

REPLY TO REV. DR. MCKIM'S... THE ST. ANTHONY'S... In the Sun (New York) there appeared an open letter to Cardinal Gibbons by Randolph H. McKim...

THE CATHOLIC RECORD.

SPANISH JOHN.

BEING A MEMOIR, NOW FIRST PUBLISHED IN COMPLETE FORM OF THE EARLY LIFE AND ADVENTURES OF COLONEL JOHN McDONNELL, KNOWN AS SPANISH JOHN, WHEN A LIEUTENANT IN THE COMPANY OF ST. JAMES, OF THE REGIMENT IRLANDIA, IN THE SERVICE OF THE KING OF SPAIN DURING THE WAR IN ITALY.

BY WILLIAM MELNAN.

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. H. A. 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 have been this winter. Do you understand?"

"I do, sir." "Very well. Now, honour for honour. I will take up your affair with this man Creach, 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 work. Good-bye!" 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 times I 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 himself had chosen to fore name it when we met with him at Aquapendente, otherwise honourable men would never have answered for him as they did. But this is by the way.

I went forth from the Palace with my head in a whirl; for, though I was satisfied with the part I had played towards Creach, there was my promise to the Colonel, and, despite every effort, I could not 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 admitted to his room. When I entered he was sitting at his table alone, and, somewhat, when I saw his kind old face, I knew suddenly why none of my excuses would answer; I had been deceiving this old man who had been like a father to me, who had never treated me save with kindness, and had trusted me without questioning. I was so overcome that I could not speak—overwhelmed with an utter sense of wretchedness—until he stretched out his hand and said, gently, "Come."

"Oh, Father," I cried, "let me leave the College! Let me go away!" too much to think of anything else. "No, no, Giovanni. That would be a coward's way of meeting trouble. Come, tell me what the matter is, and we will see if there is not some better way out than turning your back on it, 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 it, I was always glad when talking with him. So I blurted out the story of my doings, to all of which he listened in his quiet, gentle way, helping me out when I found it hard to go on, until the whole story was told, whereupon I felt a mighty relief, for the worst was now over and I had quite made up my mind as to what part I would take from now on.

After all, he did not say very much in way of blame, except that I should never 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 to lose a school-boy's quarrels. "Among plotters 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 Creach' and worse. Now I am not going to talk with you to-night, and I want you to think on the matter well over until I have seen Colonel MacDonnell and have determined what is best to be done. I am only sorry, Giovanni, that you have not trusted in your best friend. And with a heavy heart I said good-night, and took my way to my room alone.

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

A hint he was wise enough to take; and, grumbling something about "like father, like son," he left me once more alone. 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 studious to me or my hopes.

"Well, my dear Giovanni," he said, "so you did not wish to discuss your future with Father Paolo. He tells me that you have caught somewhat of the busyness 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 be rude."

So, with this introduction, we began our argument, and to all he said I assented, but assured him I should make but a sorry priest if I must work

always in another calling. "My father promised that neither he nor you would 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 my 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.

So 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 parted of chocolates and sugar biscuits, and made polite conversation until the object of our visit was brought; thereupon, a mighty storm began—that is, a storm from His Eminence, for we stood side by side in the middle of the great room, silent before the torrent of his wrath. After thundering hotly at Father Urbani, as if he, dear man, were to blame, he turned on me.

"What were you ever sent here to the College for? And since when has it been turned into a House of God, into a training school for every worthless 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 Hungary's service, I will see you are strongly recommended to persons of the greatest interest, and a recommendation will mean advancement."

"Oh, Father," I said, "I could not do that! The Regiment Irlanda was my Uncle Scotto's 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 if the regiment were fighting for the Grand Turk himself?" and he smiled again.

"No, Father," I said, "making nothing to laugh at, 'it could make no difference to me; I would be only a cadet.'"

"Well, well," he said, quietly, "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 me a tailor, by whom I was measured for two full suits of regimentals; a broker, with side-arms and equipment; and, to my great satisfaction, a periwig-maker, who took my size for my first wig, until my hair should grow long enough to be dressed in queue.

At last all was ready, and I swaggered about in my finery, and bade farewell to my comrades, all of whom greatly envied me—even Angus, though he would 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 completed his course, and was to take orders immediately.

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

"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 up with the cook's skiver, if they won't do anything better for you!" And here, at last, he succeeded in angering me, for it was a point I was somewhat uncertain about, and only my delicacy had prevented my speaking of it to Father Urbani.

"Tis lucky for you, Mr. O'Rourke, that I haven't it," I said, "or I would trust you so that the heathen you are going to lead would have nothing more to do than hate you!" For I supposed he would be off as missionary like most of those from the Propaganda.

"I don't know about the eating, Giovanni, my son, but you are quite right about the heathen, for I am going to follow the Drum like yourself, and if you ever come properly accredited to the Chaplain of the Company of St. James, in the Regiment Irlanda, you may have a surprise."

"Oh, Mr. O'Rourke!" I shouted, "surely this isn't only another bit of your flattery?"

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

The next morning, when I went to take leave of Father Urbani, I saw before him on the table a silver-mounted sword, at the sight of which my heart gave a great leap, for I could not doubt it was for me. He did not keep me in suspense, but handed it to me at once.

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 Giovanni. Surely, some time, in a quiet hour, you will turn your heart to me, lonely here within these walls, for I love you like a son, Giovanni, my little one. May God and all His saints have you in their holy keeping this day and forever," and he embraced 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 Aged—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 sitting darning stockings in a little 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 mending. 'Twas I was fine at the needle once, but that's a long ago. I'm good for nothing now but peeling the vegetables and sayin' my prayers."

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

The old woman sat down. She wore a coarse black gown, but her long gingham apron and the white silk handkerchief about her neck were scrupulously clean. Softly resting silver locks framed a sweet, rufled face, that most once had been very beautiful.

"That is a curious crucifix you have there, Catherine," 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 Blake I'll 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, Catherine?"

"Sure, I never found him. My people wouldn't have me speak to him, if they could help it. He was shittles, they said—and maybe he was. But he had a kind heart, and a better lookin' boy there was not in the whole barony."

And you came to America looking for him? That was not very wise, Catherine."

"He sent me the address of the place where he lived. I waited seven months till I earned enough money. I was at service with a farmer. When I had the money in hand I came."

"Without telling your people?"

"My mother's cross! Oh, Cathie, she murmured, "your mother's the brave, true heart, actually, the loving heart—"

"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 extended his hand, chill with the touch of death. The fingers closed about the crucifix—be pressed it to his lips.

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 certain, 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 woman was leaving the refectory next morning when Sister Beatrice 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 him.

"Do you know me, Arthur?" she asked, wiping the tears from her cheeks with one old shriveled hand, while the other rested on his outside covert.

"Surely I do, Cathie," he said, quite 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 me! I thought it—God forgive me, Cathie, I—I was very bitter once—but I never married."

"You were not in New York at the place you told me, and no one knew where you'd gone, Arthur."

"I waited nine months without tale or tidings."

"'Twas my fault, Arthur. I should have come when you told me."

"No, but mine. I was too hot-headed, 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 I used to at home."

"'Twas God did it, Arthur. Praise and thanks be to His holy name. After all our wanderin' 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 Sister. "All day if she wishes."

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

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his lonely hours with devout conversation.

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 precede the use of reason. Docility, compassion for the poor, and an earnest desire to be taken to the church filled his parents with consolation.

At the Monastery of St. Vincent, Anthony was so fortunate as to have for superior, the venerable Gonzalez Mendez, who died in the odor of sanctity. At Coimbra, his professor of philosophy and theology were graduates of the University of Paris. So great was his genius, so close his application and so zealous 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 is 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 and wonderful genius. Nature's 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. Studiosous habits brought forth Nature's fruits. The dew 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 Augustinian Canon became a prodigy of sanctity and learning.

As soon as permitted, little Ferdinand was enrolled among the clerics of the cathedral, where he excelled his companions in learning and piety. As charity is the queen of virtues, so it was resplendent in his conduct; and, like Francis of Assisi, he never refused a 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 Crucified he bewailed the miseries of the poor and afflicted. His sweet conversation and agreeable manners revealed a tender heart, gentle disposition, and a soul 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. Far from 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 life, in its noontide splendor, that followed so lovingly a dawn!

Chapter II. THE AUGUSTINIAN CANON.

A simple consecration of himself to the service of the Blessed Virgin, in purity of life, did not satisfy the ardor of the holy youth. He was one of those heroic souls who never stop at anything short of the highest perfection of their state. At the age of fifteen years he resolved to abandon the world entirely. After mature deliberation, 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 observance 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. Frequent visits of relatives and friends brought distraction of spirit, and left little time for prayer. When he assumed the religious habit he resolved to sever his connection with the world. His sole aim was to advance in perfection, and he longed for greater retirement.

Hence he begged his superior to permit him to go to the Monastery of the Holy Cross at Coimbra. The 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 strict observance had gone throughout Europe. Anthony entered there-in, toward the end of September 1212, after having passed two years in the Monastery of St. Vincent. At this period, two miracles occurred to render conspicuous the hidden virtue of our saint.

A member of the community being taken seriously ill Anthony was assigned 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 impossible to man. In faith and charity, he merely touched the sufferer, when the malady disappeared. The sick man in stantly arose, and, running to the church, he extolled the power of God and charity 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 he heard the sound of the altar bell. One day the bell rang while he was engaged in some duty; and, as usual, he knelt 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 Bollandists say that a similar favor was granted to other saints, but the miracle in this instance, does not become less marvellous.

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 he 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 longer marvel at your proficiency in the sacred sciences, since you apply yourself so assiduously under the guidance of so great a Master," in like manner the prayer and study of our saint were so combined that they formed a constant union of his soul with the Incarnate Wisdom.

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Chapter II. THE SAINT OF LITTLE INTERRUPTIONS.

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 1381, 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, restless, active life today; and "Americanitis" is not a thing to be laughed at, but a very serious matter. We have so many calls upon our time, so little leisure, 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 that "little, nagging things" are the worst of all? The trilling interruptions, the ceaseless chatter, the rattling electric cars, the twanging telephone, 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 annoyances as well. If we could only be still for awhile, 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 devoutly 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 of 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 woman must leave God at the altar to find Him in her domestic cares;"—she 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 more at that selfsame verse. Her child wanted 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 him food; a gay young man, passing by, came in for an idle chat, and was patiently and courteously received. Not once did a murmur cross those holy lips, sealed against any querulous or complaining utterance by the one soothing, uplifting thought of "the will of God."

But when she went back, peacefully, the fourth time to her little room, it seemed to her she saw a radiant form of heavenly beauty on the page of her prayer-book; and, as the words 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 hand; and by Thy will Thou hast conducted me, and with Thy glory Thou hast received me."

Here lies the cure for our nervousness, our worry our "Americanitis." If you choose to call it so. We must take 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 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, un-called-for but imperious, in our daily lives sooner or later, in God's good time, our restless, nervous, storm tossed beings will become "calm as the whirlpool's central drop."

—Sacred Heart Review.

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THAT DIVORCE COMPROMISE.

REPLY TO REV. DR. MCKIM'S OPEN LETTER TO CARDINAL GIBBONS.

In the Sun (New York) of January 8, there appeared an open letter addressed to Cardinal Gibbons by Rev. Dr. Randolph H. McKim, pastor of the Church of the Epiphany, Washington.

The letter was copied by leading newspapers in other cities. In the Sun of Sunday last appeared the following masterly reply, written by Rev. Dr. John Webster Melody, of the faculty of the Catholic University of America.

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 Epiphany, Washington, D. C., takes exception to the following statement of Cardinal Gibbons reported in the Baltimore Sun of November 4:

The recent convention in Boston apparently made an endeavor to compromise on the subject. There is no compromise on divorce. The only effective remedy is to go back to the Gospel, which prohibits all divorced men and women who are validly married from entering into second nuptials.

According to Dr. McKim there was no compromise on the question of marriage and divorce at the last convention of the Episcopal Church in Boston. He said: "The distinct issue, we are told, was this: 'Shall the Church reverse the attitude which it has occupied on this subject of marriage and divorce since 1808 and grant upon her canon law a modified recognition of the principle of the absolute indissolubility of marriage?'

The battle of debate was fought out on that issue, and the result 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."

As president of the convention, we do not forget that the character of its enactments. Nevertheless, if we are to accept the testimony afforded by the reports contained in the columns of the accredited Episcopal organ, the Living Church, we are constrained to say that Dr. McKim's idea of an uncompromising canon is not one that can generally be accepted.

recognized social evil, they were divided sharply on the ideas and character of the remedy which the Gospel would prescribe. This is brought out strikingly by the account of the deliberations of the convention contained in the Living Church. We know full well the inevitable inadequacy and shortcomings of the reports of newspapers—even of the Living Church. Still, making all due allowances, we cannot but advert to the significance of the fact 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 sixteenth 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 not but think, to the conviction that a hopeless difficulty existed in the way of getting a pronouncement from that court which would be recognized as effective to bring about anything like a 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 and that no attention should be paid to it," and that a well-known clergyman of Chicago hoped "that the Scripture part could have been left out of the discussion."

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 by the guidance of an extrinsic magistracy. But it is just because of this guidance that Cardinal Gibbons when he declared for a going back to the Gospel to find a remedy in the matter of divorce was able to prescribe a course that would be secure from compromise.

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. Potavius, 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 logician represents the traditional doctrine of the Church (Disert, Eccles., Lib. II., ch. 7). Dr. McKim asserts that "it is certain that utterances in plain support of the position that such remarriage is lawful are to be found in the writings of Tertullian, St. Ambrose, St. Chrysostom, Origen, Epiphanius and St. Basil."

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 dissolubility of marriage have each and all been brought forward in "plain support" of the teaching of absolute indissolubility. Each and every one of these Fathers declares in clear, general terms for the indissolubility of the marriage tie. Tertullian going so far as to forbid remarriage even on the death of one of the consorts, while none of them speaks of a permission to remarry after a divorce, with the exception of St. Basil and Epiphanius; and St. Basil, it is pointed out, is speaking only of the civil law; while Epiphanius allows a remarriage only when the divorced wife is dead. It would appear that Lactantius must be reckoned among those to whom Potavius refers as departing from the traditional doctrine of Art. It should be intellectual, not sensitive. The average idea of the beautiful, is, I fear, somewhat of a degraded life as an art, and not science only as the law of marriage. Comparative estimates, based upon appreciations of sexual morality must ever take primary cognizance of racial temperament and climatic effects. Because 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. Kaabe, D. D. All the great pre-Christian philosophers, especially those of Greece, regarded life as an art, and not science only as the law of marriage. Comparative estimates, based upon appreciations of sexual morality must ever take primary cognizance of racial temperament and climatic effects. Because Dr. McKim inadvertently eliminates such vital considerations, the argument he would advance is devoid of solid worth.

All will agree that the main result of Art is the production of Beauty. Our conception of Beauty, therefore, must make a very great difference to an estimate of Art. It should be intellectual, not sensitive. The average idea of the beautiful, is, I fear, somewhat of a degraded life as an art, and not science only as the law of marriage.

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 temptation to think that the reverend doctor may not have looked up thoroughly the question between Gregory and Boniface, for how is it that he reports the recognized error of Gratian ascribing to Gregory II, what was written by Gregory III, giving moreover, the date of the Pontificate of Gregory III, before which time the letter of Boniface, as is well known, was written?

AN UNPARALLELED COMPARISON. Dr. McKim departs from his main contention to institute a comparison between the effects of the annulling impediments among Catholics and the effects of our divorce laws. The comparison is thoroughly unparalleled. The whole argument and the right one made by those who would 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. The ignorant or malicious violations of these marriage may be sometimes contracted. And to forestall such an ill-fated 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 instituted by the reverend doctor between the purity of the family life in this country and that of Catholic countries where the law of the indissolubility 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 Catholic law of marriage. Comparative estimates, based upon appreciations of sexual morality must ever take primary cognizance of racial temperament and climatic effects. Because 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. Kaabe, D. D.

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There are some Catholics who never read a Catholic book, and who do not know even the names of Catholic authors," says the Catholic Columbian. "They have never even heard of Liguori, Faber, Wiseman, Martin, John Spalding, Shea, etc. Our parish schools should train our children to like Catholic literature, and we need about 15,000 parish libraries."

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The Jesuits and Their Work.

Says the Casket of Antigonish, N. S.: "The Jesuits stand for the most conservative traditions in the Church. Yet none are bolder in taking up new methods, or in adapting old methods to new conditions. Their work in Scotland affords instances of this. For months past, Father Power (of Irish origin) has been speaking from an open air platform on the Lochian Road, Edinburgh, and he is eagerly listened to, always by hundreds, sometimes by thousands. Father Widdowson (an Englishman) uses a series of instructions to Catholics and non-Catholics, and to answer all questions put to him. He is making many converts. A Williams' Pink Pills faithfully used cure these diseases and other blood disorders such as anaemia, biliousness, indigestion, heart troubles, backache, kidney trouble and decline. But you must get the genuine pills. The 'something else just as good' medicine which some dealers try to persuade their customers to take never cured 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 for \$2.50.

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Published by W. K. ... London, Ontario.

REV. GEORGE R. NORTHGRAVES, Editor.

THOMAS COFFEY, Publisher and Proprietor.

Advertisements - Ten cents per line each week...

LETTER OF RECOMMENDATION.

Dear Sir: For some time past I have read your estimable paper...

LONDON, SATURDAY, FEB. 18, 1905.

DISSEVEREDLY SUBSIDED.

The election of Mons. Paul Doumer to the Presidency of the French Chamber of Deputies was a severe blow to the Ministry of Premier Combes...

M. Doumer was at one time Governor-General of French Indo-China, and in that position manifested an administrative ability which marked him as a statesman of great promise.

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...

M. Doumer was chosen by the opponents of M. Combes to contest the Presidency of the Chamber against M. Brisson, the Government candidate...

Now Premier Combes is again meeting with a rebuke which may redound upon M. Rouvier, should the new premier follow closely the policy of his predecessor.

And the Bible to which these harmonious teachers are to give Catholics access, is it the Bible which the Presbyterian Confession declares to be "the Word of God written," and "the only way of man's salvation," or the Bible as it has been mutilated by Dr. Lyman Abbot, Drs. Briggs and McGiffert of New York, and Canon Henson of Westminster Abbey, London, Eng?

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 scarcely preach a sermon without tearing from the Bible whole chapters and even books?

The monks are now manufacturing their cordial in Tarragona, Spain, and it is bottled with the label, "Liqueur Peres Chartreux," which will be the

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 CATHOLICS.

At a meeting of the Conference of "the alumni of the Congregational, Diocesan, Presbyterian and Wesleyan Theological colleges of Montreal," held a few days ago, a number of ministers, 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.

The speakers were Rev. G. L. Gilmour, pastor of a Montreal Baptist Church, Rev. Drs. Amaron and Striemer, both, as we understand, of the Presbyterian Church, and Rev. Messrs. Jackson and Taylor of the Methodist Church.

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 clergymen participated in the discussion, from which we infer that Anglicans had but an infinitesimal share in the matter, if they were present at all.

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!

And the Bible to which these harmonious teachers are to give Catholics access, is it the Bible which the Presbyterian Confession declares to be "the Word of God written," and "the only way of man's salvation," or the Bible as it has been mutilated by Dr. Lyman Abbot, Drs. Briggs and McGiffert of New York, and Canon Henson of Westminster Abbey, London, Eng?

Dr. Gilmour lauds Pops 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 portions of the Epistles and Gospels which, if people read them right contain enough to save and lead them to the light."

Nearly sixteen centuries ago the great St. Augustine wrote: "Here" (in Holy Scripture) wickedness is corrected, the weak are nourished, and 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.

Them for me not to know Arthur when I cast my eyes on him. Would you

fulfill their duties toward one another, and toward their children as Christianity teaches them, we may rest assured that the other problems 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 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.

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.

Well 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 necessary 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."

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 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 been making the effort in this direction for years without success, and it does not appear that there is any more prospect of success now than there has been.

President Roosevelt has declared himself plainly to be among those who will endeavor to put a stop to the diminishing birth-rate and the loosening of the marital tie among the native American families.

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 diminishing birth-rate and the loosening of the marital tie among the native American families.

falls far short of Bishop Doane's desires, 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. Who 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?

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.

There is another reason for the non-participation of Catholics in the inter-church 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.

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.

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 1880 to the present time."

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.

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 Catholic law of absolute indissolubility of the marriage tie by the Protestant Episcopal Church.

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 Government, under M. Rouvier as Premier, will be substantially the same as that of M. Combes.

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.

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 upon 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 overthrow all the powers of darkness which combine for its destruction.

PSYCHICAL MANIFESTATIONS.

A recent effort made in London, England, to establish spiritual communication between the living and the dead, ended in an amusing fiasco, which is recorded frankly in last month's issue of the Journal of the Psychological Research Society.

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 bark, that it might not be opened till after some considerable time after Mr. Myers' death, and then only when the dead man should have communicated the contents of the envelope 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.

The "automatic writer" then recorded 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.

It has long been known to close observers 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.

The thing which is most astonishing about these exhibitions is that, after the many times they have been exposed as frauds, there are still very many people who allow themselves to be duped by them.

St. Bonaventure, that he pointed to the crucifix, when asked by St. Thomas to Patrick's Day. RED STAR NEWS CO., London, Ont. 1374-5

RENEWED

A despatch from states that after Revolutionists Jan. 30th, a group of big game guards, which serious injury, work. Eighteen persons in the were found to being concerned dismissed, will custody till Among those Francois, anarchist, and Emilio Henry doubt is entertained assassination is esthetic colorie.

The information concerning Anarcho- guarantee they receive. It is undoubt- of the anti-Church, which is the work of the living God, "the pillar and ground of truth."

The concern as first Bishop Sault Ste Marie Peter's Cathedra Feb. 24th. A Kingston, will postiff.

PAVILION

Right Reverend Erection of the Marie, and Right Reverend lord to the Rhoads Alpha grace of Holy See, To the Clergy and Laity peace and Dearly Beloved The Apostle over the int Church, and needs of her m of the Christian Bishops to dispense the faithful, more populous people are mu created and E street and gov On account settlers of late which embrace orn part of the the Holy See establish a nriet.

Our Holy G graciously ple and has erect Sault Ste. M western part Districts of A including Ma Islands. This from North B dred miles to Rainy River case of Peter's Counties of E Peterborough Districts of M

A glance e plished in th Diocese durin administration (resting, as growth of th that district, churches hav are within th of Sault Ste other church improved. T ings for ere have been cre in the new have been of these an ant towns of Sault Ste M Sudbury—su relief and co injured that surrounding parishes and are establish osive religio Moreover, th lie Indians, o Indian pop These are pi ping schools, educated an self-sacrific direction of sides, there where the

cause of educ the money to

Conscious of my brave appearance, I could not help strutting as we passed

them for me not to know Arthur when I cast my eyes on him. Would you

During his connomment a franciscan friar came to him with food, and cheered

St. Bonaventure, that he pointed to the crucifix, when asked by St. Thomas to

Patrick's Day. RED STAR NEWS CO., London, Ont. 1374-5

RENEWED ANARCHISTIC ACTIVITY.

A despatch from Paris of 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 mark. 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 Emilio Henry and Ravachol, and no doubt is entertained that the attempted assassination is the work of an anarchist coterie.

Another bomb 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 Dnax Mendes, but there was no explosion in this instance. A special guard of police 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 guarantees 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 encouraged 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 leniently with them. The Anarchist 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 Saint Ste Marie, will take place in St. Peter's Cathedral, Peterborough, on Feb. 24th. Archbishop Gauthier, of Kingston, will be the consecrating pontiff.

PASTORAL LETTER

Right Reverend Bishop of Peterborough ON THE Erection of the Diocese of Saint Ste Marie, and the Appointment of the Right Reverend David Joseph Scollard to the new Episcopal See. Richard Alphonse O'Connor, by the grace of God and the favor of the Holy See, Bishop of Peterborough. 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 over 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 created and Bishops are appointed to direct and govern them.

On account of the large influx of settlers of late years into New Ontario, which embraces the northern and western part of the Diocese of Peterborough, the Holy See has been petitioned to establish a new Diocese in that district.

Our Holy Father Pius X. has been graciously pleased to grant our request, and has erected the new Diocese of Saint Ste Marie, which comprises the western part of Nipissing District, the Districts of Algona and Thunder Bay, including Manitowlin 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 Diocese of Peterborough will comprise the Counties of Northumberland, Durham, Peterborough and Victoria, with the Districts of Muskoka and Parry Sound.

A glance at what has been accomplished 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 Saint Ste Marie. In addition, 22 other churches have been enlarged or improved. To provide suitable dwellings 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 important towns of the new Diocese, viz.: Saint 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. 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

and literary education are imparted to these aborigines.

The Catholic population of the Diocese of Saint Ste Marie is about 27,000, with 35 priests and 64 churches, whilst the Catholic population of what will henceforth constitute the Diocese of Peterborough, is about 24,000, with 29 priests and 45 churches. 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 easily 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 effectively the works of religion in that section of the Province in the action taken to urge the partition 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 increasing demands of religion and of promoting the expansion of the Church. Experience has taught us that many of the descendants of the early Catholic settlers of Ontario have been lost to the Faith, 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 Sacraments 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 Saint Ste Marie will find in their new Bishop a kind and loving father, who will be ready to encourage them in their undertakings and sympathize with them in 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 opportunities for the development of New Ontario in agriculture, commerce, mining, manufacturing and other industries, have been recognized, thereby causing a large increase in population. It has been our consistent desire that religion should keep pace 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 religious progress, and will encourage Catholics to flock to the vacant and fertile lands of these regions and to the centres of industrial enterprises.

The severing of the happy and intimate ties that bound us to the faithful of the new Diocese causes a pang of regret, and our heart is deeply moved at the thought of bidding farewell to this 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 feelings.

We cannot forget the many sacrifices made by the new settlers to preserve 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 Diocese, when we witnessed the strong faith of the people and their attachment to the practices of their religion, 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 temporal progress.

How edifying and consoling, on visiting the Indian missions, to behold the fervent faith and reverential conduct of those beloved children whose simple piety and fervor might well be imitated by these who enjoy a larger share of the benefits of civilization and learning.

We shall ever remember the noble and zealous Jesuit Fathers who have proved themselves worthy disciples of St. Ignatius in training the Indians to follow in the path of religion and infusing into them habits of morality, sobriety and industry. To these fellow laborers who have charge also of the parishes and missions in the new Diocese, must be attributed the glorious success attained by God's Church in this extensive district. They have labored in the heat of summer and endured the hardships of winter, in bringing the Bread of Life and announcing the word of 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 to 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 them.

We cannot praise too highly the Religious Communities whose members are devoted to forming the moral and intellectual 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. Their life of self-denial in promoting 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 whithersoever he goeth." For they are without spot before the throne of God."—Apoc. xiv. 3, 4, 5.

We bid a paternal and affectionate farewell to all our beloved priests, devoted Sisters and faithful people of the

Diocese of Saint Ste Marie. Though no longer their Bishop, we shall ever retain a pleasant memento of the many visitations we made to the parishes and missions, when we were amply repaid for the inconveniences attendant upon travel in a new country, by the ardent faith and fervent piety we witnessed in these pioneers of religion.

In conclusion, Dear! Beloved, we earnestly exhort you to pray Almighty God to bestow upon the new Bishop, in abundance, the graces of the Holy Spirit, that he may be spared for many years to labor for the advancement of religion and the salvation of souls; that the Holy Ghost may enlighten, protect and guide him in all his ways; that the flock entrusted to his charge may afford him joy and consolation; that the priests and faithful co-operating with him, the Diocese of Saint Ste Marie may become one of the most flourishing in the Province.

The consecration will take place in our Cathedral, Peterborough, on Friday, February 24th, Feast of the Apostle St. Matthias.

This letter shall be read in all the churches and chapels of the Diocese as soon as convenient after its reception. RICHARD ALPHONSE O'CONNOR, Bishop of Peterborough. M. J. O'Brien, D. D., Secretary. Peterborough, February 9th, 1905.

A MISSIONARY MEMORIAL.

LIFE AND DEATH OF FATHER JOGUES TO BE COMMEMORATED IN A CHURCH.

Interest in the canonization process of the Jesuit missionary, Rev. Isaac Jogues, has been stimulated by the promise of its early realization, since the report 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 29, Rev. Thomas J. Campbell, S. J., gave a succinct history of the pioneer missionary and martyr of New York State, before a large and representative audience.

Of all the heroic band of missionaries who labored among the Indians in what is now New York State and Canada, Father Jogues was the most daring and untiring. 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 character of Brabourne. Yet even this giant among the missionaries had constantly occasion to admire his adventurous spirit and indomitable courage, and in variously his superiors chose him to open up the way in unexplored territory, or to save the day in difficult and dangerous situations among the Indians.

Father Jogues was the forerunner and pathfinder for the illustrious Marquette; he planted a cross overlooking the valley of the Mississippi in 1611, when its future discoverer was only four years old. He was the first white man 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 prepared 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 fierce Iroquois nations to welcome a missionary. He was the pioneer missionary among the Indians in the territory 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 Ossereuon, 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 a 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 fierce of the Iroquois, in October of that year, to be put to death by them in hatred of his faith. During his captivity there, on September 29, 1642, his devoted companion, Rene Goupil, was massacred by the Indians, and his remains were buried by Father Jogues in a deep ravine near by. Ten years after his death, in 1656, Kataritohagawitha, the Lily of the Mohawks, was born at Ossereuon 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 district of the north. It is situated 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 purchased by members of the Society of Jesus, aided by many Bishops, priests and laymen who wished to erect a memorial of the martyr on the scene of his death. In due time it became a 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 came there in summer, a temporary chapel has been erected. A way of the Cross and several small oratories and grottoes are placed at convenient stations over the property.

Lately the entire farm adjoining has been bought, and it is now proposed to erect there a permanent chapel and a memorial statue of Father Jogues. In his lecture Father Campbell described Father Jogues not as a wild enthusiast seeking death but as a man of extraordinary caution realizing the futility 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 history of the Empire State; our foremost historians repeat the narrative of his life among the Indians with unfeigned admiration. All alike, without distinction of creed or nationality, pay him the tribute of affectionate regard.

Just as in life he had the friendship of men who differed with him both in race and religion, so also since his death Protestants, ever more so than Catholics have maintained, unbroken, the inspiring tradition of his heroism. Ever before his death he was honored by the title, "Martyr of Christ," by Pope Urban VIII and the process of beatification is now in progress at Quebec, the old missionary headquarters for New York and Canada.

The proposed memorial church will be in Spanish Mission style, with a seating capacity of 1,200. Its construction will be entirely of concrete reinforced with a new novel mode of steel skeleton work, which will give lightness as well as great strength to the many arches of the building. The dome surmounting the building will probably be the largest concrete dome in the country, but the method of construction will be of a character that will do away with the great weight usually necessary in such structures. The side walls are simply a series of arches, which will serve as a portion of the congregation assisting at divine service from outside the church in fine weather, when there unusually large pilgrimages 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 on the New York State people a better and more intimate knowledge of the character, life and martyrdom of the heroic Jesuit priest. The proceeds of the lectures will go toward the erection of the church.

PUBLIC RESPONSIBILITY OF CATHOLICS.

Whether Catholicity shall do for us the work needed in this country, and, therefore, whether we fulfill our mission or not, depends on the fidelity or non-fidelity of Catholics themselves. It is not enough that the Catholic Church is here. She will not operate as a charm to remove existing evils or to give us the needed virtues. It is not enough that there is a large body of Catholics here; their mere presence has in itself no virtue to save the country or to enable it to fulfill its mission. This is a fact that we should lay to heart. If Catholics do not surpass others in domestic and civil virtues, they will render the country no greater service than others. As yet we Catholics can not applaud ourselves as having done much to advance public virtue. We do not see that the Catholics we have had in public life have shown themselves much more honest, more capable, much more devoted to principle or much less accessible to party or selfish interests than the non-Catholic in the same rank and social station. Too many who pass as Catholics have been as deeply implicated as any other class of citizens in the scandals in our elections. We do not find that Catholics have been especially diligent to study the institutions, laws and genius of the country; to understand its peculiar dangers, its more urgent wants and the special duties as citizens. They are no worse than the non-Catholic, and why do we serve no special censures if no more were demanded 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 grow 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 A. Brownson.

MISREPRESENTATION IN A DICTIONARY.

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 called upon to warn its readers against the "British 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 the saints; claims for its priesthood the right of binding and loosing for all eternity in the confession and absolution; 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 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." These views of two modern Popes are the views of most Catholic ecclesiastics

of note, learning or experience. Cardinal Vaughan was himself a newspaper owner. Mgr. Nugent, the great Temperance advocate, steered a well known Catholic newspaper through twenty years of a chequered course before relinquishing control of it in smooth waters. The Jesuits are practical journalists and the Benedictines, with printing presses of their. The Franciscans are in the same case. A Passionist Father was for many years the mainstay of a London Catholic paper, which still survives. It is our own modest privilege to have numbered some of the ablest Catholic clerics of the time among our contributors—a privilege which we will enjoy. So that the Catholic—cleric or lay—who calls a Catholic paper a "rag," as some Catholics, with fine impartiality, call all Catholic papers in turn; who snubs their representatives and seems to be civil to them, is a high and mighty individual, but he is in a class which does not include Pius X., any more than it did Leo XIII.

Such men are a steadily decreasing minority, not likely to count for much in any case. It is now and again a duty to show them where they stand; otherwise they would not call for notice.—London, Eng., Catholic News.

WHY NOT?

The ignorance of Catholicity outside the Church is a pity, but the ignorance of Catholicity inside the Church is almost a sin. Nothing does us so much harm, by losing unnumbered 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 Church, at least a store of the information necessary to refute the common objections of outsiders, is really a part of that loyalty which the most careless would resent to have impugned.

The average objections are themselves 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 in 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 what they believe, and why, and be able to give some elemental explanation of the meaning of her ceremonies and the reason of her practices. As a mother who has given them the highest blessings of life, she has certainly a claim to the poor return of a defence of her name against the shafts of ignorance and prejudice.

Not defense alone, but intelligent defense. We complain at the denigration of non-Catholics and resent the bigotry which is the offspring of ignorance, when we are ourselves largely responsible for both. If every Catholic were 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 strengthened. Why should outsiders remain so ignorant when Catholics mingle with them every day unless it is that Catholics are not able to enlighten their ignorance? Some prejudice is hatred, but a good deal of it is misinformation or an absolute lack of information. The remedy in many cases is merely a little patient explanation. 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 sets so largely upon 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 its history recognized this, and used 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 dramas—each vestment, each word, each action, filled with deep and impressive symbolism. We have seen produced in Boston 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 to day, 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 futile.

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 romance, it in no way violates the spirit of the Old Testament. King David is the principal 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 a king: "Is it not better that you behold noble characters courageously and

conscientiously acted 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 answered enough under the circumstances. Mr. Wright Lorimer's conception of David is conscientious and lofty, and does no violence to religious sensibilities.

It is interesting and significant that there is a return on the part of actors and playwrights to day to the Bible, as a source from which to draw themes for 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 thoroughly Catholic education. There is no room for argument—experience teaches too clearly the lesson—nothing but the daily drill in the teachings of faith and the assiduous teaching of an atmosphere permeated with the spirit of faith, will sink religion so deeply into the soul of the child that it must remain there through life, unaltered and unwavering.—Abp. Ireland.

Centenary Celebration.

Last year marked the centenary of the restoration of the Society of Jesus by Pope Pius VII. In consequence, the Associates of the Apostleship in Naples, were devoted to the Sacred Heart is exceedingly popular, presided 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 in this manner of honoring the centenary. The statue placed in the Gesù Nuovo, was blessed in the presence of a great assembly, the ceremonies ending with a solemn Te Deum.

The Cross and the Crucifix.

James I. Lawson, of Charlottetown, Prince Edward Island, has a lengthy and labored article in the New York Observer (Presbyterian), in which he tries to differentiate between the cross and the crucifix, extolling the former and calling the latter an accursed thing, "synonymous with ease, indulgence and contentment for self satisfaction and personal aggrandizement." The crucifix is defined "a cross having on it the figure of Christ crucified." It was St. Paul who said: "But we preach Christ crucified, unto the Jews indeed a stumbling block, and unto the Gentiles foolishness." And again: "I judge myself not to know anything among you but 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 praise 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 toil for the love of Christ cheers our soldiers." One Sister working in the field hospital approached a wounded Japanese officer who in French hastened to express his appreciation of her kindly assistance, 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 Creed 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 Catholic Transcript. "To this we cling with a steadfastness inspired by the reflections that God Who at sundry times spoke through His only begotten Son."

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Sacred Heart Review. THE TRUTH ABOUT THE CATHOLIC CHURCH.

BY A PROTESTANT THEOLOGIAN. CCCCXXXIX. 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.

Thomas Hobbes, being restrained by no 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 worship of equal love with God Himself, signifies that his commands, whatever they are, are to be obeyed as if they were God's.

Dr. William T. Harris, in the earlier edition of Johnson's Cyclopaedia, treating of Hobbes as a very valuable political writer, signifies that power. I must suppose that he acknowledges, as against despotic authority everywhere, the right of the personal and of the Christian conscience. However, it is certain that the present trend of thought in this country is steadily to the right of the Hobbesian. True, as yet the Supreme Court of the United States emphatically declares, to the great anger of certain English haters of Christ, that wherever there is doubt, the laws of our nation must be interpreted by the Christian conscience.

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. Plus 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 of Catholic doctrine.

himself a King," whosever claims any spiritual authority as possible variance with the State. "speaketh against Caesar," is guilty of high treason. "These men bring in usages to which Romans are unaccustomed; therefore let them be thrown to the lions." "These men, being Americans, and knowing that Protestantism has been accustomed to unquestioned predominance 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 nature, but that they can not obey any which contradicts their religious conscience. 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." 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, shallow malice, more utterly void of any glimmering 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.

Yet let us not be unjust to men like Lansing. After all he is a decent man 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 V., Innocent VII., Innocent IX., Gregory XI., Marcellus II., in short every man, however innocent, upright, devout and active for good, who had filled the chair of Peter for ages, one and all as well as children, who are of discrimination, "despotic through arch-rascals, murderers, traitors, liars, and the veritable hell-broth of human wickedness. They believe"—a Gregory X., a Gregory XI., believes, an Adrian VI., a Marcellus II. believe—"that there is no God, no hell, no life to come, but that we live and die like a cow or a sow."

WHEN NAPOLEON CHANGED THE CONVERSATION. A book of memoirs, recently published in France, tells an anecdote of Napoleon I. which shows that though he was practically master of Europe there were still some free men who he couldn't frighten. During the war of 1809, Napoleon established his headquarters 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. The furniture and the pictures were very simple, but the rooms were decorated 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, Alois Kuppel, an Alsatian, was to be the interpreter. Napoleon was in the middle of the room, on a chair which he kept 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 fidelity taken to their Prince?"

What a real gain it is to find out how little we love God and how shabby we serve Him! This is one great good of reading the lives of the Saints. Because a saint is not always imitable, it does not follow that his life is not practical. Nay, for the most part it is the admirable lives of the saints which teach us most humbly, and kindly in us greatest love.—Father Faber.

CONSCIOUS OF MY GRAY APPEARANCE, I then for me not to know Arthur when I cast my eyes on him. Would you dear Sir, come to him with food, and cheer him up, when asked by St. Thomas to crucifix, when asked by St. Thomas to

FIVE-MINUTE SERMON. Septuagesima Sunday. BODILY MORTIFICATION.

"I chastise my body," says St. Paul in the Epistle of today, "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."

And there is a great deal more need of taming our own bodies than there is of breaking horses. For the horse can only kill our body, but our bodies can kill our souls; and furthermore, if we do not want to take the trouble of breaking a horse, we can shoot him, or somebody else to take his place; 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 them. In other words, if we do not want our bodies to be a frequent cause and occasion of mortal sin to us, we must to some considerable extent practice mortification.

That is the Catholic and true doctrine, as taught by the Church, and put into practice, in some degree at least, by all the faithful who obey her laws. And it is also common sense. Every one must admit that the body is the great cause and source of mortal sin for 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.

JOHN BURNS AND THE PUBLIC-HOUSE. 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 saloons by the city. He says: "The last thing that municipalities 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; build libraries, make parks, recreation grounds in summer, folk's 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-house."

Family Medicine. Don't save pennies to lose dollars—buy Epps' Cathartic when your health is at stake. We sell drugs and medicines at reasonably cheap prices—we don't sell cheap drugs. Anything your physician prescribes or you order for yourself you'll get at fair prices. Walten's Grand Opera Pharmacy.

EPPS'S An admirable food, with all its natural qualities intact, fitted to build up and maintain robust health, and to resist winter's attrite cold. It is a valuable diet for children. COCOA The Most Nutritious and Economical.

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

Answer. Protestants are invited by us to listen to the explanation of Catholic doctrine and the answers to their difficulties, because we know they can attend without violating any principle of their Protestantism, which is a religion of fallible private opinion. Disclaiming infallibility, a logical Protestant must necessarily be in the attitude of a seeker after truth. He usually says: "That one church is as good as another," because he lacks divine 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 institution of Christ? With thousands who have not yet denied the Christ there is an eagerness to know the message of the Catholic Church, as the large number who visit and ask such questions as these will testify.

St. Paul told the early Christians that it was sinful to participate in the sacrifice of paganism (1 Cor. x. 21); the same apostolic Church forbids today 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.

Cardinal Manning's Irish Blood. An English paper discusses the racial origin of the family of Cardinal Manning, and quotes the Cardinal's own words to show that Ireland had a claim upon the great churchman who was such a loving friend to Ireland and her people. The Cardinal said: "The name is Irish, and is to be found in Norfolk, Leicestershire, Essex, Kent and Sussex, and widely in Ireland. We must have gone over with Henry II. I suspect that we were deported 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 to do know how many priests in this diocese that name. My belief is that my grandfather was married to a Ryan in the West Indies and came over to England. This accounts for our West Indian property. I have old diaries of our grandfather, in which I find the names of Catholic priests of the last century among his friends."

No Breakfast Table complete without EPPS'S

HOBBS MANUFACTURING CO LIMITED Manufacturers of Memorial and Decorative Art Windows LONDON, CANADA

Head-ache

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.

Fruit-atives

FRUITATIVES, Limited, OTTAWA. 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 Dyspepsia—and keep the kidneys strong and well. Try these famous fruit tablets, and see how much better you feel. Your druggist has them. 50c. a box.

NORTH AMERICAN LIFE ASSURANCE COMPANY HOME OFFICE: TORONTO, ONT. L. GOLDMAN, A.I.A., F.C.A. JOHN L. BLAIKIE, Managing Director, President. W. E. TAYLOR, B.A., LL.B., Secretary.

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WINDMILLS POWER AND PUMPING. The Test of Your Man. He is a pretty poor sort of fellow, who, when he is in the world just because he has taken or a slip somewhere business has failed, because of a disaster, or because of a trouble impossible for him to overcome.

O'KEEFE'S Liquid Extract of Malt. Made from the best Canadian Barley Malt and English Hops; and is put up in 16 ounce bottles to retail at 25c per bottle, while others at the same price, contain only 12 and 14 ounces. 50c per dozen is allowed for O'Keefe's empty bottles when returned, thus making O'Keefe's the most economical Malt Extract made. Refuse all substitutes said to be just as good.

FATHER KOENIG'S FREE NERVE TONIC. A valuable medicine for Nervous Diseases and a simple bottle to every address. Poor get this medicine FREE! KOENIG MED. CO., 100 Lake St., CHICAGO, Ill. Sold by Druggists and Grocers.

THERE IS NOTHING LIKE K.D.C. FOR NERVOUS DYSPEPSIA. HEADACHE, INDIGESTION OF SPIRITS, ETC. FREE SAMPLES, E.C.C. AND FULLY WRITTEN FOR THE K.D.C. CO. Ltd., Boston, U.S.A. and New Glasgow, N.S.

CHATS WITH YOUNG

We have but one life to live it at its best. Profoundest years and ten, it is at least do not shorten it by a rut. There are so many of us who have gotten into a rut of pessimism, get out on the road of optimism, with you on your face.—G. B. Griffin. Waiting to be Arrived. Many people never get to the end. Go into a large store and watch the people work. Look as if they were master of themselves; they are partially aroused, more drowsy than possible man. They have discovered their powers, found that they can get along with a moderate degree of activity content to do so, using possible physical and mental.

There is no other security which will so surely provide positive protection for your family, or certain provision for your declining years, as a policy of endowment insurance. Matured endowment policies have shown excellent profit results. It will pay you to investigate before insuring.

Success does not mean the accumulation of wealth. The result of intelligent endeavor, may be money is not the "root" unless we make it so. despise wealth or those an affection of superiority that is entitled to little.

Make money, you honestly, uprightly, laboriously, and—do good. regard it as the end of it. However, but rather attainment of the end, honestly earned it, it with it as you please. in advance and don't folly. Spend it like a response to the prompt heart and the instincts. Spend it in the cause. Spend a little of it in many little graceful things will bring brightness to eyes, that will bring them into some one's circle start some one's heart rapture, that will flood with sunshine as you j life, making people kindly consideration, happy in doing so. Th down a university a cause of education and the money to spare, sp

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CHATS WITH YOUNG MEN.

We have but one life to live—let us live it at its best. Prolong it to fourscore years and ten, if possible. At least do not shorten it by travelling in a rut.

Waiting to be Aroused. Many people never get fully awakened. Go into a large store or factory and watch the people work.

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 motion.

When we are joyful, nothing comes amiss to us. Unkindly interpretation of other men's deeds and words seems unnatural to us.

All that we have of this world's good is from God. It is poor appreciation of the gift to await the coming of death to make acknowledgment of the fact.

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.

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.

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.

He is a pretty poor sort of a man who loses courage and fears to face the world just because he has made a mistake or a slip somewhere.

This is the test of your manhood. How much is there left in you after you have lost everything outside of yourself? If you lie down now, throw up your hands, and acknowledge yourself worsted, there is not much in you.

It is men like Ulysses S. Grant, who, whether in the conflict of opposing armies on the battlefield, or in the wear and tear of civil strife, fighting against reverses, battling for a competence for his loved ones, even while the hand of death lay chill upon him.

It is men like Napoleon, who declare that "impossible is not in their vocabularies, that accomplish things."—O. S. Marden in Success.

Success does not necessarily mean the accumulation of money, although the acquisition of wealth, if it is the result of intelligent effort and honest endeavor, may be itself success.

Money is not the "root of all evil" unless we make it so. To pretend to despise wealth of those who have it as an affection of superior righteousness 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, however, but rather as a means to attainment of the end.

Spending it in the cause of charity. Spend some of it at least in doing the many little graceful things of life that will bring brightness into some one's eyes, that will bring the flush of pleasure into some one's cheeks, that will start some one's heart throbbing with rapture, that will flood your pathway with sunshine as you journey through life, making people happy by your kindly consideration, and yourself happy in doing so.

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, spends his money wisely, too. It is not extravagance. Nothing is extravagant that you can afford, and you can afford many things that will bring sunshine 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 come under man's control. You may never get rich, but you may never worry about that. Fortune may elude you, try as you may. Wealth may be over just within sight, but ever just beyond your reach.

Not one kind word ever spoken, not one kind deed ever done, but sooner or later returns to 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 God. It is poor appreciation of the gift to await the coming of death to make acknowledgment of the fact.

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Lucy had come to spend the Saturday half-holiday 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 again."

As she spoke she handed a letter to Mrs. Madison. It was very brief, merely stating that her mother was now Mrs. Gregory, and that her home would be in Staffordshire in future.

"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."

"There is a postscript," 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 along the most important part of the letter was contained in the postscript.

"I have five step children, two boys and three girls, the eldest just out of her teens. I am afraid your step-father will not much care about your making this your home for a permanent one, so I have arranged that you should go to Miss Wilson at Margate. She has set up a house there and has having 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 postscript, 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, and after a while Lucy was calmer.

"I had been bracing myself up to 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 to pack me off to Miss Wilson."

"Who is Miss Wilson?" "The lady mother has been travelling with, and had as a companion. Oh, Mrs. Madison, you don't know what it is 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 if I had no mother—no right to a home."

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

"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 a lady 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.

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 with us," and in a little while all was settled.

Lucy had a couple of hundreds a year of her own, which had been left her by her godmother.

TO BE CONTINUED.

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 courage to add anything after the eloquent words of Father Campbell, in memory of the first priest to come to New 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 ASSASSINATION, BUT RATHER DESERVING OF STRIPES.

Lord, I am not worthy of Thy consolation or of any spiritual visitation; and therefore Thou dealest justly with men, when Thou leavest me poor and desolate.

For if I could shed tears like a sea, yet should I not be worthy of Thy comfort.

Since I have deserved nothing but stripes and punishment, because I have grievously 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 wilt not that Thy works should perish, to show the riches of Thy goodness towards the vessels of mercy, vouchsafest beyond all his 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 across the following letter of one of the greatest physicians who has ever lived. He is one of the founders of the Irish School of Medicine, which accomplished so much for the proper study of disease and the development of bedside teaching in the nineteenth century.

His name was William Stokes, and he is recognized as one of the best authorities on diseases of the chest who ever wrote on this difficult subject. The letter was written not when he was young and perhaps over-enthusiastic, but when he was in his sixtieth year and considered one of the most conservative of living medical scientists. Stokes was a very faithful member of the Episcopal Church, and as is evident from the tone of his letter, a devout believer in the supremacy of the privileges that had been conferred upon Mary in becoming the Mother of God. The letter was written to a sympathetic friend in Dublin and contains one of the most beautiful tributes that has ever been paid to Raphael's surpassing picture, the *Sistine 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 and gentlest tones. 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 whole figure the purity of heaven. To speak of the expression of the Child! Oh! such love, power, sadness, prophecy, in both faces, as they look into 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 gaze seems rapid, for the purple hood rises full above her white hair, and her eyes 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, Sarraceni, and a hundred 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 individual Protestants? To the everlasting credit of the Catholic Church even enemies must admit it never degrades its sanctuaries by loaning them for any such vile purpose.

Protestant congregations in Iowa, Ohio and Kansas that permit their places of worship to be desecrated by the sermons, the Williams and the Ledochowski panders to pruriency ought to be heartily ashamed of themselves.—Iowa Catholic Messenger.

HEADACHE

Neuralgia and Nervousness cured quickly by **AJAX HARMLESS HEADACHE AND NEURALGIA CURE**. No heart depression. Greatest cure discovered. Take nothing else. All dealers or direct from Austin & Co., Simcoe, Ont. Money back if not satisfied.

MEMORIAL WINDOWS ART GLASS

H. E. ST. GEORGE London, Canada

Surprise Soap advertisement featuring an illustration of a woman and text: "is stamped on every cake of Surprise Soap. It's there so you can't be deceived. There is only one Surprise. See to it that your soap bears that word— Surprise A pure hard soap."

INCUBATORS advertisement: "Now is the time to secure the CHATHAM INCUBATOR. If you put it off until the last moment, the chances are that you will not be able to get them, as their past success has proven them to be the best in the market and this spring's sale promises to assume enormous proportions." N. S. CORNELL, Mgr. No. 9 Market Lane - London, Ont.

LIQUOR HABIT PERMANENTLY CURED. Good News. To all men and women who have become enslaved by the soul destroying vice, drunkenness, and to those who are on the way of becoming slaves to drink, here is indeed good news. ARCTOS will quickly and permanently destroy all craving for liquor. It is a safe and lasting cure as thousands can testify. Can be administered unknown to the patient. Quickly restores shattered nerves, tones the appetite and digestive organs and rehabilitates the entire system. ARCTOS is guaranteed to cure. Money refunded in case of failure. Price of ARCTOS two dollars per treatment. Sent by mail securely sealed in any address. Register all letters containing money. Mention Catholic Record. The Victor Medical Company, Toronto, Can.

RUPTURE CAN BE CURED. Without pain, danger, or time from work by the WONDERFUL DISCOVERY of an eminent Toronto Specialist. DR. CLAUDE BROWN, Dentist, Honorary Graduate, Toronto University, Graduate Philadelphia Dental College, 189 Dundas Street West, Ont. DR. W. S. RICE, 2 East Queen St. (Block 2nd), Toronto, Ont. To all Ruptured sufferers, who write at once, Dr. Rice will send FREE his BOOK, "Can Rupture be Cured," and a FREE TRIAL of his DISCOVERY. Do not wait, write today.

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 from the first. We, too, must be nursed and cared for by Mary. Our Christian life must develop under her protection. We must run to her, trust to her guidance.—Mother Loyola.

The London Mutual Fire INSURANCE CO. OF CANADA. ESTABLISHED 1859. HEAD OFFICE: TORONTO, ONTARIO. FULL GOVERNMENT DEPOSIT. Losses Paid Since Organization, \$ 3,350,000. Assets, \$6,500,000. HON. JOHN DRYDEN, President. Vice-Pres. H. WADDINGTON, Sec. and Managing Director. L. LEITCH, D. WEISBERGER, J. INNES.

FITS CURED. We wish to relieve every one suffering from Fits, Epilepsy, or Falling Sickness. It is cured for one of our large bottles FREE, when all other failed. Neurological Chemical Co., Dept. C, Toronto Ont.

WORLD'S GREATEST BELL METAL. Church, School, and other Bells. Made in Canada. M. W. & A. J. BELL. BELL METAL. WEST-TROY, N. Y. BELL-METAL CHIMES, ETC. CATALOGUE & PRICES FREE.

Farm Laborers. Farmers desiring help for the coming season, should apply at once to the Government Free Farm Labor Bureau. Write for Application Form to THOS. SOUTHWORTH, Director of Colonization, TORONTO, Ont.

INDIGESTION CONQUERED BY K.D.C. TO HEALTHY ACTION AND TONES WHOLE SYSTEM. POUULTY SUPPLIES LARGE CATALOGUE FREE. A. J. Morgan LONDON.

There is no Salt for table use that can compare with WINDSOR SALT. It is absolutely pure, never cakes, and is always the same perfect quality.

DANGERS IN THE DAILY LIFE.

The boy who has to go to work at an 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.

But though a blessing, there is in many workshops a very grave and serious danger to young fellows entering them; and this is the low, filthy, immoral conversation, the disgusting stories, the vile "jokes," the silly remarks of double meaning and evasive suggestion, which flow from the corrupt minds of older men.

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 unknown. The most sacred relations are only subjects for scoff or jest.

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!

There are many so-called Catholic men,—men, of too 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.

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 discontinue its use in others.

At least refuse to laugh when some devil in human shape comes and tells an unclean story in your hearing. After a while this discouragement will have its effect.

As 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.

Cardinal Manning addressing the Catholic clergy and people of his diocese of Westminster in one of those beautiful 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 struggle waged about education in his day.

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The Secularists that religious teaching is a home concern, and that the work of forming the religious character of the child ought to be undertaken and discharged by the domestic friends.

The working men of these countries are at labor from twilight to twilight. Their wives have the burden of the whole family; the poor mother is alone both the head and the servant of the whole house.

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 Rev. Father... Another who succeeded the late Father McCarthy as Rector of St. Bridget's church, O'Carra has been appointed to the vacancy in the charge of the school.

While renewing my subscription for the Catholic Record I take the opportunity of saying a few remarks from letters I have received from my readers.

My son William from the Brigidine Convent writes: "I gain thank you for the kind present you sent me."

Another writes: "I received your welcome letter of June 7 and also the paper. They are very interesting to me and some times serve as topics of conversation with the Jesuit Fathers."

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THE OILY RECORD. Thousands of women are writing in every week for the "Royal Household" Recipes—they explain the new and easier way of making bread.

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THREE FAMOUS DOCTORS. The Irish School of Medicine has in Graves and Stokes and Guyton a greater group of contemporaries that has been given to any other nation at one time.

"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.

New Canon Appointed. The Rev. Father... Another who succeeded the late Father McCarthy as Rector of St. Bridget's church, O'Carra has been appointed to the vacancy in the charge of the school.

A WARM COMMENDATION. While renewing my subscription for the Catholic Record I take the opportunity of saying a few remarks from letters I have received from my readers.

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VOLUME XX. The Catholic. LONDON, SATURDAY, FEBRUARY 18, 1906. A DOOMED INSTI... It saves trouble to ascribe the toiler to rum. It is one of the anxiety of the him, and tones down the of the pictures of the wan ren. But granting this to are responsible in great the saloons, the temptatio tives to the intemperance many of the toilers in t poverty? We do not ex to be answered by t who own them. They c public some information a communities in which the est holds power, and can ence felt at the polls, an of benefactions for poli and in which the vote but sell on the horizon, t is not desirable. Si golden. Reformers m gons on departed wort straw, and be acclaim and patriotism; to e ver, with actualities either contempt or those who have sundr vest pocket or know h Should, however, a g obtrude itself in a q quarter there is an o talk and the good pe the situation throug self-interest see fearo say so in a most edifyi the prospective dabble elsewhere for a mark flourish undisturbed in district, and hard by t poor put out his sign And here, by the way, that many an individ in fine linen and broad wives and children b looking up a family tre to the times and are taken from the l the stomachs of the totements. It is a p the founder is that any be found in it. The toiler can do s lessening the number o is not obliged to sig liquor licenses, nor is heed to the wheedl who aspire to com mortal. He should ad up a more decent way hood; and should, a low-man, never jaid himself in a business legitimate, is witho fraught with danger. The Catholic Ch Bishop Ireland, re life and principles v combat with all hee ance in its causes American saloon is b tween the Church an can be no trace. As a the saloon is the pe vilest elements in o tion. Whoever unde public opinion can easily read the sign perceive that amo America the saloon tation, and saloon-kee business from which will shrink. Let us words on the possib It will be time en when it will discas as it exists to-day t upon intemperance must be laid all a accompany or follu acco. The Catholic ne the sentiments of h be styled a fanatic more indicative of by one's spiritual liquor-dealer. UNCOMPROMISI In the sermon Cardinal Newman those who never k rise up in judge dren of the Chare to have done more tunities. What nature does? Ye things; what row even the publican more than others heathen so? Yo virtues of human them; you are w and care not to b the virtues of y bors and their f you better than