as given in the Montreal Witness of Jan. 31, that "all agreed that no good is to be done by attacking Roman Catholicism, or by the old methods of controversy, but that Protestantism can reach the hearts of the people by holding up the testimony for the truth, and above all, by placing in their hands the Word of God, and leaving it to bear its own testimony."

The speakers were Rev. G. L. Gilmour, pastor of a Montreal Baptist Church, Rev. Drs. Amaron and Serimger, both, as we understand, of the Presbyterian Church, and Rev. Messrs. Jackson and Taylor of the Methodist Church. The meeting was presided over by Rev. W. T. Halfpenny, also a Methodist.

Though we are told that the "Diocesan " College, which we presume to be Anglican, took part in the meeting, we do not notice that any Anglican elergymen participated in the discussion, from which we infer that Angli cans had but an infinitesimal share in the matter, if they were present at all. How very fraternal!

And it was agreed that the old methods of attacking the Catholic Church have failed utterly, and must be abandoned hereafter! All the accusations of the sects that the Catholic Church is unscriptural and idolatrous, with the statements of the Presbyterian or Westminster Confession of Faith that the Pope is the " Man of Sin," and the Catholic Church "the Synagogue of Satan," must be expunged after doing duty for nearly three centuries of usefulness! The Bible is now to be given to Catholics, from which they must extract the truth for themselves. But may not we find Quakerism, or Eddyism, or Dowieism, or Doukhoborism there instead of Bap tistism, Methodism or Presbyterianism, as so many sectaries have done when not guided by the authority of the Catholic Church, which is undoubtedly the one Church which has come down to us uninterruptedly from the Apostles? Shall we not find in the Bibles with which the amalgamated or federated sects will furnish us, that we must hear the Church which Christ established and which has come down to the present day with St. Peter's successor, and the successors of those Bishops, (Protestant Bible, "overseers") whom the Holy Ghost from the beginning placed in authority " to rule the Church of God?'

And the Bible to which these harmonious teachers are to give Catholics access, is it the Bible which the Presin the United States Circuit Court of byterian Confession declares to be "the Word of God written," and "the Monks, whom M. Combos has expelled only way of man's salvation," or the Bible as it has been mutilated by Dr. tions, entered suit against the French Lyman Abbot, Drs. Briggs and Mc-Government for selling in the State of Giffert of New York, and Canon Heuson

Surely it would be wise to settle this point satisfactorily before undertaking to enlighten Catholics, who if they are to receive Bibles from the hands of these latter exponents of Protestant ism, would find them to consist only of the covers.

Dr. Gilmour lauds Popes Leo XIII. and Pius X. for encouraging the preaching of eloquent men, and the reading of the Scriptures, and because "now Catholic books of devotion contain diminishing birth-rate and the loosenportions of the Epistles and Gospels which, if people read them aright conand the sham liqueur will not be allowed tain enough to save and lead them to

And why now? Has it not always been the practice of the Church to instruct the people by means of these Epistles and Gospels? At the present moment, are not the sects paralyzed by the number of their ministers who ing from the Bible whole chapters and even books? It is now only the Cathhave to pocket the snub which its avar- olic Church which stands guard over the whole Bible as the unerring Word of God.

Nearly sixteen centuries ago the it is bottled with the label, "Liqueur great St. Augustine wrote: "Here" Peres Chartreux," which will be the (in Holy Scripture) wickedness is cor-

at a later period the Venerable Bede devoted his life to meditation of Holy Scripture, from the time he entered his monastery at the age of seven years, as he himself informs us.

These are names honored in the Catholic Church, which continues to venerate the Holy Scripture, as she did centuries ago, while Protestantism is to-day endeavoring to undermine the faith of Christians and is casting doubt upon the most plainly revealed truths. In this regard Dr. Amaron was right in saying : "Roman Catholieism and Evangelical Protestantism are as far apart from each other as the east from the west;" though he undoubtedly meant by this something different from what we have explained.

We cannot close this article without quoting one admission of Rev. J. L. Gilmour, who said: "The principal features which give the Roman Catholic Church its strong position (are) its continuity, its unity, its compre hensiveness, its adaptiveness to different temperaments, its unique organization, and its readiness to meet new demands."

Weil we shall not deny that these are characteristics of the Catholic Church: some of them in an evident sense, and others in a sense which may not have been intended by the speaker : but it will be remarked that they are neces sary characteristics of the one true Church of Christ. The continuity of Christ's Church was assured by our Divine Saviour when He declared that the gates of hell should not prevail against it, and when He promised: "Lo! I am with you all days to the consummation of the world." Presbyterianism, Methodism, Baptistism, began to exist from fifteen to seventeen centur-

ies too late to possess this continuity Unity is one of the recognized marks of the true Church, inasmuch as Christ established but one Church, to which "the Lord added daily such as should be saved." (Acts ii. 47.) To this we must likewise add that Christ declared there should be one fold and one shepherd for this flock. (St. John x. 14.) Surely this unity does not exist between the sects which were represented at the alumni meeting, nor is it even to be found in them taken separately.

Comprehensiveness we take to mean here its suitability to the needs and aspirations of all nations. The local churches of Protestantism which have to adapt their doctrines to meet the ever-changing whims of men, cannot possess this mark of the true Church of Christ, which should teach everywhere "the faith once delivered to the saints," and which should be unchanging in its teaching at all times and in all places. The revisions of the Presbyterian creed in the United States and Great Britain are too recent occurrences that we should forget that it cannot possibly be that one faith of which Christ's Apostle speaks; and we all know that the other denominations which were represented at the alumni meeting have made similar changes from time to time.

We need not continue the category of qualities of the true Church as suggested by Rev. Mr. Gilmour's remarks. We have gone far enough to show where truth is to be found. We shall add only a few words which we take from that able and popular work "The Faith of our Fathers" by the illustrious Cardinal of America, the present Archbishop of Baltimore:

"We may rest assured that an all-wise Providence Who command His Church to speak in His Name, will so guide her in the path of truth that she hall never lead into error those that follow her teachings."

The Catholic Church does not need to be evangelized by any conglomeration of discordant sects which have neither "continuity, nor unity, nor comprehensiveness." The resolution of the Montreal Theological alumni to desist from their former methods of controversy on disputed points is certainly wisely taken, whatever we may think of their plan to get Catholics to "read the Bible."

PRESIDENT ROOSEVELT ON THE DIVORCE QUESTION.

President Roosevelt has declared himself plainly to be among those who will endeavor to put a stop to the American families.

This declaration was made at the interchurch conference of Protestant Churches which took place at Washington, D. C., a few days ago. The President spoke at the conference on the invitation of Bishop Doane of Albany, of the Protestant Episcopal Church, and while making this declaration the scarcely preach a sermon without tear- President said that so great is the importance of this question that questions social life, the home, preserved." He

continued:

rected, the weak are nourished," and juill their duties toward one another, falls far short of Bishop Doane's desires, and toward their children as Chris tianity teaches them, we may rest tianity teaches them, we may rest absolutely assured that the other prob tems will solve themselves. But if we have solved every other problem in the wisest possible way, it shall profit us nothing if we have lost our own nothing if we have lost our own national soul; and we shall have lost it, if we do not have the question of the relations of the family put upon the proper basis."

THE CATHOLIC RECORD.

Such being his convictions, he virtually told the conference, the object of whose meeting was professedly to take the first steps toward the preservation of Christian marriage, and the Christian home in America, that these sacred institutions are being threatened by two or even three, menacing forces, the frequency of divorces, and the predominance of polygamous principles in Utah, Idaho, and other Western States, and the prenatal destruction of infant life. The Presid ent said, further, addressing himself directly to Bishop Doane:

"It goes without saying, that for the race, as for the individual, no material prosperity, no material growth, no artistic or scientific development will count if the race commits suicide."

The conference had not in it any Catholic representatives, as the Catholic ecclesiastical authorities have not found that any Catholics worthy of the name have availed themselves of the opportunities afforded by the existing lax laws of divorce to break up their homes and remarry. Prevalent as are these practices among Protestants, Catholics have not so far to any appreciable extent sought to obtain divorces through the courts, aware as they are that the law of the Church is inexorable on this point, that for no cause can their marriage be dissolved and permission given them to be married to other parties. This is, in fact, implied in the President's words when he says that "the loosing of the marital tie ' takes place "among the native American families." It does not occur among the families (of Catholics) who have recently come from other countries, nor among the (Catholic) children of such families.

There is another reason for the nonparticipation of Catholics in the interchurch conference, which is, that no other Church stands upon the firm principle which Catholics hold to be immutable, that no human power can grant the permission for parties to be divorced from the marriage tie when once that bond has been completed. It is not to be expected that the sects will take their stand upon this fixed principle of the Catholic Church, from which she cannot withdraw; and therefore the Catholic Church can only wish well to the movement among Protestants towards making the divorce laws less lax, while they are approximating toward the position of Catholics, though they will not come up to it.

The stand of the Protestant Episcopal Church comes nearest to that of the Catholic Church. But even at its last General Convention or Synod, it did not go further than to forbid the re-marriage of divorced persons in every case except that the so-called 'innocent party' may marry again, after the lapse of a year after divorce.

The High Church party, including Bishop Doane, does indeed desire to bring the Protestant Episcopalians to take the uncompromising position of the Catholic Church, but they have or years without success, and it does not appear that there is any more prospect of success now than there has been. We are, however, in full sympathy with any movement which may tend toward making the bond of marriage stronger than it is at present, when for the most trivial causes divorces may be obtained through the courts in almost any state of the Union. We have no doubt, however, that the pronouncement of President Roosevelt in favor of a more permanent marriage tie will be of some weight towards remedying the existing evils of which he speaks, namely, not only toward checking the divorce evil, but likewise the other two evils to which he refers less directly, the results of

which also tend to race suicide. It is significant that the President's address was delivered in presence of Bishop Doane, on the Bishop's invitation, as the Bishop is one of the most earnest advocates for the adoption of the ing of the marital tie among the native | Catholic law of absolute indissolubility of the marriage tie by the Protestant Episcopal Church. The President said addressing Bishop Doane directly:

"Therefore, Bishop, I count myself fortunate in having the chance to work with you in this matter of vital importance to the national welfare.

This seems to imply that President Roosevelt's efforts to have the marriage laws amended and made uniform throughout the whole country, will be like the tariff and the currency of the along the lines of the laws of the Cath-American Republic are really of no olic Church, which are, indeed, the importance beside "the more vital only lines which will correct the question of having the unit of our divorce evil; for it ought to be well understood that the canon under which tional Synod held at Paris, after a full

will not remedy the evil. It permits "the innocent party" in the divorce case which has been adjudicated by the courts, to marry again after the lapse of a year. will be so blind as not to see that the court never enters into the consideration of any charges against the prosecuting party, when there is an agreement or understanding between the complainant and the respondent to get a divorce decree ? The respondent simply lets the decree pass by default, and in such cases the innocence of the so-called innocent party is but imaginary; and this frequently occurs. In any event, it is right for us to remark that it has been admitted by the leading P. E. Bishops that the question is one which depends upon the divine law of marriage, "what God has joined together let no man put asunder." Under this law there is no difference between the innocent and guilty parties in regard to the liberty of marrying again. If the innocent party is free to do this, there is no reason why the guilty party should not have the same right. If one party is completely freed from the bond of marriage, there is no just cause either in reason or Scripture why the other (say the guilty) party should be forbidden to remarry.

We cannot suppose that President Roosevelt's words are but empty expressions, for he is known to be a man of plain speech who means what he says. We have, therefore, in his pronouncement on the subject of divorce, an indication that he will make a resolute effort to put an end to the divorce evil, which has become a serious danger to the well being of society in the United States; and in the high position which he occupies, we have no doubt that his advocacy of the permanency of the marriage tie will have great weight in the direction of making marriage more universally respected, and of diminishing the number of divorces. In fact, he has already taken the first step toward this end, having sent a message to Congress on Jan. 30, pointing out that recent statistics of divorce are lacking from which an intelligent conclusion can be drawn in regard to the present condition of the country on this point. He says: " No such statistics have been collected by the Federal Government since 1886; and but few of the States have provision for the collection of such statistics. He states plainly also that his reason for calling the attention of Congress to this matter is that "there is a widespread conviction that the divorce laws are dangerously lax, and indifferently administered in some regard for the sanctity of the marriage relation."

His recommendation is that "co-operation among the several States should be secured, to the end that there may be enacted upon the subject of marriages and divorces, uniform laws containing all possible safeguards for the security of the family."

He concludes his message saying:

"I deem the matter of sufficient general importance to recommend . . . appropriate legislation to collect and publish statistics pertaining to that subject covering the period from 1886 to the present time."

We wish the President every success been making the effort in this direction in his effort to bring the laws on this subject into conformity morals.

THE LUTHERANS TO THE FORE.

The Lutherans of France appear to be fully alive to the danger to which Christianity itself is exposed by the policy which was adopted by M. Combes, the ex-premier of that country, to abolish all connection between Church and State. M. Combes did not aim merely at the Catholic Church in propounding this policy, for his desire is to see all religion abolished, and God dethroned. Jews and Protestants will be as much and even more affected than Catholics by the abolition of the budget of Public Worship, as the rabbis and Protestant min isters have received salaries from the Government which were actually larger than those given to the Catholic clergy, the reason adduced for this being that the former have families to support, whereas the Catholic priests are unmarried. No mention is made by M. Combes' followers in the Chamber of Deputies, of the fact that the payment made to priests is a partial compensation for the appropriation of the property held by the Catho lie Church before and during the French revolution of 1792, whereas the payment to the non-Catholic clergy is a gratuity. The loss of these salaries, however, is regarded by the Lutherans and other Protestant or non Catholic bodies as a severe blow to their religion, and recently, the Lutheran Nathe Protestant Episcopal Church as a discussion of the issue, decided by many people who allow themselves to "If the average husband and wife whole proposes to operate, and which a unanimous vote that the proposed

measure for the separation of Church and State will result in a great injury to religion if it be adopted.

Nevertheless, it has been announced that the policy of the new Govern. ment, under M. Ronvier as Premier, will be substantially the same as that of M. Combes. Notwithstanding this announcement, it is the general belief that M. Rouvier will moderate greatly the provisions of the bill offered by the ex-premier for adoption by the Chamber of Deputies.

We do not hesitate to say that if M. Rouvier should take pattern after his predecessor, the reign of his Government will be short like that of Premier Combes himself. It needs only that a vigorous leader should arise to lead the Catholic party so that the Infidel rulers of France may be driven to the wall. Such a leader must arise before long, and we do not doubt that even Lutherans and other Protestants, and perhaps even Jews, will follow his leadership to prevent the attempted abolition of religion.

The devil has been laboring for nearly nineteen centuries to overthrow the religion of Christ, but has not succeeded in his efforts, and it is not to be expected that M. Rouvier will be any more successful.

Christ has built His Church apon a firm rock which cannot be destroyed, as He has promised to remain with His Church as its protector to the end of time, and that Church will overthrew all the powers of darkness which combine for its destruction. "The gates of hell," according to that promise, "will not prevail against the Church," which is the work of the living God, the pillar and ground of truth.'

PSYCHICAL MANIFESTATIONS.

A recent effort made in London, England, to establish spiritual communication between the living and the dead, ended in an amusing flasco, which is recorded frankly in last month's issue of the Journal of the Psychical Research Society, the main purpose of which is to investigate communications of spirits with each other, whether of the dead or the living, who may be separated from each other by long distances.

The failure of the attempt to institute communication, as above referred to, is described in a despatch from London as being the result of a sealed communication which was given to Sir Oliver Lodge by Frederic Myers some years before the death of the latter, and which Sir Oliver placed in a bank, that it might not be opened till after some considerable time after Mr. Myers' of the States, resulting in a diminishing death, and then only when the dead man should have communicated the contents of the enclosure through a spiritualistic medium.

A medium was found who claimed to have received the desired communication from the dead man, revealing the contents of the envelope by means of "automatic writings," in which art the medium (a woman) had exhibited considerable skill. Sir Oliver Lodge decided that the time had come when the sealed communication should be opened, and the Council of the Psychical Society was called together to witness the verification of the actual inter. course thus to be established between the living and the dead.

The "automatic writer then re corded the messages she had received from the supposed spirits, but when the envelope was opened there was found to be no resemblance between its contents and the message said to have been sent by the dead man. This is only one of many attempts which have been made by spiritualistic mediums to persuade audiences that they had received messages from the spirit world, but we understand that this was the first systematic attempt made to establish such communications as actual facts.

It has long been known to close ebservers of the methods of mediums that their messages from the spirit world are nearly always, if not always, fraudulent; and there is in Chicago a confidential establishment which sells outfits by means of which exhibitions of spiritual manifestations highly satisfactory to easily deceived audiences can be made at will by smart mediums. These outfits consist in garments suited to the state which the spirits occupied during their life on earth, trampets whereby changes could be made from one voice to another, crowns, hands, heads, veils and full-sized figures of men and women whose spirits were supposed to appear or materialize. A complete set of spiritualistic paraphernalia by which these manifestations are produced costs from \$50 to \$1,000, according to the amount of deception required.

The thing which is most astonishing about these exhibitions is that, after the many times they have been be duped by them.

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RENEWED ANARCHISTIC ACTIVITY.

A despatch from Paris of date Feb. 1. states that after a meeting of Social Revolutionists held on Monday night, Jan. 30th, a bomb was thrown at a group of policemen and Republican guards, which exploded without doing serious injury, as it fell short of its work. Eighteen arrests were made of persons in the vicinity, twelve of whom were found to be beyond suspicion of being concerned in the outrage, and were dismissed, while six were detained in custody till an enquiry be made. Among those detained is a man named Francois, a well known professional anarchist, and intimate associate of Emile Henry and Ravachol, and no doubt is entertained that the attempted assassination is the work of an anar

chistic coterie. Another b mb was discovered on the morning of the day when the despatch was forwarded. This latter instrument of destruction was found on the Avenue de l'Opera, in front of the Hotel Duex Mendes, but there was no explosion in this instance. A special guard of pelice was placed at the Russian Embassy, as there was reason to fear that attempts would be made by the Anarchist plotters to blow up the Embassy with its occupants, in consequence of the recent troubles in St. Petersburg.

The authorities refuse to make public the information they have received concerning Anarchist plots details of which they have received from a source which guarantee their authenticity.

It is undoubtedly one of the results of the anti-Christian policy which has been pursued by the French rulers. that the Anarchists have been encour aged to renew their attempts at disturbance while a government is in power which depends upon them for support, and which may be expected to deal leni ently with them. The Atheistic government of France may blame itself for this renewal of Anarchistic activity.

The consecration of Bishop Scollard, as first Bishop of the new diocese of Sault Ste Marie, will take place in St. Peter's Cathedral, Peterborough, on Feb. 24th. Archbishop Gauthier, of Kingston, will; be the consecrating

> PASTO AL LETTER OF THE

Right Reverend Bishop of Peter borough ON THE

Erection of the Diocese of Sault Ste Marie, and the Appointment of the Right Reverend David Joseph Scol lard to the new Episcopal See.

Righard Alphonsus O'Connor, by the grace of God and the favor of the Holy See, Bishop of Peterborough.

We cannot forget the many sacrifices made by the new settlers to preserve the traditions of their fathers, and build To the Clergy, Religious Communities and Laity of our Diocese, health, peace and benediction in the Lord:

DEARLY BELOVED BRETHREN:

The Apostolic See, ever watchful ever the interests of the Catholic Church, and solicitous for the spiritual needs of her members in every portion of the Christian Commonwealth, places Bishops to rule the Church of God, and dispense the mysteries of religion to the faithful. As a country becomes more populous, and the wants of the people are multiplied, new Dioceses are reated and Bishops are appointed to

direct and govern them. which embraces the northern and westorn part of the Diocese of Peterborough,
the Holy See has been petitioned to
establish a new Diocese in the desired winds simple
by these who enjoy a larger share of
the benefits of civilization and learning. establish a new Diocese in that dis-

cese of Peterborough will comprise the Counties of Northumberland, Durham, Peterborough and Victoria, with the

A glance at what has been accom-plished in the western portion of the Diocese during the fifteen years of our administration will, no doubt, be interesting, as well as showing the rapid growth of the Catholic population in that district. During that time 72 churches have been built, 49 of which are within the limits of the new Diocese of Sault Ste Marie. In addition, 22 other churches have been enlarged or improved. To provide suitable dwell-ings for the clergy, 19 Presbyteries have been erected, and of these, 13 are in the new Diocese. Four hospitals have been constructed, and three of these are located in import-ant towns of the new Diocese, viz.: Sault Ste Marie, Port Arthur, and Sudbury—suitable centres to afford relief and consolation to the sick and injured that are brought from the surrounding districts. In most of the parishes and missions Catholic schools are established, where the children receive religious and moral training. Moreover, there are about 6,000 Catholic Indians, or 82 per cent. of the total Indian population in the Diocese. re provided with three boarding schools, where the children are educated and trained by devoted and These are provided with three boarding schools, where the children are educated and trained by devoted and self-sacrificing Sisters, under the direction of the Jesuit Fathers. Besides, there are several day schools, where the rudiments of a religious through the lamb whithersotory in the direction of the Jesuit Fathers. Besides, there are several day schools, where the rudiments of a religious through the Lamb whithersotory in the documentary history of the Empire State; our forestive tory of the Empire State; our forestive to the state of th

and literary education are imthese aborigines.

The Catholic population of the Dio-cese of Sault Sts. Marie is about 27,-000, with 35 priests and 64 churches, whilst the Catholic population of what will henceforth constitute the Diocese Peterborough, is about 24,000, with 29 priests and 45 charches. Thus, the new Diocese will contain a larger extent of territory and also a greater number of priests to attend to the spiritual welfare of the people.

From these few details it can be asily perceived why the Holy Father was pleased to establish a new Diocese and appoint a Bishop, who will build upon the foundations already laid, and continue more effectually the works of religion in that section of the Province In the action taken to urge the parti tion of our Diocese, we sought not to avoid the burden of personal labor in God's vineyard, but were actuated by the desire of providing for the increa-ing demands of religion and of promoting the expansion of the Church. Exdescendants of the early Catholic settlers of Ontario have been lost to the Fith, owing to a scarcity of priests who would seek them in their isolated homes, and to the want of churches in which they might assist at the Holy Sacrifice of the Mass, receive the Sacra-ments and secure a knowledge of their religion.

Our Holy Father Pius X, has selected as Bishop of this new Diocese, The Right Rev. David Joseph Scollard, Pastor of the flourishing parish of North Bay For several years he was our secretary and chancellor, and discharged the duties of these offices with marked ability and fidelity. During the past nine years he has proved himself a pious, zealous and energetic pastor. whose labors have been blessed with much fruit and great success. The faithful of the diocese of Sault Ste. Marie will find in their new Bishop a kind and loving father, who will be eve ready to encourage them in their under takings and sympathize with them is their trials. We part with one of our their trials. We part with one of our devoted and gifted priests, a true friend who has ever been loyal to his Church and obedient to his Bishop.

For many years past the opportuni ies for the development of Outario in agriculture, commerce, min-ing, manufacturing and other indus tries, have been recognized, thereby ng a large increase in population It has been our consistent desire that religion should keep pice with the material advancement of the country. Hence our motive for building churches and schools wherever possible. The establishing of an Episcopal See in the midst of this extensive district will carry out our designs in regard to re-ligious progress, and will encourage Catholics to flock to the vacant and centres of industrial enterprises.

The severing of the happy and intim of the new Diozese causes a pang of reret, and our heart is deeply moved a the thought of bidding farewell to thi part of our beloved flock. However, as the separation is for the greater advancement of God's Church and the promotion of religion, we willingly make the sacrifice of our personal feel

the traditions of their fathers, and build up the works of religion and education in their new homes. With pleasure, we recall the many pastoral visitations to the distant missions of our Diocess when we witnessed the strong faith of the people and their attachment to the practices of their religior, as well as their reverence and expressions of joy in receiving their Bishop into their humble dwellings. Our purpose was to bring them the blessings of Heaven and offer them words of encouragement and advice for their spiritual and tem

poral progress. How edifying and consoling, on visiting the Indian missions, to behold the On account of the large influx of settlers of late years into New Ontario, which embraces the northern and west-

We shall ever remember the noble or Holy Father Pius X. has been graciously pleased to grant our request, and has erected the new Diocese of Sault Ste. Marie, which comprises the of religion and infusing into them western part of Nipissing District, the Districts of Algona and Thunder Bay, including Manitoulin and St. Joseph have charge also of the parishes including Manttoulin and St. Joseph Islands. This new Diocese will extend from North Bay west about eight hundred miles to the eastern limit of the Rainy River District, whilst the Diotection of the parishes and missions in the new Diocese, must be attributed the glorious success at tained by God's Church in this extensive district. They have born the tensive district. They have born the heat of summer and endured the hardships of winter, in bringing the Bread of Life and announcing the word of Districts of Muskoka and Parry Sound. God to the faithful of the sparse missions of early years and the more populous parishes of recent times. Like the Good Shepherd, they have labored in season and out of season, searching after the scattered sheep, guiding them into the true fold and to the fountain of living waters. Nor can we fail to extol the zeal and self-sacrifice of our secular clergy who have likewise labored energetically in building up religion in the missions entrusted to

> We cannot praise too highly the Re ligious Communities whose members are devoted to forming the moral and in tellectual character of the youth, or consecrated by their life of charity to alleviate the sufferings of the sick and helpless members of our Divine Lord. works of education and charity have won for them the love and reverence of the members of the Church, as well as the admiration and esteem of those who do not share our faith. Truly they are the spotless virgins, who, after saving and relieving the afflicted of God's children, will be amongst those who in Heaven "sing a new canticle before the throne and follow the Lamb whitherso-

Diocese of Sault Ste. Marie. Though no longer their Bishop, we shall ever retain a pleasant memento of the many visitations we made to the parishes and nissions, when we were amply repaid or the inconveniences attendant upon travel in a new country, by the arden

taith and fervent piety we witnessed in these pioneers of religion.

In sonclusion, Dearly Beloved, we earnestly exhort you to pray Almighty God to bestow upon the new Bishop, in bundance, the graces of the Holy pirit, that he may be spared for man-ears to z alously labor for the advance ment of religion and the salvation of souls: that the Holy Ghost may enlight en, protect and golde him in all his ways: that the flock entrusted to hicharge may afford him joy and con tion; that the priests and faithful co-operating with him, the Diocese of Sault Ste. Marie may become one of the m st flourishing in the Province.

The consecration will take place in our Cathedral, Peterborough, on Friday February 21th, Feast of the Apostle St. Mathias.
This letter shall be read in all the

churches and chapels of the Diocese as soon as convenient after its reception. †RICHARD ALPHONSUS O'CONNOR, Bishop of Peterborough.

M. J. O'Brien, D. D., Peterborough, February 9th, 1905.

A MISSIONARY'S MEMORIAL.

IFE AND DEATH OF FATHER JOGUES TO BE COMMEMORA ED IN A CHURCH.

Interest in the canonization process the Jesuit missionary, Rev. Isaac ogues, has been stimulated by the romise of its early realization since ne work of inquiry was met with such otable success. Particularly are the one work of inquiry was met with such notable success. Particularly are the people of New York state interested in the proposed memorial to be erected at Auriesville, that State, near where Father Jogues was killed by the Mohawk Indians. In a lecture at Carnegie Hall, New York, on January gave a succinct history of the poince nissionary and martyr of New York State, before a large and representa tive audience.

Of all the heroic band of missionaries who labored among the Indians in what s now New York State and Canada, Father Jogues was the most daring and entrepid. Frail in body, and quiet and gentle in demeanor, he does not at first glance attract as much attention as the more imposing figure and char eter of Breboeuf. Yet even this giant among the missionaries had constantly ecasion to admire his adventurous variably his superiors chose him to open up the way in unexplored terricory, or to save the day in difficult and dangerous situations among the In-

Father Jogues was the forerunner and pathfinder for the illustrious Mar quette; he planted a cross overlooking ne valley of the Mississippi in 1641. when its future discoverer was only our years old. He was the first white nan to discover and survey the beauties of Lake George, which he named after the Blessed Sacrament because it was the feast of Corpus Christi. He pre-pared the way for Le Moyne, the discoverer of our salt lakes, who was to follow twelve years and open a mission among the Onondagas, the first of the flerce Iroquois nations to welcome missionary. He was the pioneer sionary among the Indians in the terri tory now comprised in New York State, the first priest on Manhattan Island. and one of its first historians.

Three times Father Jogues came down from Quebec to Ossernenon, now Auriesville, the village of the Mohawks nearest to Fort Orange, now Albany. He came first as a prisoner to undergo indescribable tortures and remain captive there about fourteen months This was in 1642 43. Next he came as an envoy of peace in June, 1646; and finally he returned as Apostle to these flercest of the Iroquois, in October o that year, to be put to death by them in hatred of his faith. During his cap tivity there, on September 29 1642 his devoted companion, Rene Goupil remains were buried by Father Jogues in a deep ravine near by. Ten years after his death, in 1656, Kateri Tekagwitha, the Lily of the Mohawks, was born at Ossernenon prior to the removal

of the tribes from its precincts.

This site of Father Jogues' tortures. captivity and missionary labors has been determined by the investigations of General John S. Clark, of Auburn, N. Y. who is considered the leading authority in this field of research. It is tocated in the village of Auriesville, forty miles west of Albany and less than two hundred miles from New York City. About twenty years ago part of this site was purchase by members of the site was purchase by members of the Society of Jesus, aided by many Bishops, priests and laymen who wished to erest a memorial of the martyr on the scene oi his death. In due time it became place of pilgrimage, visited every year by thousands, who are attracted by its natural charms and sacred associations historical as well as religious To accommodate the vast numbers who camthere in summer, a temporary chapel has been erected. A way of the Cross and several small oratories and grottoes the property.

Lately the entire farm adjoining has been bought, and it is now proposed erect there a permanent chapel and a memorial statue of Father Jogues.
In his lecture Father Campbell de-

scribed Father Jogues not as a wild enthusiast seeking death but as a man of extraordinary caution realizing the fatility of throwing his life away, a practical worker, and a man of such determination that when the command to go was given neither man nor demon could hold him back.

The name of Father Jogues is held in veneration; his acts and writings are treasured in the documentary his

of men who differed with him both in ce and religion, so also since his ath Protestants, ever more so than tholics have maintained, unbroken ven before his death he was honored y the title, "Martyr of Christ," by ope Urban VIII. and the process of tification is now in progress a

ne surmounting the building will bably be the largest concrete dome the country, but the method of con-uction will be of a character that cally necessary in such structures. e side walls are simply a series of ches, which will permit of a portion the congregation assisting at divine rvice from outside the church in fine eather, when there unusually large ligrimages to Auriesville. On each side are two spacious exterior aisles in cloister style, affording shelter in stormy weather and giving additional strength and stiffness to the walls.

Father Campbell is to give a series of lectures throughout New York State, hus diffusing among the Catholic eople a better and more intimate cnowledge of the character, life and nartyrdom of the heroic Jesuit priest. proceeds of the lectures will go oward the erection of the church.

PUBLIC RESPONSIBILITY OF

Whether Catholicity shall do for us he work needed in this country, and, nerefore, whether we fulfill our mission not, depends on the fidelity or non delity of Catholics themselves. It is enough that the Catholic Church is re. She will not operate as a charm remove existing evils or to give us he needed virtues. It is not enough hat there is a large body of Catholics re; their mere presence has in itself virtue to save the country or to enble it to fulfill its mission. This is a ct that we should lay to heart. If atholics do not surpass others in penestic and civil virtues they will ender the country no greater service han others. As yet we Catholics can appland ourselves as having done nuch to advance public virtue. We do public life bave shown themselves uch more honest, more capable, much ore devoted to principle or much less ecessible to party or selfish interests official station. Too many who pass Catholics have been as deeply im icated as any other class of citizens the scandals in our elections. We not find that Catholics have been pecially diligent to study the institu-ons, laws and genius of the country; understand its peculiar dangers, its more urgent wants and the special duties as citizens. They are no worse than the non-Catholics, and would deerve no special censure it no more was iemanded of them than of non Catholics. But the responsibilities of Catholics in this country is greater than that of any other class of citizens. It is only through Catholicity that the country can fulfill its mission, and it is through Catholics that Catholicity reaches and assists the country. The salvation of the country and its future glory depend on Catholics, and, therefore, they must prove themselves superior in intelligence, independence, public spirit, all the civic virtues, to non Catholics, or else they will do nothing to save and develop American civilization. - Orestes

MISREPRESENTATION IN A DIC-TIONARY.

A dictionary is the last book in the world in which one would expect to find evidences of prejudice. Yet the Church Progress of St Louis feels its his was massacred by the Indians and his called upon to warn its readers against Webster's Imperial Dictionary, as a work which Catholics ought not to encourage by buying. It quotes the following definition of Catholicism as a sample of the truth and accuracy which may be expected from this dictionary:
"The Roman Catholic Church teaches that the Pope is the vicar of Christ on earth; maintains the worship of the Virgin Mary and th saints; claims for its priesthood the right of binding and loosing for all eternity in the confession and absolu tion; teaches that besides heaven and hell there is a purgatory; upholds the Real Presence in the consecrated host : and holds that with one exception, the teachings it ordained have never changed since Peter became the first Bishop of Rome. The admitted exception is the doctrine of papal infallibility, proclaimed in 1870 by Pope Pius IX."

POPE PIUS X. AND THE CATHOLIC PRESS.

Father Bernard Vaughan, in a lecture on Pius X., delivered in London on Sunday, revealed the Pope in a new but not surprising, character. Pius X. has been a journalist. Impressed by the evils of a bad Press, and recognizing that people will read something, good or bad, he became responsible for the publication of a newspaper in Mantua, the Cittadino di Mantova. When, later, he became Pope, the Holy Father said :

"Few people have a nobler mission than the journalist in the world to day. My predecessors blessed the swords and shields of Christian warriors, while we choose to bless the pen which the journalist must use in the cause of righteousness."
So speaks Pius X.

His revered and illustrious predecessor, Leo XIII., said in his day: "A Catholic newspaper is a perpetual mission in a parish."

of note, learning or experience. Car dinal Vaughan was himself a newspaper owners. Mgr. Nugent, the great Temperance advocate, steered a well known Catholic newspaper through twenty years of a chequered course pefore relinquishing control of it in smooth waters. The Jesuits are prac-ical journalists and the Benedictines, with printing presses of their. The Franciscans are in the same case, A

own modest privilege to have numbered some of the ablest Catholic clerics of Catholic paper a "rag," as some Catholics, with fine impartially, call all Cathto them, is a high and mighty individnal, but he is in a class which does not includ + Pius X., any more than it did

Such men are a steadily decreasing in any case. It is now and again a duty t) show them where they stand; other-wise they would not call for notice.— London, Eng., Catholic News.

WHY NOT?

The ignorance of Catholicity outside the Church is a pity, but the norance of Catholicity inside Church is almost a sin. Nothing does so much harm, by losing unnumer Nothing does ble opportunities to do good, as the inability of many Catholics to give an account of the faith that is in them. A practical working knowledge of the doctrines of the Caurch, at least a store of the information necessary to efute the common objections of out iders, is really a part of that loyalty which the most careless would resent to have impugned.

The average objections are them elves so superficial that it is a shame that there should be any Catholic who cannot meet them. The Church does not require her children to be skilled n debate or trained in theological subtleties and neither, it may be added, does the intelligence of the ordinary non-Catholic, but she has a right to expect that Catholics should know wha hey believe, and why, and be able to some elemental explanation of the meaning of her ceremonies and the rown religious practices. As a mother who has given them the highest blessngs of life, she has certainly a claim to ame against the shafts of ignorance

and prejudice.
Not defense alone, but intelligent defense. We complain at the dense ignor ance of non-Catholics and resent the bigotry which is the offspring of ignorance, when we are ourselves largely re ponsible for both. If every Catholivere representative in the true sense not only faithful in the practice of his religion but prepared to explain it to others, prejudice would necessarily die of inanition and the power of the Church would be immeasurably Church would be immeasurably strengthened. Why should outsiders remain so ignorant when Catholics mingle with them every day unless it is that Catholics are not able to en-lighten their ignorance? Some pre-judice is hatred, but a good deal of it is misinformation or absolute lack of information. The remedy in many cases is merely a little patient explana-tion? How many Catholics are able patiently and lucidly to explain? And if they are not, why are they not?—Catholic Universe.

A BIBLICAL PLAY.

There is much to condemn in the modern stage. People of intelligence, who possess true conceptions of life and its meaning, can not but be shocked at the way in which the stage of to day seems so largely given over either to indecency or frivolity. It is a pity that the drama should be so linked with what is foul and foolish, for it is a powerful agency for good if properly used. The Church in the early ages of dramatic representations to impress upon the minds of the people whom she was civilizing and christianizing, the truths of religion. Indeed the sacred services of the Church itself are dramas-lofty and inspiring dramaseach vestment, each word, each action filled with deep and impressive symbol-We have seen produced in Boston ism. some interesting examples of the plays which the Church in the Middle Ages sanctioned for presentation to the people. We have had the morality "Everyman," and later the miracle play "The Star of Bethlehem." These were given with all the reverence possible, and their effect even upon American audiences of today, prone to irreverence as they are, must have been good. Mr. Yeats' "The Hour Glass," given here a short while ago, was the attempt of a modern playwright to give us a morality play like those of old, and the attempt was by no means

At present we have here in Boston "The Shepherd King," a play which its author declares "Is not religious but Biblical," yet its characters are taken from the Bible, and as the Bible is to Catholics a sacred book, it may be hard to see the line which Mr. Lorimer draws. However, the play is produced reverently, and albeit it departs from the Bible narrative occasionally, in order to weave in a thread of romans it in no way violates the spirit of the Old Testament. King David is the rincipal character—he is the Shepherd King—and Mr. Lorimer, who plays that part, presents him first as a modest, stalwart, shepherd lad, later as the fight chief captain of King Saul, and finally as King of Israel. The drama is finely staged, the scenery and costumes being magnificent, and the whole effect is to present to the spectator a picture of ancient Hebrew life which is sure to remain in his memory.

To those who find fault with an actor of to day for assuming the part of the great Psalmist, Mr. Lorimer replies by These views of two modern Popes are the views of most Catholic ecclesiastics the views of most Catholic ecclesiastics behold noble characters carefully and

conscientiously presented on the stage than that you see actors prostituting their talents in the presentation of characters filled with all vileness?" And the question is a fair one and natural enough under the circumstances. Mr. Wright Lorimer's conception of

It is interesting and significant that there is a return on the part of actors and playwrights to-day to the Bible, as plays. There is a danger in this, of course. Yet if such plays are written and presented with good taste and reverence, if they remain true to morality, they may serve well to counteract the effect of the plays which are nothing but filth or frivolity .- Sacred Heart Review.

The Religious Atmosphere.

Catholics should bend all their energies to give to their children a is no room for argument — experience teaches too clearly the lesson—nothing out the daily drill in the teachings of aith and the assiduous breathings an atmosphere permeated with the spirit of faith, will sink religion se eeply into the soul of the child that it ust remain there through life, unaltered and unwavering .- Abp. Ireland.

Centenary Celebration.

Last year marked the centenary of he restoration of the Society of Jesus by Pope Pius VII. In consequence, the Associates of the Apostleship in Vaples, where devotion to the Sacred Heart is exceedingly popular, presented to the Father Provincial a magnificent statue of the Sacred Heart. A gracefully ornamented address was read and presented at the same time. The Society of Jesus in Naples was specially complimented by this manner of honoring the centenary. The statue placed in the Gesu Nuovo, was blessed the ceremonies ending with a soleme

The Cross and the Crucifix.

James I. Lawson, of Charlottetown, Prince Edward Island, has a lengthy and labored article in the New York tries to differentiate between the cross and the crucifix, extelling the former and calling the latter an accursed thing, 'synonymous with ease, indalgence and ostentation for self satisfaction and personal aggrandizement." The crucifix is defined "a cross having on it the gure of Christ crucified." Paul who said: "But we preach Christ rucified, unto the Jews indeed a sture oling block, and unto the Gentiles colishness." And again: "I judge foolishness. nyself not to know anything among year out Jesus Christ, and Him crucified." But Mr. Lawson is not St. Paul. -Sacred Heart Review.

Heroic Nuns in the War.

Russian newspapers are loud in oralse of the work of the Sisters of Charity, who labor attending the wounded and dying on the field of battle. One of these says that "it is impossible to relate how the presence of these saintly women, who teil for the love of Christ cheers our soldiers." One Sister working in the field hospital approached a wounded Japanese officer who in French hastened press his appreciation of assistance, but he added that she probassistance, but he added that she probably mistook him for a Christian. "It makes no difference," she replied. "God has sent me here to work for all." Such devotion inevitably will have good effect.

The Catholic Creel Remains Steadfast.

" While outside the Catholic Church skepticism and infidelity have shaken the very pillars of faith, belief in the Incarnation is the very keystone of the Catholic creed," says the Catholis Transcript. "To this we cling with a steadfastness inspired by the reflections that God Who at sundry times spoke through the prophets, last of all spoke



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Sacred Heart Review. THE TRUTH ABOUT THE CATHO-LIC CHURCH.

PROTESTANT THEOLOGIAN. CCCXXXIX.

We have seen how servile a doctrine of civil obedience was maintained by Sir Robert Filmer, and how utterly at variance with the teachings of the Schoolmen, of the Jesuits, and of Catholic doctors generally, as well as of most of the Reformers and of the Puritans. Filmer, however, being a Christian,

was obliged to allow that if the monarch commands what is against the law of God, he is not to be obeyed actively. True, Bucer, it seems, maintains that the prince is to be obeyed whether he commands evil or good. Cranmer, moreover, by proposing the king as worthy of equal love with God Himself, signifies that his commands, whatever they are, are to be obeyed as if they were God's. And as he taught, so he acted. He ratified every wickedness of Henry, of Somerset, and of Northumberland, and would Mary have spared his life, he would unquestionably have been equally abject towards her. But such men can not claim to be

called Christians at all. Thomas Hobbes, being restrained by belief in God or Christ, goes far beyond Filmer. He makes it the duty of the subject to obey every possible command of the monarch. He does not, like Filmer, leave a place for passive, any more than for active disobedience. Nor does he acknowledge any restraint of religion, for he makes it obligatory to receive any religion proposed by the prince, and therefore, of course, to reevery religion if required by

In shore, Hobbes leaves no place for allegiance, to heaven or earth, except an absolute compliance, at every point, fuller. with the will of the despot whom he sets at the head of that monstrous conglomeration of men which he calls Le-

thought in this country is steadily to-wards collective Hobbism. True, as yet the Supreme Court of the United States emphatically declares, to the great traitors, liars, and the veritable hell-anger of certain English haters of broth of human wickedness. They be Christ, that wherever there is doubt, the laws of our nation must be inter-preted by the Christian conscience. For instance, it treats Lansing's slavish interpretation of the Contract Labor Law as an insult to the Congress of a Christian country. But even this great tribunal does not seem to have ventured to pronounce that the citizens can be degally excused (at least beyond their right to insist that common decency shall not be outraged) if manifest wrong is unequivocally commanded by statute. Nor will even the modest reservation of individual and Christian right nov made be long maintained, if the doc trines said to be now propounded in the University of Chicago gain possession of the Western mind, as they seem to publican.

be doing more and more.

At present, if a statute required us to chloroform our weakly children, undoubtedly this would be set aside as
contrary to fundamental Christian
morality. But we are told in the newspapers—and we hear no contradiction from authority—that Chicago professors ow teaching that it is the duty of e State to put to death all person below a certain standard (to be arbi below a certain standard (to be arbitrarily fixed) of mental and bodily strength, and that it would be disloyal and punishable in the minority to refuse to carry out such a law. Then as no Christian—could do such a thing—for to call Chancellor Andrews of Nebraska a Christian model to the country of the co Christian would be a supremely ridiculous perversion of speech, Baptist elergyman though he be,—Christians would have the choice before them, of renouncing their religion, of leaving the country, or of ascending the scat-fold. Nor would it do them much good to go abroad. Anti-Christ has many more instruments, in many lands, than John D. Rockefeller and the schools which he has set up, or endowed. People talk about the diabolical expressions of his portraits, but let us not exalt him higher than his modesty would allow. At most he can only claim to be one of many favored deputies

of the Prince of Darkness. At all events, Christians, fleeing from the horrible enactments not unlikely soon to spread out from Chicago, might at least take refuge in pagan Japan. There they would be suffered to live according to their consciences.

However it must not be supposed

that conscience is wholly dormant, even in the University of Chicago. True, we hear that she has determined that hereafter, at morning prayers she will no longer worship God, but will worship herself. This might seem to involve a denial of any higher power. Yet let Professor Bemis answer to this. Had he merely, like some of his colleagues, and like the Nebraskan Chan-cellor, bowed the knee to Apollyon and Moloch, he would probably have still been in his profitable place; but he was guilty of insinuating disparagement of the sacred rights of that wor ship of Mammon whose infernal sacrifices continually ascend from the southern shore of Lake Eric. Therefore, even if it be true that the University of Chicago puts herself above God, it is apparent that she bows to a power to the eastward which she owns to be higher even than she.

Mr. Lansing, with his whole crew and kind, is continually ringing the changes on the charge of disloyalty against the Catholics. He is doing his best to per-suade us that Catholics are the only Christians, which Catholics themselves will by no means allow. He will not let us forget that his indictment against the Catholics is precisely that under thou let this man go, thou art not ity, and kindle in us greatest love.—
Casar's friend. Whosever maketh Father Faber.

himself a King," whosever claims any spiritual authority at possible variance with the State, "speaketh against Cresar," is guilty of high treason. "These men bring in usages to which Romans are unaccustomed; therefore let them be thrown to the lions."

let them be thrown to the lions."
"These men, being Americans, and knowing that Protestantism has been accustomed to unquestioned predomin-ance here, and has had the shaping of our frame of society, refuse to become Protestants. Therefore let them be banished. They tell us, and are as good as their word, that they will faithfully obey every law of a secular faithfully obey every law of a secular nature, but that they can not obey any which contradicts their religious con-science. The insolence! To insinuate that a Protestant government could possibly enact anything against God's law! They tell us that 'we ought to obey God rather than men.' As if they, forsooth, had any portion in Peter and John, or any inheritance in the Son of David!"

I have been taken to task for giving

so much attention to Lansing and his book. He is too small game, some of my friends say. I own that you could not soon find a book more completely full of ignorance, of shallow malevolence, more utterly void of any glimmer ing sense of justice, charity, regard for freedom of conscience and of thought, and more thoroughly at variance with both the letter and the spirit of our American constitutions. Yet after all, this book is typical of average, and even more than average, anti Catholic controversy. Professor Nippold, of Heidelberg, her and the second controversy. Heidelberg, knows more of these matters in half an hour than Lansing could possibly come to know in a whole life-Yet Nippold's book, from begin ning to end, is as full of rancor as Lansing's, rancor as much deeper as his nature is deeper and his knowledge Yet let us not be unjust to men like

Lansing, After all he is a decent man compared with Martin Luther. He compared with Martin Luther. He could not, in this country and this century, come within measurable distance of Luther's outrageousness of speech. Popes like Adrian VI., like Gregory X., like Innocent II, Innocent Dr. William T. Harris, in condition of Johnson's Cyclopredia, treating of Hobbes as a very valuable political writer, signifies that power. I greech. Popes like Aurian speech. Popes like Aurian speech. Popes like Aurian Gregory X., like Innocent II, Innocent V., Innocent VII., Innocent V., Innocent VII., Innocent IX., Greaging V., Innocent VII., Innocent V., Innocent VII., Innocent V., Innocent VII., Innocent V., Innocent VII., Innocent V., Innocent V., Innocent VII., Innocent V., Innocent V., Innocent VII., Innocent VII., Innocent V., Innocent VII., Innocent VII., Innocent VII., Innocent VII., Innocent VII., Innocent V., Innocent VII., Innocent V., Innocent VII., Innocent VII., Innocent V., Innocent VII., Innocent VII., Innocent V., Innocent VII., Innoce and all are to him, without one thought of discrimination, "desperate, through-and-through arch-rascals, murderers, lieve"—a Gregory X, a Gregory Xf.
believes, an Adrian VI., a Marcellas
II. believes—"that there is no God,
no hell, no life to come, but that we
live and die like a cow or a sow." Read Luther, and read the unutterable things poured out, without intermission by his successors of every grade, from 1550 to 1620, when their words, as a main cause, helped to bring down the pillars of the world, and Lansing an pears almost like amiable milk and water.

Yet as Lansing lives now, and is doing mischief now, we must follow him up. However, as I have promised we will next spend a little time with the correspondent of the Springfield Re-CHARLES C. STARBUCK. Andover, Mass.

LEAGUE OF THE SACRED HEART.

General Intention for February.

THE TEACHING OF CATECHISM. The intention proposed by our Holy Father for the prayers of the League of the Sacred Heart this month is for the teaching of Catechism. Pius X. is teaching of Catechism. Pius X. is nothing if he is not practical. Besides trying to infuse into the clergy a realization of the necessity and benefits of catechetical instruction it is his desire to enlist the co-operation of the laity in this soul-saving work. In every community there are ignorant men and women as well as children, who are never reached by established methods. Even in parishes where zealous priests minister to the wants of the people, where churches are built and thoroughly equipped schools provided, there are ignorant or poorly educated Catholics who know little or nothing o doctrine

Our Holy Father wishes to get the assistance of lay men and women in the work of instructing and saving this class. The method to be employed in carrying on the work is to be largely a matter of personal initiative. One very effectual way is for people to see that their pastors are given full lists of adults or children of this class living in their neighborhoods. Another way is for some one to gather a number of them together and teach them the necessary doctrines of the Church. Another way is to take a personal interest in some one adult or child of this class and by counsel and solid instruction or supply ing proper books help to bring him to a ractice of his duties

persons to call upon their priests for instruction, or better yet, if they are children to try to get them to attend the parochial schools wherever they

work of this kind is incalculable. The most liberal promises of salvation are made to those who are merciful to their tellow beings. To those who minister to the physical wants of their neighbor Christ promises eternal life. To those who labor for their mental and spiritual

We wish that any word of ours might awaken some interest in our readers to take up this good work. It is certainly the work of God and has the promise of eternal reward .- Catholic Universe.

What a real gain it is to find out ow little we love God ,and how shabbily we serve Him! This is one great good of reading the lives of the Saints. Because a saint is not always the Catholics is precisely that under which the Saviour was put to death; life is not practical. Nay, for the on the strength of which St. Paul was beheaded, and St. Pater crucified. "If

FIVE-MINUTES SERMON Septuagesima Sunday.

BODILY MORTIFICATION.

"I chastise my body," says St. Paul in the Epistle of to-day, "and bring it into subjection." In these few words he gives us the great reason for the Catholic doctrine and practice of bodily mortification and penance, which Protestants so often find fault with.

"I chastise my body," he says, "and bring it into subjection;" that is, "I chastise it, because I want to bring it into subjection. I want to tame it, to become its master; so I give it a good beating, I starve it now and then, and treat it badly generally, that it may learn to obey me

That is the great idea of mortification. my brethren, in a nutshell. Every one knows that if you want to break a vic-ious horse you have to put him through a pretty severe course of treatment before he will be subject to your will. And every one knows that the body is naturally unruly, like a vicious horse; the body is always craving for things which it would be better that it should not have, and it will have them in spite of us if we do not take care. So, to subject it thoroughly to reason, we must put it through a severe course : otherwise, some time or other, it will get the better of us, and have its own

And there is a great deal more need of taming our own bodies than there is of breaking horses. For the horse can kill our souls; and furthermore, if we do not want to take the trouble of breaking a horse, we can shoot bim, or get somebody else to take him: but we cannot in any way lawfully get rid of our bodies till such time as God sees fit to take them from us. We are tied fast to them, and cannot get away. So we are absolutely obliged to conquer them, if we do not want to be conquered by want our bodies to be a frequent cause and occasion of mortal sin to must to some considerable extent practise mortification.

That is the Catholic and true doc trine, as taught by the Church, and put into practice, in some degree at least, by all the faithful who obey her lavs. And it is also common sense. Every one must admit that the body is the great cause and source of mortal sin to far the greater number of people, and that if its appetites were thoroughly brought under control our souls would be saved from very great dangers, which otherwise they cannot escape. If, then, it is any object to escape these dangers—and no sensible man can deny that it is - one does not need to be a Christian, but only to have the gift of reason, and to look a little into himself and into the world about him, and he must grant that the bodily penances and mortifications which the Church insists on are not foolish or superstitious, but in the highest degree prudent and wise

you do not think that the mortification of the body required by the Church is useless or superstitious: I give you too much credit for faith as well as for reason to imagine that. You do need courage, though-we all need it-to act up to what we believe in this matter. et us then look this question fairly in the face. There is heaven before us to be gained, and sin to be overcome that we may gain it; and here are our bodies, with their depraved, corrupted, and often dangerous and sinful desires, standing in the way of our gaining it. If we will only determine in earnest to get the mastery of them, heaven is almost sure; if we do not, they will be very likely to carry us to hell. If we overcome them, we save ourselves and them, and make them a help instead of a hindrance to us; if not, they will do their best to drag us down with themselves to destruction, and if in the mercy of God we may indeed be saved it will be as by fire. Shall we not take a little trouble when such tremendous interests are at stake? Shall we trust to luck when a little effort will make heaven sure?

WHEN NAPOLEON CHANGED THE

CONVERSATION. A book of memoirs, recently published in France, tells an anecdote of Napo-leon I. which shows that though he was One practically master of Europe there were so see still some free souls which he couldn't frighten. During the war of 1809. Napoleon established his headquarter at a little distance from Vienna, in the splendid Benedictine abbey of Molk, which still exists and may be admired on the way to Vienna. He occupied the great ceremonial apartments. furniture and the pictures were very simple, but the rooms were adorned with the portraits of the Princes of the Imperial house. That of the Emperor Francis II. occupied the place of honor After a few moments' repose, Napoleon sent word to the Superior that he wished to speak to him. The old man obeyed the order, and arrived at once with two monks, one of whom, Aloys Stupfel, an Alsatian, was to be the in-terpreter. Napoleon was in the middle of the room, on a chair which he kent half-turned before him. His face was dark and threatening; he looked intently at the Father Abbott, and put him this question: "Can the Church release subjects from the oath of fidelwho labor for their mentral approximates a place in heads He not only promises a place in His Kingdom but that they shall shine as stars in the heavens.

The old man, broken by age, made such an energetic answer that the officers are energetic answer that the officers are energetic answer that the officers are energetic answer.

present were stupefied, and feared a violent scene. After a moment of sil ence, Napoleon changed the conversation.-Sacred Heart Review

Tobacco and Liquor Habits

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Question. You Catholics invite us Protestants to attend your services; why do you not attend ours?

Answer. Protestants are invited by

olic doctrine and the answers to their difficulties, because we know they can attend without violating any principle of their Protestantism, which is a re-ligion of fallible private opinion. Disclaiming infallibility, a logical Protestant must necessarily be in the atti tude of a seeker after trath. He usually says: "That one church is as good as another," because he lacks di-vine witness to the unique Christianity Jesus founded. He is often a doubter, who questions at times whether or not the old historical Church may be right. Will faith alone save a man? Are the stories about the Church of Rome true or false? Is confession of sin an in stitution of Christ? With thousands who have not yet denied the Christ there is an eagerness to know the mes age of the Catholic Church, as the arge number who visit and ask such uestions as the above proves.
On the other hand, the Catholic

resting not on the varying, contradictory human and fallible views of man, but on the uniform, certain divine, infallible witness of Christ's Church, is possessed of an absolute divine certainty that his Church alone has the religion Jesus Christ gave the world. A logical Protestant must ever be in a state of doubt and a seeker after truth—a Catholic has already found the truth and has no necessity of further search. Catholics, therefore, could not without violating the estent ial principles of Christianity take part in religious services they know to be false-or consider doctrines they know on divine authority to be contrary to the Gospel of Christ.

St. Paul told the early Christians that it was sinful to participate in the sacrifice of raganism (1 Cor. x., 21); the same apostolic Church forbids to-day co-operation in any erroneous religion as displeasing to the God of truth. Practically, the Catholic Church, having a uniform faith, can satisfactorily explain her teaching to the world, but Protestantism, divided hopelessly, would find it impossible to explain what she protests against.

To countenance the preaching of a false Gospel is practical denial of the Christ; to take part in a false worship is to sinfully declare all worship equally pleasing to God. True, our spirit is one of kindliness to all and hatred toward none—devoid of that bigotry which implies an irrational belief in a doctrine one cannot prove. Catholics hate none who profess a false religion, but rather compassionate them and pray for them.—Guidon.

CARDINAL MANNING'S IRISH BLOOD.

An English paper discusses the racial rigin of the family of Cardinal Manning, and quotes the Cardinal's own words to show that Ireland had a claim up in the great churchman who was such a loving triend to Ireland and her people. The Cardinal said:—
"The name is tribal, and is to be found in Norfolk, Leicestershire, Essex, Kent and Sussex, and widely in Ireand.

"We must have gone over with Henry II. I suspect that we were de-ported to the West Indies by Cromwell. There is Manning's Bay, I think, in St. Kitt's -one of the West India Islands. My father's mother was a Ryan, and all Ryans are Papists. I have I do not know how many priests in this diocese of that name. My belief is that my grandfather was married to a Ryan in the West Indies and came over to Eng land. This accounts for our West In-dian property. I have old diaries of our grandfather, in which I find the names of Catholic priests of the last century among his friends."

JOHN BURNS AND THE PUBLIC-

should touch, like individuals, is liquor. Ownership by the city will elevate drinking into a civic virtue; boozing will be a test of local patriotism; and working people are to drink their village into a free library or a park by a process that will land many into the hospital, some into gaol, a great number into asylums, all into misery, and a few to the cemetery. The way is to concentrate on counter - attractions : baild libraries, make parks, recreation grounds in summer, folks' halls in winter, where music, flowers, games, gymnastics, billiards, bagatelle, chess, whist, and all the parlor games for men and women, boys and girls, will be accessible to those with limited incomes. Above all, give the people homes, more homes, larger, cleaner, sweeter, if not in the city, by rapid and cheap transit into the suburbs. Abolish the slum, enlarge the home, raise wages, improve the sanitarium, appearance, environment, of the factories and workshops, humanize industry. Then the tendency of labor will not be to seek degradation in drink or low company in the public-

No Breakfast Table complete without

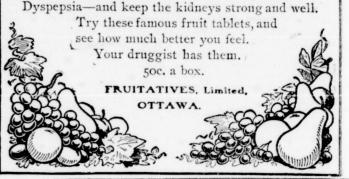
An admirable food, with all its natural qualities intact, fitted to build up and maintain robust health, and to resist robust health, and to resist winter's extreme cold. It is

and Economical.

Head-ache ns to listen to the explanation of Cath-

> Most headaches are caused by the liver. This vital organ becomes torpid. No bile is excreted, bringing Constipation. This affects both stomach and kidneys. And they in turn, bring the headaches from which so many people suffer.

make dull, aching heads as clear as a bell. They act as a tonic on the liver-increase the flow of bile-cure Constipation-prevent Indigestion and





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A SMILE IN EVERY DOSE.

If your little ones are cross or peev If your little ones are cross or peevish and fretful, give them Baby's Own Tablets, and they will soon be cheerful smiling and happy. Worried mothers who use this medicine will find there's who use this medicine will had there a a snile in every dose. Mrs. N. Nathieu Nosbonsing, Ont., says: "Before I began using Baby's Own Tablets my little one was always sickly and cried little one was always sickly and cried day and night. But the Tablets have John Burns, the working man member of Parliament, is not in favor of any system of regulating the liquor traffic which would involve ownership of which would involve ownership of which would involve ownership of Mothers need not be afraid to use this matter of the says: no opiate or harmful drug and may be given with perfect safety to a new born babe. Sold by all medicine dealers or sent post paid at 25 cents a box writing The Dr. Williams' Medicine Co. Brockville, Ont.

A cough is often the forerunner of serious pulmonary affictions, yet there is a simple cure within the reach of all in Bickle's Anti-Consumptive Syrup, an old time and widely recognized remedy, which, it resorted to as the inception of a cold, will invariably give relief, and by overcoming the trouble, guard the system from any serious consequence. Price 25 cents, at all dealers.

Price 25 cents, at all dealers.

They Drive Pimples Away, — A face covered with oimples is unsignity. It tells of internal irregularities which should long since have been corrected. The liver and the kid neys are not performing their functions in the hailty way they should, and these pimples are to let you know that the blood protests. Parmisles' Vegatable Pills will drive them all away, and will leave the skin clear and clean. Try them, and there will be another witness to their expellence.



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CHATS WITH YOUN

We have but one life t We have but one life to us live it at its best. Profeurscore years and ten, if At least do not shorten it being a rut. There are so no ruts. If you have gotternt of pessimism, get out another road of optimism, with on your face .- G. B. Griffith

Waiting to be Araus Many people never get f ened. Go into a large store and watch the people work. them look as if they were master of themselves; the partially aroused, mere dw possible man. They h discovered their powers found that they can get ald moderate degree of activity content to do so, using possible physical and mental

The same thing is true wi the other people we meet they seem to need a few s from some friend to put the meetion. They do not know capabilities. They have no tour of investigation and desee what continents of preally have, but are content vate their little islands of e and there, just enough to their daily wants. They d valleys, and never climb to tain-tops to take a wide vie selves and the possibili

No youth ever amounts to he is thoroughly in earnes his powers are brought into he feels that his work cor dispensable to the high Your Appearance

A young man who has r nud yery rapidly to an implies in the commercial woo to me recently that his ob-business has led him to the that one of the greatest h the advancement of young carelessness or indifference dress and personal cleanlall the other little details tive personality. He says men who, at great expense time and energy, have seemes with prominent pervery difficult of approach have so offended their grants in dress, or manner, ity, as to sweep away in a advantage of the introd have gained. Many a m has "queered" the object view by a soiled necktie, ar hat, an unshaved face, o teeth. "These are little urge, "and should not prejudice a man of good against a fellow man. He the real man through eve defects than these." Ve the fact remains that the is influenced by them, an

deal with things as the they should be.—Success. The Test of Your Ma He is a pretty poor sor loses courage and fears world just because he ha take or a slip somewhere business has failed, beca erty has been swept away

eral disaster, or becautrouble impossible for him This is the test of you how much is there left in have lost everything out self? If you lie down r wersted, there is not a turned forward, you refu or to lose faith in you seem to beat a retreat, that the man left in you your loss, greater than y larger than any defeat.

"I know no such thadge and ensign of a soveraid Emerson, "as the said Emerson, "as the purpose which, through companions, or parties changes never, bates no hope, but wearies out arrives at its port."

It is men like Ulys ing armies on the battle ear and tear of civic against reverses, battli petence for his loved or the hand of death lay bates no jot of heart wring victory from the neircumstances. It is m eon, who refuse to rec who declare that "impo their vocabularies, th their vocabularies, the

Get Rich if Yo Success does not ne the accumulation of make acquirement of wear result of intelligent eff Money is not the "roo unless we make it so. despise wealth or those an affectation of superio that is entitled to little Make money, you honestly, uprightly, lab essary, and—do good regard it as the end of

however, but rather attainment of the end. honestly earned it, it with it as you please. in avarice and don't folly. Spend it like response to the pronheart and the instincts Spend it in the cau Spend some of it at le many little graceful th will bring brightness eyes, that will bring th are into some one's c start some one's heart rapture, that will floor with sunshine as you life, making people kindly consideration, happy in doing so. The dows a university in the sunshine and the sunshine as you life, and the sunshine as you like the sunshine as y cause of education and the money to spare, sp

CHATS WITH YOUNG MEN.

We have but one life to live-let as live it at its best. Prolong it to fourscore years and ten, if possible. At least do not shorten it by traveling in a rut. There are so many kinds rat of pessimism, get out and travel on the road of optimism, with joy written on your face. - G. B. Griffith.

Waiting to be Aroused.

Many people never get fully awakened. Go into a large store or factory and watch the people work. Many of them look as if they were not fully master of themselves; they are but partially aroused, mere dwarfs of the possible man. They have never discovered their powers. Having found that they can get along with a moderate degree of activity, they are content to do so, using the least passible physical and mental effort.

The same thing is true with most of the other people we meet in life,—they seem to need a few sharp words from some friend to put them in full They do not know their own ities. They have never made a tour of investigation and discovery to see what continents of power they really have, but are content to cultivate their little islands of energy here and there, just enough to provide for their daily wants. They dwell in the valleys, and never climb to the mountain-tops to take a wide view of them selves and the possibilities around

No youth ever amounts to much until he is thoroughly in earnest, until all his powers are brought into play, until he feels that his work counts in the grand total of human effort, and is in-dispensable to the highest, fullest

Your Appearance.

young man who has risen unaided and very rapidly to an important posi tion in the commercial world remarked to me recently that his observation in business has led him to the conclusion that one of the greatest hindrances to the advancement of young men is their carelessness or indifference in regard to dress and personal cleanliness, and to all the other little details of an attrac tive personality. He says he has known men who, at great expense of tact and time and energy, have secured audieaces with prominent people who are very difficult of approach, and they have so offended their good taste by faults in dress, or manner, or personality, as to sweep away in an instant the advantage of the introductions they have gained. Many a man, he says, has "queered" the object of an interview by a soiled necktie, an old battered hat, an unshaved face, or unbrushed hat, an unshaved face, or unbrushed teeth. "These are little things," you arge, "and should not influence or prejudice a man of good judgment against a fellow man. He ought to see the real man through even far greater defects than these." Very true, but the fact remains that the average man is influenced by them, and we have to is influenced by them, and we have to deal with things as they are, not as they should be.—Success.

The Test of Your Manhood

He is a pretty poor sort of man who loses courage and fears to face the world just because he has made a mistake or a slip somewhere, because his business has failed, because his property has been swept away by some general disaster, or because of other trouble impossible for him to avert.

This is the test of your manhood now much is there left in you after you have lost everything outside of your-If you lie down now, throw up your hands, and acknowledge yourself wersted, there is not much in you with heart undaunted and face But if, with heart undaunted and lace turned forward, you refuse to give up or to lose faith in yourself, if you seem to beat a retreat, you will show that the man left in you is bigger than your loss, greater than your cross, and larger than any defeat.

"I know no such unquestionable

badge and ensign of a sovereign mind," said Emerson, "as that tenacity of said Emerson, "as that tenacity of purpose which, through all changes of companions, or parties, or fortunes changes never, bates no jot of heart or bope, but wearies out opposition and arrives at its port."

It is men like Ulysses S. Grant. who, whether in the conflict of oppos-ing armies on the battlefield, or in the wear and tear of civic strife, fighting against reverses, battling for a competence for his loved ones, even while the hand of death lay chill upon him, bates no jot of heart or hope," that wring victory from the most forbidding circumstances. It is men like Napol eon, who refuse to recognize defeat, who declare that "impossible is not in their vocabularies, that accomplish things.—O. S. Marden in Success.

Get Rich if You Can.

Success does not necessarily mean the accumulation of money, although the acquirement of wealth, if it is the result of intelligent effort and honest an affectation of superior righteauses.

that is entitled to little consideration. Make money, young gentlemen, honestly, uprightly, laboriously, if necessary, and—do good with it. Don't regard it as the end of life's endeavors, Spend some of it at least in doing the many little graceful things of life that with sunshine as you journey through life, making people happy by your kindly consideration, and yourself happy in doing so. The man who endows a university to promote the cause of education and because he has the money to spare, spends his money

wisely. The man who has the money and can afford it, who buys a basket of roses at Christmas that he may give them to some one who loves him, them to some one who loves him, spends his money wisely, too. It is not extravagance. Nothing is extravagan a rut. There are so many kinds that you can afford, and you can afford, and you can afford and you can affor and joy and happiness into the lives of those who love you.

These are among the true uses of money, and when used for the accomplishment of these ends money is the most potent factor for good that may ever cone under man's control. You may never get rich, but you may never worry about that. Fortune may elude you, try as you may. ever just within sight, but ever just beyond your reach. But though suc-cess may never follow effort on your part, remember that the highest meas ure of all success is to honorably deserve it.

Some Helpful Thoughts. Men who have made their fortunes re not those who had five thousand dollars given them to start with, but who started fair with a well

earned dollar or two. Luck is usually only crystallized per-

Not one kind word ever spoken, not ne kind deed ever done, but sooner or later returns to bless the giver.

It is because religion says can't to man's irregular inclinations that some persons dislike sermons.

Every Catholic young man should belong to a Catholic society. There is a help to virtue in companionship.

When we are joyful, nothing comes amiss to us. Unkindly interpretation of other men's deeds and words seems unnatural to us; and we lose our facility of judging harshly and of suspecting unreasonably.

All that we have of this world's good is from Gcd. It is poor appreciation of the gift to await the coming of death to make acknowledgment of the fact. What we give back to Him during our life we know how it cas been dispensed. That which we set apart for Him after our death too frequently fails of distribution according to our purpose.

Our young men should avoid the Socialistic snare. One good way for them to oppose the spread of Socialism is to establish large branches of the St. Vincent de Paul Society—show a personal interest in the miseries of the

In all things judge as little as you possibly can. It is a very simple course to retrench all decisions that are not necessary for us. This is not irresolution; it is a simple distrust of ourselves, and a practical detachment from our own ideas, which extends to everything, even to the commonest things.-Lacordaire.

The health of the body, as well as of the mind, depends upon forgetting. To let the memory of a wrong, of angry words, of petty meanness, linger and rankle in your memory will not only dissipate your mental energy but it will react upon the body. The secretions will be diminished, digestion impaired, sleep disturbed, and the general health suffer in consequence. Forgetting is a splendid mental calisthenic, and a good medicine for the body.—E. P.

As daylight can be seen through very small holes, so little things will illustrate a person's character. Indeed, character consists in little acts well and honorably performed, daily life being the quarry from which we build it up and rough hew the habits which form it.

OUR BOYS AND GIRLS.

STORIES ON THE ROSARY

BY LOUISA EMILY DOBREE Carriage of the Cross.

LUCY'S CARRIAGE. So that when at last Mrs. Tennant consented, apparently reluctantly but really very gladly, to let Bernard go with his uncle, the latter was for every reason much pleased. Mrs. Tennant then sent Lucy to a school near London, and herself travelled far and wide accompanied by a well-filled purse and Miss Wilson, an extremely plain, middle aged lady as her companion. Lucy joined her a few times for the holidays which were spent in England, but oftener than not they were passed

at school. at school.

Lucy was reserved by nature, and not the kind of girl to become very generally popular. She longed for affection, and felt her mother's carelessness and indifference much more than many children would have done. When they met at all she was not seen to advantage, for she and her mother had hardly a taste in common. Mrs. Tennant was devoted to dress and amusement, seldom opening a book, and revelling in society papers. Lucy loved reading, was too shy to

fire of small talk, while her grave little daughter was silent by nature and disinclined to talk unless she had some-thing to say. So the child was very much shut up in herself, and no one knew her less than her mother, who considered her dull and uninteresting, attainment of the end. When you have honestly earned it, it is yours to do with it as you please. Don't hoard it in a your please. Don't hoard it in a your please. Then during the last year of Lucy's school life Faith Madison, who in avarice and don't squander it in in avarice and don't squander it in folly. Spend it like a gentleman in response to the promptings of the heart and the instincts of a gentleman. Spend it in the cause of charier the first links in the chain of a real friendship were formed. Faith had her new friend to spend all the half-holi-Tre into some one's cheeks, that will start some one's heart throbbing with rapture, that will flood your nethers. Lucy felt brought out into the sun-shine and developed into a very charm-ing girl, much of her reserve melting

away in the congenial companionship of the mother and daughter.

Mrs. Madison was very glad for Faith to have Lucy as a friend, and felt that the girls suited each other.

Just before the end of the last term

Lucy had come to spend the Saturday half-noliday with the Madisons, and Mrs. Madison noticed the perturbed expression of the girl's face.

I have had a letter from mother at last," said Lucy with a slight accent of bitterness in her tone. "Her long silence is explained—she has married As she spoke she handed a letter to

was very brief, merely stating that her mother was now Mrs. Gregory, and that her home would be in Stafford shire in future. They were just going into a new house not far from Lich field, and when settled she hoped Lucy would come and see them.

"She evidently forgets that I am to leave school altogether in a fortnight. I must write and ask her what she proposes I should do. When she remembers about it, I suppose I shall have to live with them.'

live with them."

"There is a postcript," said Mrs.
Madison; "had you seen it?";

"No. Oh, I see there is," and Lucy
read the half sheet to herself. Like
the letters of many people almost the
most important part of the letter was
contained in the postcript.

"I have five sten children, two hove

"I have five step children, two boys and three girls, the eldest just out of her teens. I am afraid your stepfather will not much care about your making this your home for a perman-ence, so I have arranged that you should go to Miss Wilson at Margate. She has set up a house there and has paying guests, and of course you will come to us now and then. But very probably you will marry, for by the photograph you sent lately you certainly seem to have improved in looks

A flush of crimson mounted to Lucy's usually pale cheeks as she read the postcript, and then handed it back to Mrs. Madison.

Lucy rarely shed tears, but now she bent her head on her hands and heavy sobs escaped her. For a few moments Mrs. Madison let her grief have its way, and then she gently soothed her, after a while Lucy was calmer.

I had been bracing myself the thought of going back to mother, and hoping to win her affection, and now to feel she does not want me, and to speak in that horrid, vulgar way about me—and marrying—and then to pack me off to Miss Wilson."

"Who is Miss Wilson?"
"The lady mother has been travellng with, and had as a companion. Oh, perhaps over enthusiastic, but when he Mrs. Madison, you don't know what it s not to have no home, and to feel you have no place anywhere! You can't understand it—of course you cannot," continued Lucy passionately, "and in my case it is ever so much worse than and as is evident from the tone of his if I had no mother—no right to a letter, a devout believer in the supre-

"Yes, it does. I quite agree with you, Lucy, and I think it is a heavy cross for your shoulders to have to

"I can't bear it," said Lucy quickly, between the recurring sobs.
"Oh, yes," said Mrs. Madison

gently. we are never sent anything too hard for us to bear. And there is One who bore a bitter cross for our many sins, who helps us to carry our lighter cross."

Lucy shook her head. She was in no mood to listen to Mrs. Madison's words, and the latter slipped out of the room and left her to herself.

view, must be radical mainly
In about half an hour the door opened and Faith, in a pretty white dress, came in and sat by the sofa where Lucy was stretched, her face buried in the cushions.
"Mother has solved the difficulty,

Lucy," said Faith, "you must stay us," and in a little while all was settled.

Lucy had a couple of hundreds a year of her own, which had oh! such love, been left her by her godmother. TO BE CONTINUED.

HONOR FATHER JOGUES.

PRELATES AND CITY OFFICIALS UNITE TO BUILD SCHOOL NAMED FOR THE MARTYR PRIEST.

Carnegie Hall was filled Sunday night Carnegie Hall was niled Sunday night on the occasion of a lecture by the Rev. Thomas J. Campbell, S. J., on "The Pioneer Missionary and Martyr of New York State, Father Isaac Jogues." The lecture was given for the purpose of raising funds with which to build an Indian mission school near Orangeville, the scene of his sufferings, in memory of Father Jogues. It was under the auspices of the Marquette League.

The audience was about equally divided between Catholic and Protestant priests and laymen. Mayor McClellan, seated between Archbishop Farley and Coadjutor Bishop Cusick, occupied the centre of the platform, on which were the members of the Marquette League many distinguished clergymen The boxes were filled with members of the city government and well known

laymen. Archbishop Farley robed in his vest-ments, presided. Father Campbell was introduced by Judge Morgan J. O'Brien, who in a few words, paid a tribute to the early Dutch settlers, saying that by their humane treatment of Father Jogues at the time of his troubles was started the eradication of bigotry be

tween religious denominations.
In a most interesting story Father
Campbell then told of Father Jogues. He pictured the early missionary's first voyage to this country, his explorations during which he discovered Lage George, his work among the Indians under constant danger of death, and

his final capture and torture.

He told of Father Jogues' escape and his salvation by the Dutch, who re turned him to his own land, from which he again set out in a short time to continue his labors, only to become a cap-

occasion he was beheaded, and his head placed on a staff, and turned toward the Mohawk River, as a warning to other

priests not to enter the country.
At the close of the lecture Archbishop Farley said: "I have not the urage to add anything after the elo quent words of Father Campbell, in mory of the first priest to come to w York, and though Father Jogues has not been canonized. I do not hesitate to call him New York's first martyr.—N. Y. Freeman's Journal.

IMITATION OF CHRIST.

THAT A MAN OUGHT NOT TO ESTEEM HIMSELF WORTHY OF CONSOLATION BUT RATHER DESERVING OF STRIFES Lord, I am not worthy of Thy consol ation or of any spiritual visitation; and therefore Thou dealest justly with men, when Thou leavest me poor and deso

For if I could shed tears like a sea, yet should I not be worthy of thy com

Since I have deserved nothing but stripes and punishment, because I have grieviously and often offended Thee, and in very many things sinned against Thee.

Therefore, according to all just reason I have not deserved the least of

Thy comforts.

But Thou, who art a good and merciful God, who willest not that Thy works should perish, to show the riches of Thy goodness towards the vessels of mercy, vouchsafest beyond all deserts to comfort Thy servant above human measure.

PROTESTANT'S TRIBUTE TO RAPHAEL'S MADONNA.

Last summer, while looking up in Dublin some material for a lecture on the Irish School of Medicine, writes James J. Walsh, M. D., Ph. D., I came ross the following letter of one of e greatest physicians who has ever He is one of the founders of the sh School of Medicine, which acco ished so much for the proper study of sease and the development of bedside His name was William Stokes, and he is gnized as one of the best authorities diseases of the chest who ever wrote this difficult subject. The letter was as in his sixtieth year and considered nedical scientists. Stoles was not a Catholic, though he was a very faithful member of the Episcopal Church letter, a devout believer in the supre-macy of the privileges that had been nferred upon Mary in becoming the other of God. The letter wa en to a sympathic friend in Dablin and contains one of the most beautiful ributes that has ever been paid to Raphael's surpassing picture, the Sis tine Madonna, and its sublime subjects:

Dresden, September 1, 1863. "We have spent the greater part of two days in the picture gallery here You will like to know what effect the Sistine Madonna of Raphael had on me. I expected—I don't know why— a glory of strength of color. But after gazing a few minutes on this marvelous work I felt how wrong I had been. It is placed in a separate room, which it seems to turn into a sanctuary. No matter how many are present, there is a silence, or, if people speak, it is in the lowest whisper. Involuntarily you walk on the floor on tiptoe, and all uncover the head. The principal colors are purple and red; both so delicate and harmonized that they give to the Oh! such love, power, sadness, proces as they lool the infinite and raise you up to be part of it. The whole was a dream of the painter. He saw the Blessed Mother descending to him from heaven, and so he painted her. In her eyes I could see a strange surprise, a wild but subdued feeling of awe, that she should carry in her bosom the wonderful, the mighty God, the Prince of Peace. She does not look on Him, but into space, and her gait seems rapid, for the purple hood rises full above her, while her naked feet hardly imprint the rolling cloud which floats between her and earth. I feel it presumptuous to write this; for this is a work that 'no matter-moulded form of speech' can ever describe. . . One effect of it is to make you careless about all other treasures of this vast gallery, in which you have works of Correggio, Titian, Sasso ferrato and hundreds of other great painters."

Ever Hear of it?

Who ever heard of a convert from Protestantism to Catholicity going about the country making money by delivering lectures made up of the recital of alleged immoralities of in dividual Protestants? To the ever-lasting credit of the Catholic Church even enemies must admit it never degrades its sanctuaries by loaning them for any such vile purpose. Those Protestant congregations in Iowa, Ohio and Kansas that permit their places of worship to be descrated by the seguins, the Williams and the Ledochowski panderers to pruriency ought to be heartily ashamed of themselves. — Iowa Catholic Messen

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Trust to Mary. To whom did He trust Himself in His helpless infancy? To Mary. There is a lesson for us here. It was an apparent waste of time to spend so many years in Mary's arms, on Mary's knees, when He might have been teaching. But He was teaching by His actions and harmonized that they give to the whole figure the purity of heaven. To speak of the expression of the Child! We must run to her, trust to her guidance,-Mother Loyola.

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THOS. SOUTHWORTH, Director of Cotonization, TORONTO, Out.

The boy who has to go to work at an early age is not so unfortunate as some early age is not so unfortunate as some people would have us believe. Work, steady, persistent, day in and day-out work, is a great strengthener and developer of character. Of course a great deal depends upon the kind of work. If it is hard beyond a boy's endurance, or if it of such a nature as to be hopelessly repugnant to him, little good will flow from it. Wherever possible a boy's tastes should be consuited. If a boy wants to be a gardener or a farmer, if wants to be a gardener or a farmer, if he loves out of door-life, it is cruel to send him to some trade or occupation which will shall him the constant of the which will shut him up from the free air he loves; and if a boy wants to be a blacksmith or a carpenter, it is wrong to compel him to be a tailor or a shoe maker. There are some boys, of course, to whom work of any and every kind is distasteful. Such lads should be redistasteful. Such lads should be redistasteful. Sarintural saying that he

working population? The plain, practical truth about the matter his Grace who does not work neither shall he eat. But though work in itself is no mis fortune but rather a blessing, there is in many workshops a very grave and serious danger to young fellows entering them, and this is the low filthy. ing them; and this is the low, fithy, immoral conversations, the disgusting stories, the vile "jokes," the sly remarks of double meaning and evil suggestion, which flow from the corrupt minds of older men. It is impossible to and sof older men. It is impossible to find words strong enough to condemn the wretches who pour into the ears of innocent youth such detestable lan guage, and who inflame young hearts with the fire of hell itself.

Stores, factories, shops, offices, — few are free from men who seem to be emissaries of the devil in this regard. Purity in man or woman is to them un known. The most sacred relations are enly subjects for seoff or jest. Each one has a stock of filthy stories which he retails to every new acquaintance. The young souls that come in contact with such foul and unclean beings have peed of great grace from God to keep them free from pollution. How many, alss! have had their first lesson in evil in the place where they are compelled to be in order that may earn their liv-

But surely, it will be thought, no Catholic man would defile his own soul and destroy the innocence of a young fellow. Catholic in this way. Would that it were so! But we know that it is not. There are many so called Cath olie men—men, too, of mature years— so lost to all sense of decency, so deaf to the teachings of Church, so unmindful of their obligation as men and Christians, that they are as deeply blameworthy on this point as any infidel that walks the earth.

But what is to be done about it ? Well, to all Catholic workmen we should say that the proper thing to do would be to resolve to keep your own lips free from such abominable language, and to discountenance its use in others. At least refuse to laugh when some devil in human shape come and tells an unclean story in your hearing. After a while this discouragement will have its effect. For the sake of your own souls, and of the souls of the young boys who may be in the shop, you ought at least do this. If you are in a position of authority, exert it to put a stop to such

for the boys, we should say that when they go to work is the time when they need most of all the grace of God in their hearts. Surrounded by temp tations, that is the time they need Divine help. Let them be courageous in refusing to listen to (whenever pos-sible) or to take part in unclean conversations. Let them keep out the foul imaginings by filling their minds with thoughts that are wholesome and pure. Let them find their greatest help in trequent confession and Communion.

CARDINAL MANNING ON CATH-CLIC EDUCATION.

Sacred Heart Review.

Cardinal Manning addressing the Catholic clergy and people of his diocese of Westminster in one of those beantiful pastoral letters of his, which it is always such a pleasure and such a profit to read and study, directs the attention of his flock to the fierce atruggle waged about education in his day. Dr. Manning beheld with re, ret the sweeping away of religious tests in the English universities, and he looks upon it as an unchristianising of the higher education of that country, and abandonment of their loftiest func an abandonment of their follows tails tions by its most illustrious seats of learning. The fruits of such an evil course were shown in the political events of daily life, and in the estab-lishment of a sect of politicians, "cultivated, active, confident, self-assert-ing," whose public ereed, says the Archbishop of Westminster, embraces the three following articles: "That the Church ought to be separated from State; that the school ought to be separated from the Church; that the education of the people belongs to the jurisdiction of the civil power." His Graco reminds stand condemned by the authority of the Catholic Church; and he argues with exhaustive power the justness of "In the Introit and Graduale are the condemnation. The need of an ineriminality-between church and school he maintains to be almost self-evident. the Christian school is the place and the provision made for the training of those who are baptised into the Christian faith." He contends that to have been baptised entitles every Christian to four great privileges, to which every other right holds but a secondary place. "They have a right to the knowledge of their faith; to the provision in the Christian realth "for the ensuring of commonwealth "for the ensuring of this rights to the those vital parts of his rights to the brought about in a day. It will require a great deal of time and the expenditure of much labor on the part of the much necessarily direct his steps that the mast necessarily direct his steps that be may be sure to find them. It is a commonwealth "for the ensuring of this region in Church must necessarily direct his steps that the clergy. It will be well, however, to be may be sure to find them. It is a commonwealth "for the ensuring of the rest in peace". It will be well, however, to county may be sure to find them. It is a common the day. It will require the school that the Christian child the county of the county may be sure to find them. It is a common the county may be sure to find the county may be sure

DANGERS IN THE DAILY LIFE. the Secularists that religious teaching forming the religious character of the forming the religious character of the child ought to be undertaken and discharged by the domestic fireside. Dr. Manning deals practically with this specious sophism, and he denounces it as the shallowest of talk, or "a heartless mockery of our poor." Our rich and well to do population, with time in abundance at their disposal, and with the advantages of educational capabilities advantages of educational capabilities for the task, do not themselves assume the religious instruction of the children. "They systematically send them to schöols or colleges, or pay for tutors and governesses under their own roof." And is it to be said that a task from which our refined aud educa ted, and not overworked classes, shrink with scarcely consurable dread, can be adequately discharged by the humble and hard pressed poor of our

> to twilight. Their wives have the bur-den of the whole family; the poor mother is alone both the head and the servant of the whole house. When is she to teach and train and shape and fashion the characters, hearts, consciences, intellects of the children? Is it after the day's work is done? And are they competent to do what the mother of the rich cannot do? Broken with cares, wearied by work, suffering from poverty, often fainting from sickness, because worn out with all these bur dens-how shall the father or mother of a family, huddled into a single room, do what the rich and the educated, in their spacious houses and with abundant leisure, never dream of at tempting? It is to be hoped we shall hear no more of this heartless talk. If, then, the Christian education of a people cannot be accomplished at home, it can be accomplished nowhere but in the school; and if so, then the school becomes the depository of the rights of parents, and of the inheritance of the The school is strictly a court of the temple, a porch outside the sanctuary. It cannot be separated from the Church: It was created by the Church, and the Church created it for its own mission to its own children. As the Church cannot surrender to any power on earth the formation of its children, so it cannot surrender to any

REFORM IN CHURCH MUSIC.

Father Young, S. J., professor of usic in St. Francis Xavie 's College, New York, has been engaged for some time trying to realize the Holy Father's wishes in regard to the Gregorian Chant. He is an enthusiast on the subject, who hopes that in the course of time Gregorian music and congregational singing will be restored to the Church. He is so sanguine as to expect that this will be accomplished within a period of ten years. His main reliance is on the parochial schools. In an interview, which appeared in the New York Sunday Sun, he is quoted as say-

"I am very much encouraged by the success I have had with my boys in the parochial school, and I am more than ever convinced that every reform desired by the Pope could be brought about if the children were now taught the Gregorian Chant in our Catholic

schools.
"The Pope desires to see congrega tional singing ultimately restored to its place in the churches, and that will also be possible within ten years if the ecclesiastical authorities can be made to see the importance of introducing the study of the music into the parish the study of the music into the parish schools, and where there is no paroch-ial school, by forming choral societies in every parish."

Father Young would have the boys

in the parcelial schools trained in Gregor an music from the time they entered the school. This training should be continued from class to class. Father oung believes that in this way it will be possible to bring about within a de cade the reform in Church music which has been ordered by Pius X. difficulties, of course, have to be over come, but the trouble involved in dealing with them will be amply compersated by the results accomplished of the music to the Mass. As Father Young puts it:

bears in a measure the same relation to the liturgy that the score of an operadoes to the libretto. They are inseparable, yet one illustrates the other. How all this has changed since the music was made more important than the Mass itself may be understood from liturgy which may be removed, and is, indeed, compulsory only in double parts. But the composers all devoted themselves to the Gloria, making it one of

many more significant and important texts which are changed with the seasons and bear some direct relation to the day on which the Mass is celebrated. But because they have not been written as elaborately by the modern composer, we find that they are omitted altogether. In the Gregorian music these are all represented with the importance due to them.'

Most important of all will be the re-turn by aid of the Gregorian Chant to the practise of the congregation jointo the knowledge of their faith; to the training of their conscience by the knowledge of God's Commandments; to It is unnecessary to point out that this the sacraments of grace, and to a moral formation, founded on the precepts and example of our Divine Saviour." The more appropriate for an operatic perschool, proceeds his Grace, is the place | formance than for religious exercises It can be readily understood that this reform in Church music cannot be

now made to carry out the orders of Pius X. in regard to the Gregorian Chant the twentieth century will not be much older before Charch music in seeping with the solemnity of the Holy Sacrifice of the Mass will be heard in all the Catholic churches. — N. Y. Freeman's Journal.

THREE FAMOUS DO TORS.

The Irish School of Medicine has in Graves and Stokes and Corrigan a greater group of contemporaries than has been given to any other nation at one inspiration derived from their work there would be much of value that would be clacking from the history of medical progress. These men were deeply imbued with the professional side of their work as thysicians and were not, in any sense of the word, money makers. Another very inter-esting phase in all their careers is that no one of them occupied himself ex clusively with medical studies. All of them had habbies followed faithfully and successfully together with medicine and all of them were deeply interested in the uplifting of the medical profes-sion, especially in securing the rights of its members and saving poor sick people from exploitation by quacks and charlatans. All of them gave of their time, their most precious possession, for the political and social interests of their fellow-men, and felt in so doing that they were only accomplishing their duty in helping their generation to solve the problem that lay immediately before them .- Dr. Jas. J. Walsh in Donahoe's for February.

"Led us Not Into Temptation." The Catholic Citizen declares that the saying: "You can't keep people moral by legislation," is either a truism or a fallacy, according to the way you interpret it. "The saying in the mouths of the wide-open class is usually a fal lacy," says the Citizen. "You can keep thousands moral by the legislation. Remove the temptations. 'Lead us not into temptation,' is the greatest

New Canons Appointed

maxim of effective morality.

New Canons Appointed.
The Ray Father Stoan, who has succeeded the late Father McCarthy as Recor of St. Brigid's church, O saws, has been appointed to his vacancy in the chapter of the archdiocese caused by the death of the later, and the Rey Father Co kery has been appointed to the caused by the death of the late Father Foley of Almonte. The crumony of the installation of the new Canons will take place in the Basilics on the 16 h. The CATHOLIC RECORD wishes a long life to the new Digostories.

A WARM COMMENDATION.

21 Clinton street, Toronto, Nov. 11, 1904.

21 Clinton street. Toronto, Nov. II. 1304.
Thos. Ceff y, E. q., CATHOLIC RECORD Office Landon, On:

Dear Sir — While renewing my subscription for the CATHOLIC RECORD I take the opportunity of quoting a few remarks from letters I have received from various parts of the globeonerrieg it. The present high attainment of the RECORD requires no such action on my part. I write ra her to give vent to pare at fee lings, with which I ask you to sympathize:

Out 21,—Sr. St. John in Sattello, while withing of occasional visits paid the Sisters there was a English-speaking priest from Monderey, Rev. Father McLey, says: "He likes the CATHOLIC RECORD I essent it to him when we have all read it.) He says it is the nicest little Catholic paper he has ever read."

Sopt. 8—My son William from the Brignole.

little Catholic paper he has ever read."

Sopt 8.—My son William from the Brignele
Sd-Colege Gena, writes: "I sgain thank
you for the kind present you sent my. Irreceived the RECORD every week and it is alway witecome. One of my compani ms. In I ishman, who goes to Australia next year,
sayshelis going to subscrib to it. He consider
to the best Catholic weekly he has yet met
with."

asystem's go gosuloscote to the base of the base Catholic workly he has yet mot with.

July 13 — Father Fraser at Ningdo. China, to whom I send most of my own c-pi-s, writes:

I received your welcome letter of June 7 and also all the papers. They are very interesting to me and some imposers as topically the satisfient of the river last work the layer casting to the river last work tenlyyet reading the Record. It is a world wife paper, and cannot be to interesting to a missionery.

Father Fraser's connection with the Record dates from the time when he won a year of the asy did not be a prize for services I when year of the asy did not be a whole of the world feel good if he win aco her year of it now,

Excuse this long letter on account of the sentiments there expressed

Yours truly,

Yours truly, W. FRASER.

Dear Sir-Please find enclosed postal note
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19.5. I must again express my supprediction
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f Yours very truly
WILLIAM DALY.

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Catholic Record, Lindon, Can,

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Thos. Lune, a native of Hampshire, England,
aged fifty six years. May be test in peace!
FINUCANE - At Shamrock, on Sunday, Jan
15th, Mrs. John Finucane. May she rest in
peace!

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Dear Sirs.—

Nacific over the Machine to hand. I must see that it has all the qualified that you claim for it. Loud to am \$80 mention. I must see that i has all the qualified it at therough trial, and am perfectly satisfied with the receiving it. I have gives learly it are of the since opinion. I remain yours tury. THOMAS CARRICK.

F.S.—You can use this letter as a recommendation. T.G.

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VOLUME XX

The Catholic LONDON, SATURDAY, FE

A DOOMED INSTI It saves trouble to ascri of the toiler to rum. It one of the anxiety of th him, and tones down the of the pictures of the wan ren. But granting this t are responsible in great the saloons, the temptation tives to the intemperance many of the toilers in t poverty? We do not ex tion to be answered by who own them., They c public some information a communities in which th est holds power, and can ence felt at the polls, an of benefactions for poli and in which the vote but self on the horizon, t is not desirable. Si golden. Reformers m guns on departed worth straw, and be acclaim and patriotism; to ever, with actualities either contempt or those who have sundry vest pocket or know h Should, however, a obtrude itself in a g quarter there is an ou talk and the good peo the situation through self-interest see fears gay so in a most edifyin the prospective dabble elsewhere for a · mark flourish undisturbed in district, and hard by t poor put out his sign a And here, by the way that many an individu in fine linen and broad wives and children h looking up a family tre tune to the dimes and are taken from the l the stomachs of the

> the wonder is that an be found in it. The toiler can do se lessening the number of is not obliged to si liquor licenses, nor is heed to the wheedli who aspire to com mortal. He should ac up a more decent way lihood; and should, low-man, never aid himself in a busines legitimate, is without

> tenements. It is a pe

fraught with danger. The Catholic Chi Bishop Ireland, re life and principles v combat with all he ance in its causes a American saloon is l tween the Church ar can be no truce. As a the saloon is the pe vilest elements in o tion. Whoever under public opinion amo easily read the sign perceive that am America the saloon tion, and saloon kee business from which will shrink. Let us words on the possi It will be time en when it will be disc as it exists to day t upon intemperance must be laid all t accompany or foll ance. The Catholic ne

the sentiments of h be styled a fanatic by one's spiritual

UNCOMPROMIS

In the sermon Cardinal Newman those who never l rise up in judgme dren of the Churc to have done more tunities. What nature does? You things; what rew even the publican more than other heathen so? You virtues of human them; you are w and care not to the virtues of ye bors and their f you better than