ZIGER BROTHERS

. A. LAMBING

Michael Connors, a story ne illustration of "In the tion of the Louisiana Pur-

-a story by Rose Halley When all the World is ademoiselle Le Gras (illus

erful of Parks-illustrations.

American Hierarchy : with 15

sions (illustrated) by Eugene

ouse, a story (illustrated) by Hinkson.

ration: When the Toil of the

of Gray Wolf by David Selden

Events of the Year;1972-1903--

e CATHOLIC RECORD Office ny order) MUSIC.

BELL. BOSTON GRADU-r music method, has opened Maple street, where she will n, and after Tuesday 15th

Embassy (illustration).

nces Maitland. A Little Picnic;"" Just up into Youghal and the story ration of The Christ-Child

# Catholic Record.

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

LONDON, ONTARIO, SATURDAY, JANUARY 16, 1904



N. Y. Freeman's Journal. THE CHRISTIAN DEMOCRACY.

PIUS X. REPEATS AND EMPHASISES THE PRINCIPLES AND RULES BY WHICH THE MOVEMENT SHOULD BE GOV-ERNED AND CONDUCTED THROUGHOUT

PIUS X., POPE.

Motu Proprio.

In Our first encyclical to the Bishops of the World, in which We echoed all that Our glorious Predecessors had laid down concerning the Catholic action of the Laity, We declared that this action was decryping of the highest praise. was deserving of the highest praise, and was indeed necessary in the present condition of the Church and of society. And We cannot but warmly praise the zeal shown by so many illustrious personages who have for a long time dedicated themselves to this glorious task and the ardor of so many brilliant young people who have eagerly hastened to lend their aid in the same. The Nine-teenth Catholic Congress, lately held at Bologna, and by Us prometed and encouraged, has sufficiently proved to all the vigor of the Catholic forces and all the vigor of the Catholic forces and what useful and salutary results may be obtained among a population of believ-ers, when this action is well governed and disciplined, and where unity of thought, sentiment and action prevail among those who take part in it. among those who take part in it.

But We are very sorry to find that certain differences which arose in the midst of them have produced discussions. sions, unfortunately too vivacious, which, if not dispelled in time, might serve to divide these forces of which We have spoken and render them less effi-cacious. Before the Congress We rec. meended above all things uni y n 1 rec mmended above all things uni y ni harmony in order that it might be possible to lay down by common accord the general lines for the practical working of the Catholic movement, and We cannot therefore be silent now. And since divergence of views in matters of practice have commonly their origin in the domain of theory, and, indeed, necessarily find their fulcrum in the latter, it is necessary to define clearly the principles on which the entire Catholic movement must be based.

principles on which the entire Catholic movement must be based.

Our illustrious Predecessor, Leo XIII., of holy memory, traced out luminously the rules that must be followed in the Christian movement among the people in the great encyclicals, "Quod Apostolici Maneris," of Dec. 28, 1878; "Rerum Novarum," of May 15, 1891, and "Graves de Communi," of Jan. 18, 1901, and further in a particular instruction emanating from the Sacred Contion emanating from the Sacred Con-gregation for Extraordinary Ecclesiasti-

gregation for Extraordinary Ecclesiastical Affairs of Jan. 27, 1902.

And We, realizing like Our Predecessor before Us, the great need that the Christian movement among the people be rightly governed and conducted, desire to have those most prudent rules exactly and completely fulfilled, and to provide that nobody may dare to depart from them in the smallest particulars. Hence to keep them more vividly present before people's mind We have deemed it well to summarize them in the following articles, which will constitute the fundamental plan of the Cathotute the fundamental plan of the Catho-

ic popular movement: FUNDAMENTAL REGULATIONS FOR CATH

I. Human society, as established by God, is composed of unequal elements, just as the different parts of the human body are unequal; to make them all equal is impossible, and would mean the destruction of human society .- (Ency. Quod Apostolici Muneria.)

II. The equality existing among the various social members consists only in this: that all men have their origin in God the Creator, have been redeemed by Jesus Christ and are to be judged, and rewarded or punished by God exactly according to their merits or demerits. (Ency. Quod Apostolici Muneris.)

III. Hence it follows that there are,

according to the ordinance of God, in human society princes and subjects, masters and proletariat, rich and poor, learned and learned and ignorant, nobles and ple-bians, all of whom, united in the bonds of love, are to help one another to attain their last end in Heaven, and their material and moral welfare on earth.—(Ency. Quod Apostolici Mu-

Of the goods of the earth man has not merely the use, like the brute creation, but he has also the right of permanent proprietorship—and not merely of those things which are conmerely of those things which are con-sumed by use, but also of those which consumed by use .- (Ency.

Rerum Novarum.)
V. The right of private property, the fruit of labor or industry or of ces tion or donation by others is an incon-trovertible natural right; and every-body can dispose reasonably of such property as he thinks fit.—(Ency.

Property as he thinks fit.—(Ency. Rerum Novarum.)

VI. To heal the breach between the rich and the poor it is necessary to distinguish between justice and charity. There can be no claim for redress, except when justice is violated. - (Ency.

Rerum Novarum.)
VII. The following are obligations of justice binding on the proletariat and the working man: To perform fully and faithfully the work which has been endeavored to unite all men in the endeavored to unite all men in the porupon; not to injure the property or outrage the person of masters; even in the with it the obligation of working for idioms.

from acts of violence, and never to make mutiny of their defense. — (Ency.

to injure their just savings by violence or fraud or by overt or covert usuries; not to expose them to corrupting seductions and danger of scandal, not to alienate them from the spirit of family life and from love of economy; not to impose on them labor beyond their through or usualtable for their age of strength, or unsuitable for their age or sex.—(Ency. Rerum Novarum.)

IX. It is an obligation for the rich and for those that own property to succor the poor and the indigent, according to the precepts of the Gospel. This obligation is so grave that on the Day of Judgment special account will be demanded of its fulfillment, as Christ Himself has said (Matthew xxv.)— (Ency. Rerum Novarum.)

The poor should not be ashamed A. The poor should not be ashamed of their poverty, nor disdain the charity of the rich, for they should have especially in view Jesus the Redeemer, Who, though He might have been born in riches and a line of the riches and the state of the riches and the riche in riches, made Himself poor in order that He might ennoble poverty and enrich it with merit beyond price for Heaven.—(Ency. Rerum Novarum.)

XI. For the settlement of the social question much can be done by the cap-italists and workers themselves by means of institutions designed to provide timely aid for the needy and to bring together and unite mutually the two classes. Among these institutions are mutual aid societies, various kinds of private insurance societies, orphanages for the young, and, above all, associations among the different trades and professions. (For Branch trades and professions) professions.—(Ency. Rerum Novarum.)

XII. This scope is especially aimed at the movement of Christian Popular Action of Christian Democracy in its many and varied branches. But Christian Democracy must be taken in the sense already authoritatively defined. Totally different from the movement known as Social Democracy, it has for basis the principles of Catholic faith and morals—especially the principle of not injuring in any way the inviolable right of private property.—(Ency. Graves de Communi.)

AIII. Moreover, Christian Democracy must have nothing to do with politics, and never be made to serve political ends or parties; this is not its field; but it must be a beneficent movement for the people, and founded on the law of nature and the precepts of the Gaspel — (Page Grays de Communi. law of nature and the precepts of the Gospel. — (Ency. Graves de Communi. Instruction of the S. Con. for E. E. Affairs.) Christian Democrats in Italy must abstain from participating in any political action; this is, under present circumstances, forbidden to every Catholic for reasons of the highest order.—

XIV. In performing its functions Christian Democracy is bound most strictly to depend on the ecclesiastical (Instruction.) authority, and to offer full submission and obedience to the Bishops and of those who represent them. There is no meritorious zeal or sincere piety in enterprises beautiful and good in themselves when they are not approved by the Passor.—(Ency, Graves de Com-

XV. In order that the Christian Democratic movement in Italy may be united in its efforts it must be under the direction of the Association of Catholic Congresses and Committees which, during many years of fruitful labor, has deserved so well of Holy Church and to which Pius IX. and Leo XIII., of holy memory, intrusted the charge of directing the whole Catholic movement, always, of course, under the most thick, skinned, niggardly movement, always, of course, under the auspices and guidance of the Bishops.

-(Ency. Graves de Communi.)
XVI. Catholic writers must, in all that touches religious interests and the action of the Church in society, subject themselves entirely in intellect and will like the rest of the faithful, to their Bishops and to the Roman Pontiff. They must, above all, take care not to anticipate the judgments of the Holy See in this important matter .— (Instruc

XVII. Christian Democratic writers must, like all other Catholic writers, submit to the previous examination of the Ordinary all writings which concern religion, Christian morals and natural ethics, by virtue of the Constitution Officiorum et Munerum (Art. 41). By the same Constitution ecclesiastics must obtain the previous consent of the Ordinary for the publication of writings of a merely technical character.—(In-

SVIII. They must, moreover, make every effort and every sacrifice to in-sure that charity and concord may reign among them. When causes of dis-agreement arise among them they should, instead of printing anything on the matter in the papers, refer the matter to the ecclesiastical authority, which will then act with justice. And when taken to task by the ecclesiaswhen taken to take by the tical authority, let them obey promptly without tergiversation or giving vent to public complaints—the right of applications of the public complaints—the right of applications of the public productions are to take the public productions and the public productions are to take the public productions are the public productions are the public productions are the public productions are the public public productions are the public productions are the public productions are the public productions are the public public productions are the public public productions are the public productions are the public productions are the public public public productions are the public pub peal to a higher authority being under stood, when the case requires it and to be made in the right way .- (Instruc-

XIX. Finally, let Catholic writers take care, when defending the cause of the proletariat and the poor, not to use language calculcated to inspire aversion among the people for other classes of society. Let them refrain from speaking of redress and justice when the matter comes within the domain of char-ity only, as has been explained above. endeavored to unite all men in the bonds of mutual love, which is the per-

tion.)
The foregoing fundamental rules we of our own initiative and with certain VIII. The following are obligations of justice binding on capitalists: To pay just wages to their workmen; not to injure their just savings by violence or fraud or by overt or covert usuries; ties are to keep them exposed in their rooms and to have them read frequently at their meetings. We ordain, moreever, that Catholic papers publish them in their entirety and make declaration of their observance of them and, in fact, observe them religiously; failing to do this they are to be gravely admonished, and if they do not then amend, let them be interdicted by ecclesiastical author-

ially in Italy, we hope, through the blessing of God, to reap abundant and

happy fruit.

Given at Rome at St. Peter's on Dec.
18, 1903, in the first year of Our Pontificate.

PIUS X., POPE.

Kelly's Island, Ohio, Jan. 3, 1904.
Editor the CATHOLIC RECORD:
I propose to say a word about the pauphlet "A Missionary in the Family. "Reading the RECORD column Family. "Reading the RECORD C by column, as all its readers do, interested in a series of "Kind Words from your Pastor." "This," I said, " is practical matter, put down in plain language. Sure, Father Noll, knows the people's wants."

I read each one of his articles, and

saved the clippings for future refer-

Who will dare assert our priests are

In the chapter, "What your Church is to You," and "Who is the Looser," plain facts are stated in a very direct manner. Such ventures as the follow-ing cannot but prove striking: When you quit the Church for any reason, you quit the Church for any reason, you are hurting yourself but are not hurting the Church . . . Let every one assure himself that though his parish be small, the Church can do without him, and a few millions of others, and still be the grandest institution on earth." tion on earth."

Again well quoted: "The Pope

Again well quoted: "The Pope answered to Henry of England: "For your own sake, I hope you will not leave the Church, but if you do, the Church will live on without you."

Catholic Education and the Parish

School are ably defended in another Chapter.
Our people will find it a ready handbook on the above subject as well as on mixed marriage. In controversy "just across the fence," they will at once have recourse to Father Noll's pamph-

let, and thus be enabled to quote their pastor correctly.

The appeal to the non-Catholic party is earnest and convincing—no one may take offence. Any fair-minded non-Catholic cannot but give assent to the

claims of the Church.

The second last chapter in this valuable booklet is addressed to "The Fallen Away Catholic." He is put at the bar stunned conscience and the socalled reasons for his apostacy are assigned. His flimsy excuses are re-futed. He is shown how unreasonable a conduct he offers as a plea for his defence. A kind-hearted appeal is addressed to him to return at once to his

The chapter on "Sunday Observance" is timely and well gotten up.
Reasons are given, and expatiated upon, why the Lord's day is to be kept sacred, why it is essential to a right observance of the Sunday to be present

Then those imaginary excuses are resented and refuted; "I had com at Mass. presented any. "I can pray at home," etc.
All in all, Father Noll has rendered

missions. It has again been proven that of good literature there is never an abundance. We often fancy the field has been covered—lo! a wee little pamphlet is issued and our people will ead it as eagerly as the daily paper.

Sure, something will stick.

But a perusal of this booklet by any pastor will bring an order for several

hundred copies.

Whilst the style is not florid, and no attempt is made at a select chain of words in the diction, the expressions used are such as are current among the people—I mean, the strong and homely idioms.

J. P. SCHOENDORFF.

BY REV. A. P. DOYLE, EDITOR OF THE CATHOLIC WORLD, AND PRIEST OF pense THE PAULIST COMMUNITY.

The death of the Rev. George Deshon, Superior General of the Paulist Fathers, closes one of the most interesting chapters of Church history in the United States. He was the last of that famous body of men who constituted the control of the constitute o chapters of Church history in the United States. He was the last of that famous body of men who constituted the Charter members of the organization known as the Paulist Fathers. Fathers Hecker, Hewit, Baker and Walworth together with Deshon, made up the quintet. They were all men of striking personality and of remarkable individuality.

Walworth, son of the Chancellor of strand the control of the chancellor of the chancel of the chancellor of the chancel of the chancellor of the chancel of individuality.
Walworth, son of the Chancellor of

New York State of that name, was a preacher of rare power. Baker was a most charming and lovable character, with a peculiar attractiveness and charm of manner that impressed every

lover of austerity and frugality, and yet a profoundly religious spirit. All these men came by different roads But a needless task—for there is always room for arother good little book, and Father Noll has issued his selves thrown together in a religious

community that offered to them the book, and Father Noll has issued to talks in book form.

Then I ordered one hundred copies and had the boys distribute them to every family at the church door. Why ——an excellent Christmas present for the mission.

Plain, common sense talk, you find in this small pamphet, just in the style our devoted Catholic Church members use.

When the old ship of Protestantism began to show signs of unseaworthiness about the middle of the nine-tenth century the best spirits left it and sought refuge in the barque of Peter. The Tractarian movement in England brought to the Church such men as

brought to the Church such men as Newman and Manning and Ward and a host of others. It had its effects in this country, and Baker and Hewit and Ives and Wadhams and Walworth and many others were carried along by it into the Church. But outside of the Tractarian Movement there were other Tractarian Movement there were other converts from the Evangelical bodies and even from Rationalism. From the latter came Hecker and Brownson. However, the providence of God cast five of these earnest spirits into the Redemptorist community. There they learned the principles of the religious life was those they highted their learned the principles of the religious life, and there they plighted their vows of obedience and poverty and chastity, and there they consecrated their energies to the uplifting of their fellowmen, and in it all they found the supreme joy of simple, chaste and holy supreme joy of simple, chaste and holy

denouncing vice and exhorting sinners to repentance. In the hard work of the missions they found their sweetest joy and never a shadow of regret crossed their minds for the emoluments and the honors they had left behind. But conditions arose in their own household and by their own fireside, which made it imperative for them to go out once again. They were all Americans and stout believers in the vocation of the American people, and

they were earnestly anxious to bring the best people on the face of the earth, as they considered the American people to be—to a knowledge of the truth in the Catholic Church. A Teutonic spirit ruled among the Redemp torists at that time, an effort was made to turn the work of these talented Americans into German channels and thus cut off their chosen field of activ-

ity. It was a vital question. The usefulness of their lives was to a large extent wrapped up in it. The difference of judgment was appealed to Rome, and Rome bade Hecker, Hewit, Walworth, Baker and Deshon to separate from the community they loved and start afrech community they loved and start afresh, so that they might continue on the lines of their chosen work. It was all done in the best of spirit, and though these men went out from their chosen home and started anew, they went with the cordial good will of their brethren, ce the best of good feeling and ever since the best of good feeling has existed between the Redemptor

The Paulists began without a cent, but with stout hearts and a firm conviction that their chosen lines were the best, and fifty years of labor has

not demonstrated the contrary.

They came to New York and made a beginning at Fifty-ninth street and Ninth avenue. That was then far in the country. This was in November, the country. This was in November, 1858. For nearly fifty years they have lived here, and their life has been an open book and their work has been known to all men. They gathered disciples the heart the man been the country of the known to all men. They gathered disciples about them who became animated priestly life he was just as faithful.

defense of their own rights, to abstain the welfare of one another.—(Instruccarry on the missionary work in which they had been trained. Though dispensed from their vows as Redemptorists, they did not lower the ideals of the religious life that had been presented to them, ner did they abate one bit of their earnestness in attaining the their earnestness in attaining the standards of perfection that they had

st Cook Concern, was established.

PREACHING FROM THE PRESS.

With the profound conviction that a they could preach from the printing press as well as they could from the pulpit, they started a printing plant, y out from which have gone millions of pages of literature to do their good. ample, the necessary characteristic which should shine forth in all the members of every Catholic association is that of openly manifesting their faith by the holicess of their lives, by the spotlessness of their morals and by the scrupulous observance of the laws of God and of the Church. And this because it is the duty of every Christian and also in order that who stands against us may blush having nothing evil to say of us.—(Tit. II., 8)

From this solicitude of ours for the common good of Catholic action, especially in Italy, we have the common good of Catholic action, especially in Italy, we have the common good of Catholic action, especially in Italy, we have the common good of Catholic action, especially in Italy, we have the common good of Catholic action, especially in Italy, we have the common good of Catholic action, especially in Italy, we have the common good of Catholic action, especially in Italy, we have the common good of Catholic action, especially in Italy, we have the common good of Catholic action, especially in Italy, we have the common good of Catholic action, especially in Italy, we have the common good of the Church. And the characteristics are that impressed every once hem that impressed every one he met. No one meth him but to love pulpit, they started a printing plant, out from which have gone millions of explaining and commending plupit, they started a printing plant, out from which have gone millions of explaining and commending work of explaining and commending the pulpit, they started a printing plant, out from which have gone millions of explaining and commending the pulpit, they started a printing plant, out from which have gone millions of explaining and commending the pulpit, they started a printing plant, out from which have gone millions of explaining and commending the pulpit, they started a printing plant, out from which have gone millions of explaining and commending the pulpit, they started a printing plant, out from which have gone millions of explaining and commending

tary training he received was so intred into his system that he was ever after known as the "soldier priest," on account of his military bearing. For five years after graduation he was in-

structor of ethics and mathematics.

It was at this time that the religious question interested him, and after some years of thought and investigation he submitted to the Church. In his priestly life as a missionary his forte was the didactic instructions, for he had little of the crater's reverse of both ascetical and mystical theology.

He was an author of some distinction. During his missionary life he pub-ished a volume "Guide for Young lished a volume "Guide for Young Women," which has run through thirtytwo editions. He probably had as much to do in shaping the activities of the Paulists as any one other mem-ber, because of his hard headed com-

mon sense view of affairs.
Father Hecker referred to him a great deal, while Father Hewit, who ad no attrait for detail of every-day had no attrait for detail of every-day life, retired during the term of his superiorship to the quiet solitudes of a scholarly life at the Catholic Uni-versity and left the management to Father Deshon. He continued in charge of affairs to the day of his death A WELL-ROUNDED LIFE.

He rounded out a long life of four score years of intense activity. He was rarely, if ever, sick and he died as he always desired, "in the harness" ne always cestred, in the harness' and practically on his feet. He spent the last evening of his life correcting an old sermon. He retired at the usual hour. Toward midnight, feeling that

his heart was giving out, he summoned an attendant. By a hurried call some of the Fathers were gathered at his bedside, the last sacraments were adminis tered and the end came quickly, though not suddenly. He had a warning the week before that at any time his heart might stop and he was prepared for the

Life for him was a battlefield. The strictness and regularity of his life savored a good deal of the military discipline of the barracks. Every morning of his life he was up and out at 5 'clock, and was often the first at the common meditation at 5.30 in the chapel. He rarely, if ever, missed celebrating his daily Mass at 6 o'clock,

church is his monument, and quietly under its towers he is laid to rest. Their massive, 'simple grandeur will speak more eloquently than any epitaph of the rugged virtues and the sterling worth of George Deshon.

1317

## KIDNAPPED.

HOW CHILDREN ARE STOLEN FROM THE FAITH-SAD ENDING OF A ROMANTIC MINED MARRIAGE.

The Kalamazoo Augustinian Several years ago an adventurer from Michigan named Barnes drifted off to San Pedro, Spanish Honduras, South America. It seems that he married the daughter of his employer Senora

lowed by a kindly heart.

While Hecker was an idealist in the best sense of the word, he was a truth-seeker and original thinker. Of German Methodist crigin, he started as a reformer in the Workingman's party with Brownson, later on associating himself with Hawthorne and Curtis and Ripley at Brook Farm, was known as "Earnest the Seeker." He was a man of large ideas and broad views and of a truth-loving temperament that could not be satisfied with the chaff of the wild vagaries and half-hearted attempts at social reform in the early half of the nineteenth century. He left them all behind and entered the Catholic Church, where he found complete satisfaction in her fundamental philosophy and the best system of reform in her theology.

DEHNON, MAN AND PRIEST.

The youngest of this group of men was Deshon, a practical man of affairs, hard-headed and logical, of a mathematical and sentimental turn of mind, a lover of austerity and frugality, and yet a profoundly religious spirit.

All these men came by different roads to the Catholic Church, and, without the catholic Church, and, without to the Catholic Church, and, without the catholic Church, and, without the catholic Church and with the chaff of the press represented by their printing the past year sent out over a million books, panuphlets, etc; (7) the preaching of missions to the concatholics; (8) the formation of the press represented by their printing the past year sent out over a million books, panuphlets, etc; (7) the preaching of missions to the concatholics; (8) the formation of the catholic Missionary Union and the best did may sense that he originated all these and word and and sentimental turn of mind, a lover of austerity and frugality, and the best of austerity and frugality, and the press represented by their printing the past year sent out over a million books, panuphlets, etc; (7) the preaching of missions to the church's catholics in the press represented by their printing the past year sent out over a million books, panuphlets, etc; (7) the preac any sense that he originated all these special movements; but under his broad, liberal and approving administration they have grown themselves. Father Deshon has been the practical man of affairs. It was under his prudent management that the Paulist Fathers were enabled to build the great stone. ware enabled to build the great stone church that has become one of the landmarks of the upper West Side. It partakes not a little of his own massive landmarks of the upper West Side. It partakes not a little of his own massive, rugged nature. He was a genuine, simple man, with little of the ornamentation that sometimes constitutes with others a veneer. partakes not a little of his own massive, rugged nature. He was a genine, services of experts, Senord. J. Betle, of simple man, with little of the ornamentation that sometimes constitutes with others a veneer to hide striking defects.

I that she was. He was a genine, services of experts, Senord. J. Betle, of Spain and Senor J. H. Medrano, of Cuba, students of Notre Dame University, who visited the woman. They listened to the doleful tale, of her He was born in New London, eighty travels with the one object in view, years ago. His family goes back to very early American ancestry. He was reared in Protestantism. In his encountered; the way she was kept in was reared in Protestantism. In his early manhood he entered West Point, and there was graduated second in a class in which Grant was near the foot. His early associations with Grant had made them life-long friends. The military training he received was so inbred into his system that he was ever after. take a Bible, reading the Bible frequently to her by the older children, who had almost forgotten their mother tongue, and could speak but few words of Spanish, etc. The tale was such a of Spanish, etc. The tale was such a pitiful one that it brought tears to the eyes of the young Spaniards. She begged them to take her away. Father Brien agreed to do this, but in order to avoid trouble thought it better to secure counsel. After consulting emi-nent legal authority, and having secured temporary quarters at Borgess Hospital supreme joy of simple, chaste and holy living.

STORY OF A GREAT WORK.

Many years went by and their voices were heard in every corner of this country, from Quebec to New Orleans, denouncing vice and exhorting sinners denouncing vice and exhorting sinners.

I forte was the didactic instructions, for the word of the orator's power of the had little of the orator's power of the had little of the orator's power of the word imagination. He was hard-headed and logical, with a certain directness of seargent, Superintendant of the C. K. & S. Railway, absoleutly refused to give that eschewed the graces of oratory. The severity of his mind led him to introduce the control of the control of the control of the words, and attempt was made to get her, but her keeper, assisted by L. & S. Railway, absoleutly refused to give that eschewed the graces of oratory. The severity of his mind led him to introduce the control of th cline to a ceticism, and his sermon — ing of December 30. They told the published—were led with the best ideas would be taken to her home in two or three days, as the boat would leave New Orleans, only on Thursday, January 7. With this understanding they left the premises, expecting to it-voke the law in behalf of this poor woman, and make her feel that she was in the land, of liberty on the following showing Showing their departure. morning. Shortly after their departure Johnson secured a ticket for her with money she had received from relatives for New Orleans and securing transportation for himself, it is said through publication. lic poor fund, hurriedly departed with her early the same evening. The re-sults is that the lady is supposed to have been sent back to her home and her five children kidnapped and will be brought up in the Protestant Faith. These children were baptized Catholics, smuggled to this country against their mother's wishes and are now virtually kidnapped children deprived by force of their mother and their home to feed the rapidly declining Protestant Church. This is a tale of woe, which we think ought to be wide spread: especially should it be a warning to Catholics in foreign lands, who frequently fall an easy prey to mixed marriages.

Beautiful and right it is that gifts Beautiful and right it is that gitts and good wishes should fill the air like snowflakes at Christmastide. And beautiful is the year in its coming and in its going—most beautiful and blessed because it is always "the year of our Lord."—Washington Irving.

The true immortality is not of names but of influence; it dwells not in printed pages, but in human souls. Goodness does not die. That which time has seemed to destroy eternity shall restore.

Each person's base of operations is the field of his immediate duty. Neglect this field, and all you undertake at at a distance is compromised.

—Charles Wagner.

31st.) The Temple official, who

girl had promised him one

old Fabian was no more.

and wept aloud.

promised to secure him one, gathered them up after Nemesius had cut them off, and preserved them until they could be conveyed to him. The little

had passed between them !—and as the hair shone in beautiful coils and waves

head, his once smiling countenance was

Laodice had given her that happy day

mystery associated with it, which he

ould now penetrate. No hint of this had reached Claudia's

age, when she knowing Fabian's pas-sion for curious gems, had declared it

should one day be his, and had with touching fidelity remembered her pro

Selecting a finely tempered instru-

ment from an assortment with which he sometimes amused himself cutting in-aglios, Fabian, with delicate skill, took

amulet to pieces. In the pre-discovered that the gold

by which the two halves of the spilt

iby were held together, leaving

narrow space between, was perforated with innumerable small holes, which

with innumerable small holes, which were concealed by the gold filigree

work, in which were set the encirclin

a poisonous Eastern drug, so power

tain death. He had heard of this dead

y drug in his wanderings, and had once seen it. He threw the poison of

the expiring coals of the brasier that

stood on a tripod near him; there was

hissing as from a nest of vipers, then

etted ceiling, then expired in fumes

of deathly odors.

Cleansing the gem, and bathing it in perfume, Fabian folded one of the gold-

his neck the old Erruscan chain to which it was suspended; and the amu-let, thus consecrated by the relic of a

martyr, never left its resting-place on his heart, even in death. With a bitter

alediction he consigned I a dice

little casket that had held the amulet,

going southward.

ture him, by which

were converted to Christianity.

buried on

When their conversion was ported to Valerian, he was fram

n curls between it, then threw aro

blue thin flame shot up to the

ful that, when worn upon

Within he found several grain

suffered, he bowed his face upon

bered the day, and all that

When he lifted his

#### PALMS

ANNA HANSON DORSEY, AUTHOR OF "COAINA," "FLEMMINGS,"
"TANGLED PATHS," "MAY
BROOKE," ETC., ETC., ETC.

CHAPTER XIX. CONTINUED. BY THE WAY OF THE CROSS THEY WIN THEIR PALMS.

"I am glad enough to dance," ex-claimed Lippa, "she has kept me in a fever ever since she has been under my roof, so that I've not had a night rest. Take her to the bath and put something me, I'm going to gossip with my friend the barber, and then to the circus."
"Where am I going?" asked the weeping child in appropria clean on her before she goes.

weeping child in surprise.
"To meet thy father, little one of the soldiers told me. Come, let us hasten," said Cypria, leading her by the hand. "I have some of thy own pretty garments, brought by thy nurse,

hidden away ready for thee."

When the lash had stung Claudia's tender flesh, and she had cried out with pain, she thought of the scourging of the divine Christus, and, though she wept bitter tears, in her heart she was wept bitter tears, in her head and for glad to suffer a little as He did and for Him; and now, in union with this sorrow, she offered the joy that filled her at thought of meeting her father. Her golden hair once more fell in curls over her shoulders; refreshed by the bath, and some sweet salve with Cypria anointed the crimson welt left by the seourge, and arrayed in her simple tunic and robe of white, embroidered with lilies, she looked a very image of purity and innocence. She thought not of the soldiers who guarded her, if the staring crowds, the rough stones of the street; for the celestial love that glowed in her heart, and the certainty that in a few moments she in her father's arms, made her

would be in her father sarms, made her oblivious of all else. Nemesius met his child near the Temple of the Earth, to which both were being conducted, and where the tribunal sat that would pronounce the final sentence. In a moment she was clinging around his neck, while he embraced her fondly, and, aware of what was impending, could scarcely command his emotion; but this she did not observe, in her joy at once more

'Thou wilt keep me close, my father, and not let them take me back to Lippa. Oh! it is a terrible place!—I must have died but for the love of the dear Christus, Who comforted me, and the protection of His Holy Mother. Oh them kill me, only save me from ppa! But, my father, there is one ven in that dreadful den who wants to be a Christian-a woman whose thou didst save when a wicked man had his knife ready to cut her throat. was good to me after she heard I was thy little maid. Her name is Cypria,"

said Claudia.

"Fear not, sweet one, thou wilt not return to Lippa. May God reward with His choicest graces her who was kind to thee!" he answered, knowing what was at hand. Her words tore his heart, and he "felt it a greater sacrifice to offer to God the impulses of recovery than the shadding of his own. revenge than the shedding of his own and his daughter's blood." (The incidents now related of the martyrdom of Nemesius and his lovely child follow of Remestus and his lovely chita follow closely the account given by Dr. O'Reilly, gleaned by him from the "Acts of the Martyrs.)

This offering, so pleasing to Almighty Love, was succeeded by an unspeakable

joy that flooded his soul at the con-stancy of his brave Claudia, and, leading her by the hand, he went in, serene and undaunted, before the tribunal of Valerian. He had laid aside foreve the glittering trappings of his martial rank, and appeared in the graver habiliments of a Christian, his military peace toga thrown about him. He was the prime of a noble manhood, per feet in masculine beauty, tall and stately, and bearing in his presence a natural dignity, which now, as it had always done, commanded involuntary respect and admiration. Among the many present were several of his comrades in arms, who were touched with profound sympathy when they beheld their brave commander and his innocent to thild conducted to the eximinal areas.

Somed with innocent blood. Like a dove that had broken the fowler's snare, her angelic soul escaped, and she was already singing her glad song of praise with the celestial hosts.

Nemesius bent his neck to the axe, still dripping with the blood of his innocent one, and, repeating the Holy their brave commander and his innocent child conducted to the criminal's stand.

Valerian, wearing his imperial robes, and crowned with a wreath of sweet olive, sat, conspicuous and scowling, in his curule chair of ivory and gold, which was elevated on a dais several feet above the floor; soldiers, lictors, and priests of the idol to whom the Temple of the Earth was dedicated, bunded him. The judge and other officials were in their places. esius and his beautiful child stood on the catasta in view of every eye, and a breathless silence prevailed. Then spake the judge, with impressive

solemnity:
"Nemesius, where is that prudence always so conspicuous in thee, whose public career has ever been so illustri-ous in word and deed? Dost thou not think that we know what is good for thee, and will recommend it? We counsel thee, therefore, not to abandon the worship of the gods thou hast fol-lowed from thy childhood."

The words of the judge were less than nothingness to Nemesius, who was contemplating the result of his refusal Thought of the tender one clinging to him caused nature once more to assert itself, the exaltation of his spirit drooped, and unbidden tears rushed to his eyes, ("Acts") but, lifting his heart to Him who was sifting servant like fine wheat, he com voice, and answered with

firmness and dignity:
"Thy words of praise apply not to me, who have always been but a sinful man. I rejected the truth, preferring idolatry; I have shed innocent blood; and when burdened and crushed with guilt I found mercy at the hands of the great and only true Ruler, Jesus Christ the Son of God. Although late—my life having reached its meridian—I now know Him Who redeemed me with Blood, who gave sight to my child whom no earthly skill could cure, and

we might be converted to the light of Christianity. Him I fear, and Him only will I adore; to Him I offer the poor service of my worship. I reject idols of stone and metal, which I know to be devils, that seek our ruin, and wish to drag up, with them to the wish to drag us with them to the of eternal death." (The wor (The words

As he proceeded with his simple and glorious confession, Valerian's face grew livid with suppressed wrath, and he roared out in his rasping, guttural

I know the spell of thy magic words and the power of thy incantations, which even slay whom thou wilt; for it was them Maximus was slain, that thou was them Maximus was stain, that thou mightest escape justice. It is plain, moreover, that it is thy purpose to try thy dark arts against me, thy lawful ruler, and the safety of the State. Thou deservest the severest penalties instituted for such crimes; but willing to show mercy, sentence shall be de-layed to offer thee another chance. Wilt thou sacrifice?" (Valerian words.)
The reply of Nemesius was a stern,

ppathetic negative. All through this trying scene, Claudia clung close to his arm, and her pale face pressed against it, listening to she had bidden him not to look at it until after she had gone away. She was gone, and he would open it.

Unfastening the silken cords that had been tied by her own dainty factors he can a small compared. his words and whispering prayers to the divine Christus to deliver them fingers, he saw a small gem-studded casket in which lay glowing and flash-ing the ruby amulet, with the gold Etruscan chain coiled around it, which the hands of the wicked, and bring them safely to the joys of His

A deep silence pervaded the placethe supreme moment had come; then, surging and rumbling out upon the stillness the voice of the malicious tyrant pronounced sentence: "The Mars, on the Appian Way; there the daughter of Nemesius shall be put to be put to death before his eyes, unless, when seeing his child about to be executed, ent to save her life and his own by abandoning his wicked delusion and sacrificing to the gods. (As recorded in

Thus Valerian washed his hands of the blood of his victims by throwing the fatal responsibility on the head of Nemesius, sparing him the customary ufferings, to torture him more cruelly

through his affections.

Their sentence having been nounced, Nemesius, and his little daughter were led away to the Temple of Mars. The scene that followed has of Mars. The scene that followed has ost none of its heroism and soul-touching pathos, nor been dimmed by the eventeen hundred years that have ince passed, but thrills the hearts of who read of it now, as if it had appened only yesterday.

Temple was

The atrium of onged to witness the spectacle Many were in tears at the sight of the beautiful, innocent little maid, whose purity shed a halo of sweetness around er. She trembled when her eyes fell in the rough soldier, with his gleaming ble father and herself in their last brace, but we can imagine that he ade her have courage, that her suffe Mother were already waiting at the portals of the Celestial City to receive er; and that she would scarcely on the diadem wherewith she would e crowned, and the palm they would place in her hands, before be too would there, to be united with her forever. The end was so near that his rage, kindled by divine anticipation eight; with his own hands he cut off he golden curls that fell over her fair

yes; then, holding her soft hand in ne firm, tender clasp of his own, per to the executioner, and bade her The man, unnerved at the sight, hesitated to strike off the beautiful bead; but, terrified by the rough command of his captain, he advanced with steel, and the next moment it was crimsoned with innocent blood. Like a

neck, that the axe might strike sure

nd bound a handkerchief over

innocent one, and, repeating the Holy Name aloud, so that all might hear— the Name that had lighted her way and strengthened her heart—he too passed to his eternal reward.

That night Fabian, almost benumbed with grief, was alone in his private apartment, where he had been for some time waiting the appearance of a person he expected. By the clepsydria it was far past night. He heard a light foot-fall along the corridor, a rustle against the leather curtain that hung over the doorway, and the youth Admetus entered, bearing a small parcel which had been confided to him by an official at the Temple of Mars. Fabian, looking up, bade him speak his errand, which he did with fast-falling tears, his strangely beautiful face as white the while as a piece of rare Grecian sculp-

ture. Camilla had sent him to say that, with the connivance of certain Chris-tian soldiers, helped by one of the Temple officials (to whom she had lavishly given a bribe), she had obtained ered remains of Nemesius and Claudia; and by his pressed some weeks before to the Pon tiff Stephen, who in turn communicated it to her, they were to be entombed in the Catacombs, and were at that moment lying at her villa, near the Via Latina, in case Fabian should wish

o visit them.
"Tell the Lady Camilla it is well.
"Tell the Lady Camilla it is well. I leave Rome at dawn. My coming ould not restore life to the two I most loved, and I have not courage to look upon them dead; but I thank her in their name for her tender care."

swer. Admetus delivered the parcel he had brought, and, drawing his cloak closer, departed as silently as he had come.

Fabian trimmed the wick of his lamp. and with trembling fingers undid the at the same time illuminated also the fastenings of the clumsily-folded packeyes of our hearts, that despising the lage, and as the coarse mapkin fell apart, blindness of idolatrous superstition, he saw that it contained the golden

defeated and captured, his whole army made prisoners, and the Persians were overrunning Asia Minor. Shall we not anticipate events a curls of Claudia. (Called in the Martyrocuris of Claddia. (Called in the Martyro-logy Lucilla, the name given her by Pope Stephen in Baptism, when she re-ceived her sight. The Feast day of Nemesius and Lucilla falls October little, and tell the fate of this detest

able tyrant, who had so long persecuted the Church of God, and poured out the blood of His saints like water? History records that "the Persian monarch Sapor, or Shah Pur, treated his victim with the greatest indignity and cruelty. He used him as a foot-stool for mount ing his horse, and finally ordered him to be put to death; then caused him to flayed, and his skin to be painted of gold in the lamp-light, and he thought of the cruel death she had just red and suspended in one of the Persian temples, as a monument of disgrace to the Romans." Did remorse add its scorpion lash to

his punishment? Did the knowledge that his thankless son Gallienus, then nead, his once smiting countenance was set in stern lines, as if nothing earthly could ever brighten it again, and every vestige of color had fled from it. The enjoying his Imperial dignities and power, had left him at the mercy of his rathless enemies without making the faintest effort either by ransom or force He was going away at the first glimpse of dawn, but there were one or two things to be done before he could say a last farewell to the past. He opened an ivory cabinet, and took out the "keepsake" Claudia had given to liberate him, sting his corrupt heart with that pang which is said to be "sharper than a serpent's tooth?" None can tell—it is only sure tha the "keepsake" Claudia had given him, which he had not unwrapped; for vengeance is the Lord's, and He will

We return now to panic-stricken come. Gallienus had gone to his Rome. Gallienus had gone to his father's villa on the Latian coast, be-Rome. low Ostia, for the benefit of the warm salt baths. The disastrous news from the army flew as on the wings of the wind to every camp in and around Rome, rousing the soldiers to an excitement that broke through the restraints of discipline; and the populace, recovthey had spent at the ruined Temple of Jupiter on the Aventine. A strange, faint odor exhaled from it, and reminded him that there had been a ering with quick rebound from its panie, flamed out in still more extravagant excesses than the Saturnalian license allowed, until by the time night closed over the scene a general tumult ensued, and Rome was for the present ear at the time the ornament was laid aside as unsuited for a child of her

given over to lawlessness and pillage. Before midnight the guards around e imperial palace had been driven in, and every avenue of approach to it was crowd, endeavoring to force their way in for plunder and other crimes; and thile they are battering down one the iron-plated doors, we will enter, for

what purpose will be presently The Cypriot has preceded us to the partments of Laodice, and is advising partitions of Laodice, and is advising her to gather up her jewels and gold and fly to a place of safety, to which he will conduct her. Faithful slave! confiding mistress! She fills a leather wallet with her rare, costly jewels, worth the arrespond a king; the Cynglet orth the ransom of a king; the Cypriot stuffs another with gold. frightful crash: the iron-plated doo fallen, the populace swarm Snatching a dark-hooded cloak, and errified almost to death, she gr the Cypriot's hand, and together they ng dark passages and out through the stable—she with the jewels, her companion with the gold—a heavy enough load for a man in wild flight for

Passing through narrow, zigzag ways, they reach the Pincian Hill, and are tearing through a dense thicket, she slightly in advance, stumbling in the darkness, when suddenly a sharp, h sting pierces her under the le shoulder, and she falls without a cry-The Cypriot draws out his stil dead. etto from her heart, seizes the wallet of ewels from her still warm hand, flies on, on, on, in mad race, until by ays known to himself he reaches the Viminal, which he begins to ascend, when he is suddenly conthe evil Furies that punish crime. He laid two of the beautiful curls in the fronted by a party of half-drunken soldiers; they try to halt marking one for Camilla and one for him, but he breaks away, and is Zilla; and, after sealing it, directed it to the former, in care of his notary, to again like a mountain goat, they pursuing in hot chase. They gain upon be delivered as soon as received. Then him; he is row on the Urban Way, and, weighted as he is with his plunder, he cautiful thought of his pagan but faithful heart-he kindled a fire of despairs of escape; for his legs tremble einnamon and spices on his brazier, and under him, and he feels that in a few laid what was left of the golden tresses moments they will fail him. But sud denly he thinks of the house of Hippolyon the perfumed flame—the funeral pyre of his love—and watched them until tus, which for some time past has been they were consumed. When the sun deserted; he knows it is near at handrose, Fabian was on board his galley ees it looming through the shadows, Symphronius was arrested, and by a supreme effort he collects brought before Olympus, a tribune, who was commanded by Valerian to torm ing within, plunges into the cellars and by a supreme chart and disappear-every energy, reaches it, and disappear-ing within, planges into the cellars which lead to the dungeons beyond. toped to obtain from him the treasures | He hears the soldiers clattering down of Nemesius. They stretched him upon the stone steps in hot pursuit; he is the rack until his bones were disjointed; trapped -- but no-he finds a de narrow arch into which he slips, and as they tortured his flesh until every narrow arch into which he slips, and a nerve in his old body was stung with he presses himself flat against the wall ping to elude their search, a door ain; but his brave answer through it was still the same: "If ye seek gives way behind him through which pain; but his brave answer through the ail was still the same: "If ye seek from me the riches of my master Nemesius, ye will not get them; for they are already distributed amongst the poor. If I am to sacrifice, I will sacrifice only to Our Lord Jesus Christ." master | he springs and finds himself in a series of dark passages winding one into another, without a ray of light to guide his course. Gods! how he runs panting and stumbling through the impenetra ble gloom of those interminable galler-His glorious testimony and pious conies, until, his breath being spent, he halts to listen! No sound reaches his stancy excited the wonder of Olympus, who ordered the lictors to cease torturing him; the grace of God touched the heart of the tribune, and before the dawn of another day he and his family ears except the tumultuous thumping heart; the silence of death reigns, and the hunted wretch drops exhausted. He has escaped and his plunder of gold and jewels is safe, but where is he? He had penetrated by an accident into those unexplored catawith rage; he ordered that Symphronius, with Olympus and his family, should combs from which none who had ever ventured within them had returned to be brought in chains to the Temple of the Earth, whence, after being severe-ly tortured, they wore to be taken and tell the tale. (Some years ago a party of scholastics from the Propaganda ventured into this labyrinth and were lost It is yet unexplored.) Here, madly burned to death before the statue of the Sun, near the Flavian Amphitheatre. wandering through the terrible dark (Their bodies were borne away that ness, the Cypriot lived a few brief days which seemed to him like years, and, to night by Pope Stephen and his deacons add to his despair, he once laid down his treasures to rest his waning strength "Acts.") No time was lost in the execution of this cruel edict, and the victims received the crown and palm of for a few moments, went forward a short distance guiding his staggering footsteps by pressing close to the wall, then returning, intending to lay his head upon them and sleep—but they were not there. He had, in turning The war with Persia, so many months back, got into another gallery. Uttering wild shrieks and cries that rang

through these black cavernous depths.

piercing his corrupt heart with

dice was scarcely dry.

Tertullus fell in battle, and Camilla.

impending, finally began. Sapor, at the head of an immense army, invaded the Roman possessions in the East, and was capturing cities and laying waste the lands over which he passed. Galliand echoed in terrific reverberations and swept back upon him like a host of enus, the son of Valerian, who shared the Empire with him, was called to Rome, and charged with the defence of Furies, he beat his head against the jagged rocks, tore his flesh with his teeth, and, like the cowardly wretch he the West during his father's absence. Assured of victorious campaigns under the invincible Eagles, and that Sapor would be brought captive to Rome to grace a triumph, the public mind was ulled into a seductive state of ease and security, until one day, in the midst of the Saturnalian revelries, news of

their time in the Catacombs, ministering to the needs of the persecuted Church, they lived until the army of Constantine, led by the Sign of the Son of Man in the heavens, overthrew the altars of the gods, and planted the Cross upon their ruins. Then was ac-complished the prophecy of the seer from the Euphrates, on Mt. Phogor, in the Land of Moab, seven hundred years before the Roman Empire was founded:

"They shall come in galleys from Italy; they shall overthrow the Assyrians, and waste the Hebrews; and at the last they themselves also shall perish."
One day a monk, still noble-looking,

hough bowed with years, asked an in terview with the Christian Pontiff. was Fabian, come to deliver up the trust confided to him by Nemesius, and turn his own wealth with it into the treasury of the Church, now no longer hiding in the Catacombs—for the shadows had fled, she had come "forthe at the recognizer rights of the property of the shadows had fled, she had come "forthe at the recognizer rights of the recognizer for the property of the shadows the state of the shadows had fled, she had come "forther the shadows had fled, she had come "forther the shadows had fled, she had come the shadows had been shadows the shadows the shadows had been shadows the shado as the morning rising, fair as the moon, bright as the sun, and terrible as an army set in array." Clothed in gararmy set in array." Clothed in garments of beauty, the Spouse had come forth with songs of rejoicing.

And when at last Fabian died, his

remains were entombed near those of Nemesius and his child Lucilla, by the Nemesius and his chiral Luchia, by the holy priest Admetus, who knew the exact place of their repose. When preparing his body for sepulture, a ruby medallion, which clasped a curl of olden hair, was found upon his breast. golden hair, was found arrive," said Admetus the priest, who knew what i was; "let it abide with him in death." THE END.

#### AT THE HOUSE OF THE GOOD SHEPHERD.

" Yes, I am here for a purpose There was a ring of defiant faith in the words, and the speaker, Mary Carmelita, drew herself up a little, proudly. She was a "Perpetual Con-secrate," that is, she had taken a vow to remain for life in the House of the Good Shepherd, wearing the habit and following the rule prescribed for Thus, hers was an incessan penitents. martyrdom; for the human must make itself felt while yet the mortal breathes, and constant submission, even to the kindest and gentlest authority, requires

a supernal self-renunciation. I had learned to look with something akin to everence upon this girl who, in her lowly vocation, evidenced so strongly the sustaining power of grace.

She was not beautiful in turesque habit; yet had she worn the orld's livery, she would have been called a good-looking girl. There was also a certain natural haughtiness of mauner habitual with her which, am elegant surroundings, would have given entrance, among them our poor her the air of a fine lady. Plainly she melita. Mrs. Wilson passed clos was one who might have scattered evil upon the pathway of others, who might we steeled her heart and deadened her soul until her ability to mar rivaled that of the most baleful character of fletion; yet (so wondrous the influence of religion!) she was an innecent enitent who had never done ill, and whose daily, trifling faults of pride or obstinacy must be condoned, because of the magnificent burden of sacrifice she

carried so heroically.

Ada had wandered farther down the garden with Mother Teresa, and being alone with the mysterious Magdalen, expressed my interest in her char-

acter and purpose.
"My dear," I said, "I know it was not an idle chance that brought you here. Providence having guided you,

will also bestow upon you a most muni-ficent reward."

Her countenance glowed and there was a slight quiver in her voice as she replied: "One reward, one recompense only

I wish for." Then pressing my hand, she added: "Listen, and I will tell you all; for oh! I need such prayers as yours.

Viewed from our rustic bench on the height, the convent was a dark red mass, half-hid by foliage; far below at our feet, flowed the A—, a dusky, shallow stream, and the quickening breeze was redolent of clover and shallow stream,

Mary Carmelita kissed her crucifix and raising her eyes to the faint, cloud-chased blue of the sky, continued: "I am a native of our city. My

father died before I knew him and my nother, at my earliest remembrance cept a fashionable boarding-house She was a handsome woman, fond of fine dress. When I was about nine years old I discovered that she had a bassion for drink. She would remain whole days locked in her room recovering from the effects of the poison and giving up the care of the h poor me to the servant. Well, I grew older, I made up my mind o leave her. Little by little she had lost her fashionable boarders and they were succeeded by people dissipated like herself.

Early one summer morning, I slipped out into the street. I was very childish and free in my ways, and meeting an old beggar woman, lessly tossed her the lunch I had carried from home. Her gratitude touched me and I told her my story. The old

woman gave me this advice:
"'Ye're over young, Alanna, to work out, and sure ye can't run the streets. Go to that big house ye see there, ring the bell and ask the good sisters to

"I obeyed, out of curiosity and love of adventure, and have now been here ten years. Often and often I wanted to go out, for I knew I could push my in the world, but some strange dread always kept me back, and once a gray-haired missioner told me: 'Remain where you are. God doubtless has some design concerning you which you would frustrate if you returned to the world. Here you may grow a saint, but there I would not

answer for your soul.'
"I knew he was right, and somehow was, ended his present suffering by a year ago I felt called on—and urged, even—deep down in my heart, to make stiletto upon which the blood of Laomy perpetual consecration as offering for poor mother. Long since I lost all trace of her whereabouts, but now accompanied by Zilla (nowa Christian), and a neophyte named Cypria, retired to the old walled villa out near the Via everyday gives me new hope. I do not regret my sacrifice, and though at times I grow despondent, desperate disaster came, which fell upon Rome disaster came, which fell upon Rome like a thunderbolt. In an attempt to relieve Edessa, the Emperor had been Christian virtue, and spending much of almost—I yearn so after the bright

pleasant world—yet something within always whispers: "Wait a little: you will have your reward." And I believe it, and then it grows easy for me to speak kindly to my companions and obey the mistresses. The other consecrated children, too, are very good

Her face had paled again and there was a far-away look in her eyes—some shadow, perchance, from the ethereal blue into which she had been gazing.

Ada now came up with three of the "Consecrates," who insisted on shewng me their class-room which I had not seen for some time. fully, though plainly, furnished; the tinted in pale gray, which ontrasted while they harmonized with he rich colors of the linoleum. noticed a large bookcase, an upright piano and several etchings and engrav

The children sang in chorus a soft sweet hymn to the Sacred Heart, and then Carmelita played Schumann's "Traumerei" with exquisite expres-It may have been the sublim sion. ity, mirrored mistily in or photographed more clearly in the daily life of the player that caused these lines of Father Faber to recur to my mind :

O Time! O Life! ye were not made for languid dreaming in the shade; Nor sinful hearts to moor all day By lily isle or grassy bay; Nor drink at noontide a balmy hours Sweet opiates from the meadow flow

"I must hear you play again," I said, as we rose to go. "I did not know you were a musician. Let me congratulate you."
"I studied when I was little," was

her reply, "and ever since I've been here Mother Teresa has insisted on practice. She said I need the help of music, and indeed it has helped me." Circum tances prevented isiting the convent until nonths had passed. Ada fell ill with typhoid, and when convalescent was ordered to the country. I accompanied

my sister as nurse.
One bleak December afternoon found me conversing with Mother Teresa at the cloister grille. I inquired for

the cloister grand.

M. Carmelita.

"The poor child has had a great shock and a great joy," said the good saligious. "Her mother had a most caligious. "Her mother had a most strange to say, it happy death, and, strange to say, this very house. This is how it happened: In July last we received application for admission from an in-obriate, a Mrs. Wilson. She wrote that she felt a presentiment of impending death and wished to make her peace with God. The night she arrived several of the consecrated childre were standing in the hall near the from the group in charge of St. Gabriel, the mistress of the Refo Class. There was a shrick and a sud den fall. M. Carmelita had caugh sight of her mother's face and fainted. When she recovered she asked to see Mrs. Wilson, and the meeting was mos affecting. It seems the poor lady had gone on from bad to worse, until h health was completely wrecked. She had been unable to trace her daughter, the few letters Carmelita had written aving given no clue to her address One night she had a dream. cired early, sober, but thoroughly dispirited, knowing she could not lo sist the force of the evil habit she had In her sleep she thought contracted. herself fettered by chains and unable to move hand or foot. A veiled figure approached and placed a gentle upon her shoulder. 'Mother,' said the vision, 'why do you not pray?' do you not pray?' Then, directin Then, directing the eyes of the sleeper towards a large crucifix she carried in her hand, the

white-robed figure vanished. "On awakening Mrs. Wilson took the resolution to enter our House As you know, the consecrated chil-dren do not mingle with the Reform Class; but the case being an extraordinary one, we permitted Mary Car melita to spend much of her time with her mother, who was indeed fast sink ing into decline. As the end approachthe dear child remained with night and day. Mrs. Wilson died in her a ms. Since then our poor Carelita is much changed. Vividly reals intercession and zing the value of vicarious sacrifice, she now pleads al most incessantly for sinners, and, I an sure, renders herself very dear to God.

#### REASON FOR NEW FERVOR.

In regard to work for the comin year, the League leaflet says: The echoes of Christmas still linger and the Crib with the Infant King is still on our altars, but the shepherds have given place to the Magi. The feast of Epiphany is the feast of the manifestation of Christ to the Gentile world therefore, a feast peculiarly suited to romoters, who by virtue of their fice, long to make Jesus Christ and Promoters, who by His Sacred Heart better known and oved in the world. From the Crib, the Magi, inflamed with love for the Babe of Bethlehem, return to their Eastern homes, the first Apostles of the Sacred Heart in those distant countries. The sad condition of so many millions of Eastern peoples to if we but knew it better, would add new fervor to our prayers and Communions for the salvation of their souls—would inspire us to pray more earnestly "the Lord of the harvest hat He send forth laborers into His harvest," where already in sixty years six hundred Fathers and Brothers of these congregations—the Sacred Heart of Mary, and the Holy Ghost-had perdisease, privation or assassination. To-day there are over six hundred priests, one hundred and fourteen of them native priests and brothers working for the redemption of the negro race in Africa.

Virtue consists for us in not falling into even the slightest faults, because in the case of sin nothing can seem indifferent to us .- St. Gregory of Nazian-

Do not over-estimate the success of a laugh. A clown is a great success

ST. AGNES

FEAST, JANUARY, 21. "Blessed are the clean of hear shall see God." (Matt. 5 8).

JANUARY 16, 1904

After sixteen centuries of praise, the Church of Jesus not yet wearied with the sto martyrdom of a little Rom The name is just as sweet as hearing of our Catholic pe belongs to us, because she Christ. This evening, in I presence, and in her own hare going to listen once ag brief story of her life and de may be, learn a lesson from The Christian Church v three centuries old when St.

born in Rome itself. It is cult for us to imagine the c affairs that existed in the E affairs that existed in the E at that time. The Roman I world-wide in its extent an But the kingdom of the R had placed His standard e Great Roman provinces we Christian in the East and A great in Rome itself were even in Rome itself were men in public and in private men in public and in privac heads were bowed at mer Sacred Name. Their faith cealed. They gloried in t of the One Eternal God; hesitate to say, with Roma and intelligence, that they Jesus Christ, and knew H religion and morality was to save the world from the Roman maidens and their a few in highest station, su all the cursed luxury of were leading lives of perfec St. Agnes was not a mi

If men and won found, whose lives were thing, when their country out to fight the battles of then it were sad indeed Prince of Peace and ev might not raise His hand itself, and call His chile show the power of virtue a less courage in the face of call to arms was sounded cletian persecutions had Christians living in the Cresar were not by any m despised minority.

No Roman governor wa

to hope for their comple tion. But all the pride ancient, Pagan Rome wer aroused against the mee followers of the Crucifie only needed some excuse make it seem a virtue bring a Christian out judge, and prosecute and Christian even unto dea was a victim of the put the wild, impassioned lov Pagan soul was charmed of her person; but who not appreciate the ge love that made her cor to Christ.
The story of her marty

the story of her life unk

almost see the little Ro

ing in the open court

judge, and trying to n that she had vowed he

They did not know the

ginity. Some foolish no They knew the Roman awful price for sin. The their own homes often d fidelity. They saw t their hearts despised the dust by those who virtue and had never le ing of the word "re felt that Rome was lose, by pride and h prestige that she had and intelligence. The had no conception of might heal the dread state. They went on madness to their door Roman girl standing i before them was not was only a childish no never marry anyone. V Because she did not of sin? Because she h that her mother sing and the only sinless consecrated virgins? Roman child, just ent She was innocent, bu She was living in the of sin. But a wise a taught her many thin childish promise son Pagans dreamt of.

Roman's mother's g

inheritance, she p Pagan eyes of Rome

her Saviour and her something more that the slaves of men.

The story of St. A us that when gentl treaty and persuasi from the resolutio court and those w gentle child, who or at them. They she struments of tortur lighted. The fres duced. The agon in motion. No ins left untried to say of a Christian prop ingless to Pagan m telligent enough to of chastity, was pr might make to set Christian maiden's strong than deadignity of character and Roman blood refused to be terr her then before t told her offer inc substitutes for ( and. But it was It was to make body the sign of Christ had offere

save the world fro There was one more than life; in madness they her. It was only could conceive dared them once fire of Heaven fl They saw the

thing within a little : you and I believe ST. AGNES.

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Mrs. Wilson took enter our House.

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NEW FERVOR.

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FEAST, JANUARY, 21. "Blessed are the clean of heart, for they shall see God." (Matt 5 8).

After sixteen centuries of unceasing praise, the Church of Jesus Christ is not yet wearied with the story of the martyrdom of a little Roman child. The name is just as sweet as ever in the hearing of our Catholic people. belongs to us, because she died for Christ. This evening, in His sacred presence, and in her own hearing, we are going to listen once again to the brief story of her life and death, and it may be, learn a lesson from it.

may be, learn a lesson from it.

The Christian Church was almost three centuries old when St. Agnes was three centuries old when St. Agnes was born in Rome itself. It is quite difficult for us to imagine the condition of cult for us to imagine the termal City lesson taught by the little Roman girl cult for us to imagine the condition of affairs that existed in the Eternal City at that time. The Roman Empire was world-wide in its extent and influence. world-wide in its extent and influence. But the kingdom of the Risen Christ had placed His standard everywhere. Great Roman provinces were entirely Christian in the East and Africa. And even in Rome itself were influential men in public and in private life, whose men in public and in private life, whose heads were bowed at mention of the Sacred Name. Their faith was not con-cealed. They gloried in their worship of the One Eternal God; and did not

might not raise His hand even in Rome itself, and call His children forth to show the power of virtue and its dauntless courage in the face of death. The call to arms was sounded when the Diocletian persecutions had begun. The show the power of virtue and its daunt-less courage in the face of death. The call to arms was sounded when the Dio-cletian persecutions had begun. The Christians living in the city of the Chesar were not by any means a small,

despised minority.

No Roman governor was bold enough to hope for their complete exterminato hope for their complete extermina-tion. But all the pride and jealousy of ancient, Pagan Rome were excited and aroused against the meek and patient followers of the Crucified. There was only needed some excuse or pretext to make it seem a virtue for a Pagan to bring a Christian out before a civic judge, and prosecute and persecute that Christian even unto death. St. Agnes was a victim of the public frenzy, and the wild, impassioned love of one whose Pagan soul was charmed by the beauty of her person; but whose heart could not appreciate the gentle Christian love that made her consecrate herself

The story of her martyrdom is simple; the story of her life unknown. We can almost see the little Roman girl standing in the open court before a Pagan judge, and trying to make him realize that she had vowed herself to Christ. They did not know the meaning of virginity. Some foolish notion of a child. They knew the Roman Empire paid an awful price for sin. They saw the outcast on the city's streets. They saw their own homes often desecrated by infidelity. They saw the children of their hearts despised and trampled in the dust by those who set no price on others. Just take the little saint, to Christ. the dust by those who set no price on virtue and had never learned the meanvirtue and had never learned the meaning of the word "restraint." They felt that Rome was destined then to lose, by pride and luxury, the proud prestige that she had gained by arms and intelligence. Their Pagan minds had no conception of the remedy that might heal the dread disorder of the might heal the dread disorder of the state. They went on in their blinded madness to their doom; and the little Because she did not know the meaning of sin? Because she had a foolish notion that her mother sinned by marriage and the only sinless state was that of consecrated virgins? St. Agnes was a Roman child, just entering womanhood She was innocent, but not uneducated. She was living in the very atmosphere of sin. But a wise and prudent mother taught her many things that made her childish promise something more than Pagans dreamt of. With beauty as her Roman's mother's gift, and riches for inheritance, she proved before the Pagan eyes of Rome that Jesus Christ, her Saviour and her God, made women

something more than playthings, and the slaves of mere.

The story of St. Agnes' death informs us that when gentle promise, mild entreaty and persuasion failed to win he the resolution not to wed, the court and those who presecuted, did their worst to terrify and overcome the gentle child, who only seemed to smile at them. They showed her Pagan in-struments of torture. Great fires were lighted. The fresh hooks were pro duced. The agonizing wheel was set in motion. No instrument of fear was left untried to save her from the folly of a Christian promise, that was meaningless to Pagan minds. The child, intelligent enough to take the sacred vow of chastity, was proof to any effort they might make to set that vow aside. The Christian maiden's resolution was more strong than death. With all the strong than death. With all the dignity of character that noble birth and Roman blood had given her, she refused to be terrified. They dragged her then before the nation's idols, and told her offer incense to their marble substitutes for God. She raised her hand. But it was not to offen here. and. But it was not to offer incense. It was to make upon her consecrated body the sign of sacrifice, that Jesus Christ had offered up on Calvary to save the world from sin.

There was one thing she prized far

more than life; and in desperation and in madness they tried to take it from her. It was only Pagan meanne s that ner. It was only ragan meanines that could conceive of such a thing. She dared them once again. They saw the fire of Heaven flashing from her eyes. They saw the little clenched hand

raised to Heaven in her Father's face against them. They heard the clear, determined accents of a little Roman determined accents of a little Roman maiden's voice, when she calmly gazed defiance at the Pagan multitude, and said to them in words that they could not understand: "You may stain your hands with my blood, for I am only a helpless child. But you never shall profane this hody that is consecrated to Jesus Christ." It was no use trying to tenut, a child who spoke like that. Jesus Christ." It was no use trying the tempt a child who spoke like that tempt a child who something, cowardly but they must do something, cowardly that they were. Yes, they killed her. But she is living yet.

It almost seems a pity at times that there had to be so much bloodshed in the early years of the Christian Church. It almost seems a pity lesson taught by the little Roman gird on this occasion might not be inculcated in some other way. But the lifting up of the Pagan world to the higher standards of the Christian morality, was not to be accomplished by any other means. The followers of the Crucified, in the beginning, and especially in the Explasting City, were livially in the Everlasting City, were liv-ing in the midst of those who set no value on human life, or on any of the cealed. They gloried in their worship of the One Eternal God; and did not hesitate to say, with Roman education and intelligence, that they believed in Jesus Christ, and knew His system of religion and morality was the only one to save the world from the curse of sin. Roman maidens and their mothers, not a few in highest station, surrounded by all the cursed luxury of Roman sin, were leading lives of perfect innocence.

St. Agnes was not a miracle by any means. If men and women could be found, whose lives were counted nothing, when their country called them Christian laws for its protection. They found, whose lives were counted nothing, when their country called them out to fight the battles of the Empire, tians one to another. They knew what faith was, when they saw the crowds of believers listening with rapt attention

> And so it is with every principle of honest living that the Church lays down. These principles are written in the blood of tens of thousands of the the blood of tens of thousands of the martyred dead. The lessons that they taught can never be forgotten. And the fact that many of the noblest and the best among them gave up their lives so willingly, is proof sufficient that the faith they lived by was both intelligent and sincere.
>
> In the presence of these considerations how beautiful is the doctrine of the invocation and the honoring of the

the invocation and the honoring of the saints! To what a great extent must this teaching be misunderstood outside the Church, when so much fault is we that made her consecrate herself found with it. And to what a great extent are some of our people forget-ful of it, when they neglect to pay the extery of her life unknown. We can Roman girl standing in the open court before them was not understood. It was only a childish notion! She would never marry anyone. Why? Because she did not know the meaning of marriage? Because she did not know the meaning of the court because she did not know the meaning of marriage? Because she did not know the meaning of marriage? in the arena by the little girl herself so many centuries ago. "Blessed are the clean of heart, for they shall see

> It is only very seldom that a Catholie girl is called upon to do anything so heroic as what fell to the lot of St. Agnes. But there is not a day when one cannot the world some evidence of fact that the Spirit of the early saints still lives among our Catholic women. And no one knows better than the priest how faithful the Catholic women of this country are to the than the priest how laitful the Catholife women of this country are to the
> highest and best traditions. There
> are exceptions; but they are exceptions. Now and then we
> hear a name that is evidently Catholic associated with something that is hear a name that is evidently Catholic, associated with something that is unbecoming or discreditable. And there are those outside the Church who are only too willing to point the finger of scorn. But even with those outside the Church, it is a well known fact that the Church, it is a well known fact that there is no higher standard than that set up by the Catholic Church. And set up by the Catholic Church. And according to that standard, the great majority of our young women are faithfully living. Just take a glance over the Church's record in the past, and see some of the things that were done by Catholic women. There is no other by Catholic women, the control of the past, and the past of the breadth and serenity of Coaina's, by Catholic women. by Catholic women. There is no other by Catholic women. There is no other institution that has done more for the rights of womankind. And womankind rights of womankind. There has has never been ungrateful. There has nas never been ungratefut. There has never been any work, in the history of the Church's wonderful successes, that the Church's wonderful successes, that they could do, and that they have not done. The Church gave them moral freedom; they have used it by showing themselves faithful in keeping God's law. The Church gave them the home for a sanctuary; they have made it the house of God. They have never aspired to the priesthood, which is a gift; but they have excelled in all those works of charity which have bethose works of charity which have be-

Martha and the Magdalen, in the days of our Divine Redeemer. See the wife of Pilate, defying the Jews, and dictat-ing the principles of justice to her hus-

was dying; first beside the tomb when He was risen. See all those noble women, who bore the burden of the cross in Pagan Rome for more than hundred years. See the little child, St. Agnes, raised up, a living monument, to mark the place in history where woman ceased to be a slave. See all the wonderful things that womankind have done since then, to show the world that they appreciate the doctrines and principles of Christ. The highest standard of morality in the world to-day is that which is upheld

The highest standard of morality in the world to-day is that which is upheld by our Catholic women. The most beautiful of all the virtues seems to be their own particular heritage. And they are not ungrateful to the saints who went before to teach them how to live. Next week they honor St. Agues, because of what her name stands for, who went before to teach them how to live. Next week they honor St. Agnos, because of what her name stands for, remembering the words of our Divine Redeemer: "Blessed are the clean of heart, for they shall see God."

#### OUR BOYS AND GIRLS.

CONTINUED FROM PAGE SEVEN.

ful by the white, even teeth, which the

ledged. Around her neck, suspended by a finely wrought silver chain—the gift of the good sisters of Notre Dame to their pupil—Coaina wore a medal of the Biessed Virgin and a crucifix which she prized beyond all of her earthly possessions, and which as she stood in the chapel door, glittered in the sun light, as, moved by the pulses of her heart, they reposed on her bosom.

"There, Coaina, will these be senous," and a led the wing open a

"There, Coaina, will these be enough?" cried a lad, throwing open a blanket containing thousands of pine blades, odorous with balms, which were to be spread over the chapel floor.
"Not quite enough," she replied.
"Father Etienne likes the floor well out C

laying her hand gently on the black elf locks of the boy's head. "You'll be a great hunter some day. The Great Spirit will bless you, because you have courage to do what is right. Run of now to the pines, and fetch me as many blades as the blanket will hold, and then, Piquet, the day after to-morrow you shall go with me into the forest to hunt." Just then she saw approaching the young chief Tar-ra-hee, the hereditary sachem of her people, and she turned swiftly and resumed her labors

Winonah, will you fetch in the in the chapel. "Winonah, will you fetch in the flowers and mosses which the lads have brought?" said Coaina to a young Indian girl who was busied about the shrine of our Blessed Lady. The girl came forward with an impatient air, and, although she bore a family resemblance to Coaina—being her coasin—no two persons could have been more and her handsome mouth wore a proud and scornful expression. Her attire, without being immodest, displayed in its gaudy, flaunting style a vitiated faney, and a vain, ambitious nature. Trinkets glittered in her ears, on her

hee, who lingered still about the chapel those works of charity which have become their proper field of effort, because
they know best how to practice them.
See Mary, the mother of Jesus; see
See Mary, the mother of Jesus; see presence, began coquetishly to gather

in the flowers.

"See, Coaina!" she said, "these asters and crimson berries will make such a lovely wreath for Our Lady,"

"I think these will be more beauti-

ful, because they are pure and white

was the directress of the sanctuary, chosen by the vote of the congregation chosen by the vote of the congregation from among her young companions, for the office, on account of her piety, decility, modesty and amiability.

But Winonah had no intention of leaving the decorations of the chapel entirely in the hands of Ceaina, to hear

leaving the decorations of the chapei entirely in the hands of Coaina, to hear on the morrow, from every lip: "Coaina made that!" "Coaina hung those garlands!" "Coaina, and none but she, could have made our chapel so beautiful!" "What would become of us without Coaina to decorate it for the festiout Coaina to decorate it for the festibeneficial effects of their lives on others. Just take the little saint, whose feast is celebrated in so many churches next week. No one can begin to imagine what a powerful influence for good has been exercised through the story of her life and death, for the past one thousand seven hundred years. No one can begin to imagine how much that name stands for, in the minds of our Catholic women, young and old to day. The very name, St. Agnes, is a synonym for purity. It speaks a volume in its very utterance. And it teaches the great lesson of life in the "We will get some one else to serve Father Etienne at Mass to-morrow."

"I do care for the rabbits, Coaina, but I won't give up the festival. Redpath's boy and two others have gone into the forest with their bows and arrows, and won't be back until night; but—but—" and the boy's dusky face flushed, "but I want to do something for our Mother!

"That's brave, Piquet," said Coaina, laying her hand gently on the black elf white immortelles here, of wild roses there, weaving in the asters and other llowers with cunning skill among the green leaves and graceful tendrils of the vines, until her task was finished, "Oh, how beautiful! Winonah, how beautiful!" exclaimed Coaina, as turning few the chained coaina, as turning few the coained coaina. ing from the tabernacle, whose decora-tion she had just completed, she looked up and saw the really charming effect

> swered Coaina, in the simplicity of her heart; "it is more beautiful that anything I could do." As the sun declined toward the west,

As the sun declined toward the west, the arrangements for the morrow were nearly completed. The floor was strewn with blades of the odorous pine, every footstep that pressed them distilling a subtle aroma; the altar was a glowing mass of verdure and flowers. Our Lady's grotto had been lined with fresh mosses, a coronal of white violets enare thin and weak and a blood food if there is anemia? food; the Cod Liver Oil in it mosses, a coronal of white violets encircled her brow, and a white lily, makes flesh, blood and muscle, found among the sedges of the lake, was found among the sedges of the lake, was placed in her folded hands. The front of the grotto was draped and fest-soned with vines bearing rich hued flowers, among which, half hidden by the leaves, among which, half hidden by the leaves, hung the wicker cages, containing birds, who uttered sweet wild notes of wonder, as they fluttered in their airy prisons, to be captives until to-morrow eve, when the festival would end—then, at the chapel door, amidst the laughter and happy converse of the children of and happy converse of the children of the congregation, Coaina would un-fasten the door of each cage and release them, giving them freedom, air, sunshine and their homes far off in the depths of the forest. This joyful little ceremony generally closed the festival days of the mission, and was particularly enjoyed by the young people of the congregation.

But the last glittering rays of the setting sun shoot between a gorge in

the hills, and sparkle here and there like sacramental lamps—now upon the jeweled folds of the mission banner, now upon the gilded door of the taber nacle, now upon the burnished head of the crucified Christ, now creeping like a flame along the silver fringe of the altar cloth. A quiet and solemnity now reigns where so short a time be-fore was heard a busy hum. Here and there kneel groups of those who, having

completed the preparations for the festival, now examine their consciences for confession. Ccaina knelt close beside the shrine of the Blessed Lady,

partly concealed by the flower-wreathed pillars near it. Amidst this devout silence, Father Etienne enters with

rumor of the preparations, had come

TO BE CONTINUED.

The great need of the hour is a prac

PROFIT

The matter of feed is of

tremendous importance to the

loss. Right feeding is profit.

The up-to-date farmer knows

what to feed his cows to get

the most milk, his pigs to get

the most pork, his hens to

But how about the children?

Are they fed according to

science, a bone food if bones

are soft and undeveloped, a

flesh and muscle food if they

Scott's Emulsion is a mixed

the Lime and Soda make bone

and brain. It is the standard

scientific food for delicate

get the most eggs. Science.

with head bowed, Winonah with eyes cast down, but with her head proudly erect.

"Now, my dear children," said the good priest of the mission, "what is the difficulty? Speak, Winonah, my child!" With a flushed cheek Winonah told him frankly of the difference of opinion between herself and Coaina about the garland, without explaining, however, the secret cause of her jealous and angry interference, and showed him the flowers of her choice, and those of Coaina, and the coan and the co however, the secret cause of her jealous and angry interference, and showed him the flowers of her choice, and those of Coaina's.

"Make garlands of yours my child

about the garland, without explaining, lowever, the search cause of her jeast of intelligence and spirit, were softened by long everally arched and black that her old men used to laugh, and call the old men used to laugh, and call the book of the same search and covered with a magniferent of the two bows; it has howed the the "daughter of the two bows; it has a magniferent of the two bows; it has a magniferent of the two bows; it has a magniferent of the two bows; it is a magniferent of the two bows; it was a specific property of the same than the old men as should make the same that the convent as chool of Notro Dame of the two bows; it is to glossy black hair, which she the convent as chool of Notro Dame of the two bows; it is to glossy black hair, which she the convent as chool of Notro Dame of the two bows; it is to glossy black hair, which she the convent as chool of Notro Dame of the two bows; it is to glossy black hair, which she two self-the in a massive plait, which was a specific property of the two two convents and the property of the property

down to the Algonquin village to see what was going on, hoping that he should, by some chance, get a glimpse of Coaina, whose beauty and grace had made a profound impression upon him. tical, living, assertive faith. If, therefore, you are thinking of resolutions for the New Year, let this be the first. farmer. Wrong feeding is flowers with cunning skill among the

up and saw the really charming elect produced by Winonah's taste.
"I am afraid," was Winonah's un-gracious reply "that Father Etienne will not like it, so long as you did not

"Never fear that, my sister," an-

Concational.

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Boniface the Bishops of London. Hamiton, Peter borough, and Ozdensburg, N. Y., and the clergy throughout the Dominion. Correspondence intended for publication, as well as that having reference to business, should be directed to the proprietor, and must reach London not later than Monday morning. When subscribers change their residence it important that the old as well as the new address be sent us. Agentor collectors have no authority to stop your paper unless the amount due is paid. Matter intended for publication should be malled in time to reach London not later than Monday morning. Please do not send us doestry. Obituary and marriage notices sent by subscribers must be in a condensed form, to issue insertion.

LETTER OF RECOMMENDATION. UNIVERSITY OF OTTAWA. Ottawa, Canada March 7th. 1900. ditor of THE CATHOLIC RECORD,

Ottawa, Canada March 7th. 1999.
To the Editor of THE CATHOLIC RECORD,
London, Ont:
Dear Sir: For some time past I have read
yar estimable paper, THE CATHOLIC RECORD,
and congratulate you upon the manner in
which its published.
Its matter and form are both good: and a
traly Catholic spirit pervades the whole.
Therefore, with pleasure, I can recommend
It bo the faithful.
Blessing you, and wishing you success.
Believe me, to remain. selfing you, and wishing you success. Believe me, to remain

lieve me, to remain,
Yours faithfully in Jesus Christ,
† D. FALCONIO, Arch. of Larissa,
Apost. Deleg.

LONDON, SATURDAY, Jan. 16, 1904.

DIOCESAN CHANGES.

Rev. Father McRae of Parkhill has been transferred to Goderich, rendered vacant by the transfer of Father West to St. Thomas. Rev. Father Dunn, late of the Cathedral staff, will become administrator of Parkhill. Rev. Father Stanley, who has been filling the vacancy in Goderich temporarily, will be called to the Cathedral. Rev. Father Roussel has been transferred from Stratford to be assistant in Belle River; Father Laurendeau, recently ordained, will be assistant in Stratford. Rev. Fathers Dunn, Stanley, Roussel and Laurendeau are young priests whose careers are beginning, and give much promise of great use fulness in the holy ministry.

Father McRae's promotion to the important parish of Goderich is a fitting tribute to his great worth and a just reward of his long and arduous duties in the parish of Parkhill. We would say much in his favor were it not that we know it would be distasteful to him. We feel that we should say, how. ever, that to him has been given in the fullest measure-indeed, we may say from his boyhood - the gifts that have led him to a full realization of his grave duties as a priest of God's Holy Church. His one abiding thought is the promotion of the spiritual welfare of his flock. That the protecting hand of Our Divine Redeemer may guide him in his new and larger field of labor is the prayer of all who know the gentle and kindly Father Donald McRae.

CHURCH-GOERS IN NEW YORK.

Once more a census of Church-goers in the city of New York has been taken, and the result is quite similar to like investigations which have been made on other occasions, which is to the effect that Catholics are much more exact than Protestants in attendance at divine worship.

The Church News Association,

Protestant Society, has taken the recent census, endeavoring to ascertain the number of persons who actually attended church services on a given Sunday.

The total population of the borough of Manhattan, which does not comprise the recent addition of Brooklyn to the city, is estimated to be 2,007,350, of whom 381,934 are believed to be Jews, and whom it was not intended to include in the estimate. This would leave 1,625,-416 Christians, or persons who might be expected to be Christians. Of these, it is asserted by the Church News Association census-takers that 511,505 are Catholics, leaving 1,113,911 non-Catholics.

The Catholies who were found to be present at Mass and Vespers on the Sunday in question numbered 289,029, being a little over 56.5 per cent. of the total Catholic population comprising men, women and children, and non-practical as well as practical Catholics. Of the non-Catholic and supposedly Christian population of 1,625,416 souls, only is a mocker, etc.

These figures reveal to us the utter States, as New York city is but a specimen of the whole country in this respect.

Considering that there are many

Sundays, it cannot be said that the Catholic attendance is very much below the mark it ought to attain, though as a matter of course, there are many among the 43.5 per cent. who were not in attendance, who had not just and valid reasons for their absence from Mass and Vespers. But what are we to think of the 87.6 per cent. of the Protestant population who appear to that of the non-Catholic (Christian) population, there are over 41 who neglect divine service to every ene negligent Catholic.

This bare truth, the Church News Association tries to conceal under a formula of delusive words. We are told that "the Presbyterian membership of 23,779 attending 52 Presbyterian churches had an attendance of 20,612, or 86.75 per cent. on their membership, while such churches as the tian Scientist, etc., had percentages above their membership varying from 101.52 to 151.9.

The way these figures are manipulated | the case. to show such results is somewhat amusing. Most of the Protestant churches have a way of counting their membership as distinct from their adherents, and when the purpose is to show a large church population, they estimate that there are about three adherents for every member. These adherents include the young and negligent Christians. But in estimating church population, they say you must generally multiply the membership by 3; but when you wish to estimate the zeal of their Church members, you must count only the admitted membership, and you will thus have a higher ratio for church attendance and for zeal in general, than for membership.

But no such conjuring with figures can change the broad fact that so small a percentage of the non-Catholic popution attend the religious services which zealous ministers provide for them abundantly. It is not that zeal is altogether lacking in the ministry, and the wish to be of spiritual benefit to their hearers, but that Protestantism itself has drifted away from the moorings which formerly held it fast to the great gospel truths which made man in days of yore cling with confidence to His Redeemer. Between the denial of the truth of the Bible, of the immortal. ity of the soul, the fall and redemption of mankind, the grace - giving sacramants, and other essential truths of the Christian religion, even from the pulpit, it is no wonder there should be a falling away of the rank and file of the Christian army. But the officers as well as the soldiers are already falling away. We are told by many journals of late that there is a decrease in the number of students for the ministry in all the theological seminaries. When the very existence of theological truth is denied, what else can we expect than that the theologians themselves should be diminished in number? No man who denies the truth of revelation will venture to proclaim himself a believer in that truth.

As another sign of the times we are given to understand that the watchmen on the walls of Zion have made common cause with the avowed unbelievers of Christian truth. But not only in this department has the general contempt or religion been extended to and avowed by this quondam Christian writers. Surely we cannot be surprised if the acknowledgment has met our eyes that the Christian press is also declining. Dr. Charles Parkhurst of New York unhesitatingly declares this to be the

AN INTERESTING LESSON.

We clip the following from the Brussels Post of Dec. 24, 1903:

" A somewhat unusual but neverthe less practical temperance lesson was given a couple of youths from Wingham locality at a Court held before Judge Doyle at Goderich recently. They had appropriated some wearing appar from the front of a store and pleaded intoxication as an excuse for The Crown Attorney did no press the case, and the Judge took the pportunity of addressing words of visdom to the offenders that they will never forget, and let them off on susended sentence, on a promise from the young men that they would forever eschew the wing bowl. Several who were pre in the court room were greatly pleased with Judge Doyle's presentment, and believe very sinresentment, and erely in the good that would accrue from such wholesome advice as com-pared with the often jocular treatment of cases where people have been led into trouble by forgetting that "Wine

138,106 were in attendance at the The above appreciation of Judge Church services: which is below 12.4 Doyle's exceedingly happy and benevolent treatment of the case of the two young men was written by W. H. demorolization and neglect of religion Kerr, Esq., editor and proprietor of which prevails throughout the United | the Brussel's Post, and Warden of the

County of Huron. The young men who received this very practical lesson were about twenty-four or twenty-five years of age. young children, and many others who in In addition to what is stated by the a large city especially, are prevented Post, we learn that the judge induced by just reasons from attendance at them to pledge publicly in the Court

drink intoxicating liquor except under of the right to build and own the medical advice. His Honor laid par- property. But the United States Govticular stress upon the fact that it was ernment succeeded in reducing the the excessive indulgence in intoxicants price to \$10,000,000, and it was agreed which had brought them to disgrace themselves on the threshold of their career, and that this indulgence if continued would bring them to utter ruin, whereas if they would keep their pledge they would surely succeed in life and neglect religion entirely? The fact is gain the respect of their fellows in He also pointed out that young wen Colombia. who are known to be addicted to the use of intoxicants even to a moderate degree are not wanted, and will not be when this refusal occurred, events employed in any business.

The fathers of the two young men cil were also assembled in Goderich Reformed, Methodist, Unitarian, Chris- when the episode occurred, and many of them were present in court, and expressed themselves as very much pleased with the judge's treatment of

LATIN-AMERICAN UNION.

In July 1901 there assembled at Rome a council of prelates which marked an era in the history of the Church of God on earth, being an international council of the Bishops of Latin America.

the Catholic world, that the many small of this well known situation, the people Republics into which Latin America is of the Isthmus have decided to recover divided, comprising all South America their sovereignty in order to work out and the Southern part of North America, have had many causes of quarrel future of Panama in a manner in keepwith each other, which have led to the waging of constant hostilities between two or more of these states at a time, so that there was constantly going on a lamentable destruction of life and property.

It was a happy thought of Pope Leo between these States, which are now there is found in them some happy vince was running smoothly. memories of Spanish rule, mingled with other memories which are far from being agreeable.

A balance being struck between that on the whole the pleasant memories preponderate. Nevertheless Pope Leo XIII.deemed it advisable to separate of Spain, and to institute a primacy in America which should have the usual was further hoped that on this step recognition. being taken, the political causes of disagreement would also gradually disapuniversal Church.

But the work of political union has the Argentine Republic, Chili, Peru,

averting this catastrophe. Now, the new movement Panama by the United States, though | territory."

high-handed piece of aggression upon a one among the nations.

joined together and made accessible to American diplomacy." each other across the narrow strip of The journals which support the dom seize upon the sovereignity of the ment. territory upon which so great a work is to be accomplished.

The French engineers who many years ago undertook to build a canal across the isthmus of Panama failed egregiously in the work, owing in the first instance to the immense expense of engineering the project, and in the second place to the jobbery to which the work gave an opportunity. Neverbeen done has been valued \$40,000,000 and is considered cheap at that sum.

This was the sum which Colombia

by the terms of the Hay-Herran treaty that this surprisingly small sum should be paid, and that the United States Government should become the practical owner of the property for one hundred years, with the right to renew the lease on the expiration of its term : whatever vocation they might follow. the sovereignty, however, remaining in

This treaty, the Colombian Senate refused to ratify, and from the moment moved on the Isthmus with startling rapidity. The first news heralded to were present during this highly dra- the world was that leading politicians matic scene, and appeared to be greatly at Panama proclaimed the independpleased with the paternal advice given ence of the province from Colombia, them by the judge. The County Coun- and immediately afterward came the report that with the aid of United States marines the forces of Colombia were forced to leave the province.

The people of Panama are undoubtedly anxious for the canal, but they would certainly not have had recourse to the extreme measure of rebelling against Colombia if they had not been backed and even encouraged by the power of the United States. The revolutionary junta, at Panama, on Nov. 5th, complained in their declaration of independence, of "grievances inflicted on the Isthmians by their Colombian It has for long been a source of grief to | brothers, and announced that "in view their own destiny, and to insure the ing with the evident destiny of the country, its vast territory, and its immense riches."

This declaration was made public on Tuesday, and on Friday, three days after, the New York Herald's Panama correspondent was able to announce XIII. to promote an ecclesiastical union that the governments of Colon and Panama were then fully organized, and entirely independent of Spain, though that the new government of the pro-

On the very day the revolution broke out, seven United States warships were ordered to the Isthmus with the acknowledged purpose to prevent any these contrary sentiments, it appears attempt at suppressing the rebellion, and it is further admitted that the commander of the United States warship Nashville by the protection he afforded the Spanish-American Church from that the Panamans caused the evacuation of the province by Colombian troops, without blood being shed. On the same primatial authority over all Latin day when it was announced that the America, and it was agreed by the new government was running smoothly, Council that this should be done. It President Roosevelt gave it official

Two months have elapsed since all this took place, and there is so far no pear, and that thus these countries organized opposition to the new govwould be made so much the stronger as ernment. But the Colombian governthey should be brought together to ment would certainly have made an form one international section of the effort to reduce the rebellious junta to obedience were they not restrained by the United States troops who turned not been effected yet; and but recently back to Colombia those who had been sent to bring the rebels to subjection, and Bolivia narrowly escaped being and now Secretary Hay has announced plunged anew into the norrors of war. | that the United States Government will The ecclesiastical union effected in not allow any fighting along the canal 1901, however, had a great share in route, as this would endanger the con struction of the canal. Morever, Mr. political union appears to have been of the United States government in rerevivified, the immediate occasion gard to the matter, which amounts to itude. His Grace the Archbishop of thereof being the recent secession of a declaration that "this government Panama from Colombia, and the prac- will not permit Colombia to use force tical absorption of the new State of to suppress an insurrection in her own

Panama has made itself independent in The New York Evening Post declares that "the country has been com-The history of this secession is so mitted to a policy which is ignoble berecent that the surprise has not yet | youd words. Our position is now the had time to dissipate itself from our humiliating one of treating a pitifully minds, and it leaves within us the dis- feeble nation as we should never dream agreeable impression that the United of dealing with even a third class States Government has perpetrated a power, of giving a friendly Republic a blow in the face without waiting either nation with which it was at peace, and for explanation or protest; of going which it bullied because it was a weak far beyond the diplomatic requirements of the case, and that with indecent That it is highly desirable that the haste. It is the most ignominious Irish Catholics not only of the Capital Atlantic and Pacific oceans should be thing we know of in the annals of

land which now forms the new State of inant party in American politics de-Panama, is not to be denied, and it is fend the course of the government on equally evident that a canal there will the pretext that the canal is a necessbe more efficiently operated if it be ity to the commerce of the world, and under the management of a powerful that as Colombia would not accept the and progressive country like the United treaty for its construction, the Gov-States. But the desirability of such a ernment had no other course open to thing is not a good reason why the it than to rebuke the short-sighted more powerful nation should practically selfishness of the Colombian Govern-

By the treaty made with the new State of Panama, the United States is given sovereign rights over the terri-

tory on which the canal is to be built. diplomats who are in Washington have given notice to the Government that some cases it becomes necessary, when pois eudokias," according to the Vatithey view with alarm the course pur- a particular race is ostracized by an sued by the Washington Government in inherited bigotry which is one of the which dates certainly from the early theless the work which has already lent to a declaration on the part of the and proves that there is yet much United States that the Northern Re- work to be done in the way of civilizaoffered to accept in the first instance which is fraught with danger even to what are we to think of an Irish

right to interfere with the affairs of that his chances of election as Mayor South American States which are distant from her by considerably more than one thousand miles, a fortiori, she has the same right to rule a province which like Canada is separated from her only by a conventional line. We presume, however, that no such claim will be made in regard to a British colony which in the case of aggression would be backed by the whole power of the British Empire.

It is not surprising that the Latin alarm at the hurried yet decisive action of the United States Government, and short as is the time which has elapsed since that action has been taken, a movement has already begun looking toward an Ibero - American union which will result in strengthening all the Latin States of both American continents.

Already the Presidents of Ecuador, Peru, Uruguay, Nicaragua, and Salvador have written to the President of the Ibero-American union expressing their deep interest in any enterprise which will tend to develop the relations between these Republics and Spain.

The Ibero American union is an organization composed of Spaniards and quarters are at Madrid, and it is said to be very active in promoting the idea ican Republics, but there are, of course, difficulties which are not easily overcome, in the way of a close union between several independent states. Nevertheless it is considered practicable to put an end to the numerous wars which are constantly springing up between the small Spanish Republics. With this object, one of the first measures to be taken will be to endeavor to establish a permanent court of arbitration detween all the South American States and Spain. Another proposal is also to be discussed at a meeting of professors at Madrid, which is to found travelling college fellowships between all these countries, so that young Spaniards travelling in America, and South Americans travelling in

Spain may profit by them. These proposals, though in themselves necessarily leading to political union, may, if carried out, go far toward preparing the way for a union, or at least for a strict alliance which would greatly strengthen these nations which have much in common, language and religion, especially, and to a considerable degree, race also and climate.

A GOLDEN JUBILEE.

We extend our hearty congratulations to the Very Rev. Dean O'Connor, P. P., of Marysville, in the Archdiocese of Kingston, on the attainment of his Golden Jubilee in the priesthood. To very few indeed is this great privilege allowed. The priest who has spent fifty long years in the faithful service of the Divine Master in the Church which He established upon earth has every reason to feel grateful to the Giver of all good. The Very Rev. Father O'Connor's Hay has publicly vindicated the policy labors have always been most arduous -his every duty performed with exact-Kingston and the priests of the Archdiocese showed their good will; and abundant evidence was given in the recent Jubilee ceremonies that the Very Rev. Father holds a high place in the estimation of the Archbishop, his fellow-priests and the faithful laity. We sincerely trust that Father O'Connor will be given many more years to continue the good work.

A SURPRISE.

The defeat of Mr. D'Arcy Scott, a candidate for the Ottawa Mayoralty. has come as a painful surprise to the City but of the Province. Every Irishman worthy the name should work in season and out of season for the promotion of a spirit of friendship and unity Dominion. The forces of bigotry are oftentimes arrayed against them when they are placed in nomination for Parliamentary honors, and this despicable spirit sometimes crops out even in municipal elections. It is well known that in nearly all

our Ontario cities an Irish Catholic, or even a Catholic of any nationality, would stand a very poor chance of being elected to the highest muncipal offices. We do not like the principle The South and Central American of nationalities combining with the public has the right to dominate the tion amongst a certain section of our two American continents: a claim people. Knowing this to be the case, divine worship on a certain number of their word of honor never again to for the transferral to the United States our own Canada; for if she has such a Catholic-who must have known

of the City of Ottawa were of the very smallest kind-yet entered the contest, marshalled his followers, and succeeded in defeating the popular candidate by dividing the Irish Catholic vote. Only about 700 votes did he receive. This was enough, however, to defeat Mr. D'Arcy Scott and thus upset the understanding that an Irish Catholic should in turn be elected as Mayor of the Capital City. We are sorry that the second Irish Catholic candidate acted Republics of America should take in this way, and we trust the lesson will be taken to heart by our fellow-countrymen of Ottawa. Mr. D'Arcy Scott is a young man of noble parts and good education-a young man whose rectitude no one will question-a young man who inherits an admirable and praiseworthy spirit of Irish nationality -a young Irish Canadian who will not say wrong is right or right is wrong in order that he may be able to sail in the popular current. He has abundant reason to feel proud of the vote in his favor, for it shows he stands high in the estimation of the electorate of his native city. He need not therefore be discouraged, and we earnestly hope to see

even a higher position. To the Irish Catholics of the Capital Spanish-Americans of various states of City we would say: Close up your the Western hemisphere. Its head- ranks and let the spirit of disunion, which has been a curse to you both at home and abroad, be stamped out for of union, for which purpose it has sent all time to come. In this way you will delegations to many of the South Amer- be able to hold your own and you will earn the respect of your fellow-citi-

him ere long placed in nomination for

"THE CANADIAN."

We congratulate the Grand Secreary of the C. M. B. A. upon the very creditable Christmas number of The Canadian. In the editorial department, as well as in every other branch of the C. M. B. A., Bro. Behan seems to be quite at home. His management of The Canadian is in every respect admirable. Even independent of C. M. B. A. interests, he has made The Canadian a paper that will be most welcome in the nomes of every member of the association. The editorial matter is bright and timely, and his selections are made with excellent taste. In appointing Mr. Behan Grand Secretary the executive were not aware that they were selecting a newspaper man-or, rather, a man who is possessed of the newspaper instinct. Long may Bro. Behan occupy the position which he now so creditably fills!

PEACE ON EARTH TO MEN OF GOOD WILL!

J. D. of Rapid City, Manitoba, states that he has noticed in one of the Catholic magazines of recent date the following expression as a quotation from the hymn of the angels on occasion of the birth of Christ:

"Peace on earth, good will to men. Our correspondent says, "I was always used to see this quoted, 'Peace on earth to men of good will.' You will greatly oblige by saying which is right.

Our correspondent may have noticed that in the Ordinary of the Mass which represents the tradition of the Catholic Church, in the "Gloria," the word occur: " et in terra pax hominibus bonae voluntatis," (" and on earth peace to men of good will.") This is also the reading of the Latin vulgate as we have received it from St. Jerome, who translated the Holy Scripture into Latin about A. D. 400. This version is the standard text which the Catholic Church has constantly received since it was issued, and which must be accepted as authentic. The passage is in St. Luke, ii., 14.

The Protestant version of King James has the other reading, which J. D. found in the Catholic magazine referred to.

We may here remark that the Protestant (King James') reading is not contrary to either faith or morals in this particular instance, and though we believe that the tradition of the Church proves the accuracy of the Catholic between the Irish Catholics of the reading, we do not assert that there is here any intentional mistranslation on the part of the Protestant translators, such as there has been many other passages of the Bible. The copy of the Greek New Testament from which the King James' translation was made was a very imperfect one, and in many places had interpolations, omissions and other errors.

In the present instance, the omission of a single Greek letter s makes the whole difference between the two readings. The gospel was written originally view of obtaining preforment, but in in Greek, and it has "eirene en anthrocan great copy of the New Testament regard to this matter, which is equiva- most unlovely things in our Dominion, part of the fourth century, and which is admitted to be the most accurate of ancient manuscripts extant.

> The word "endokias" in the genitive case means "of good-will" whereas the nominative "eudokia" is simply "good will," which is the reading of

the Greek copy ant translators It would be upon an extens ment in regard absolutely pre correct reading in particular noticed by ou gate (Latin) t Latin and Gre namely, on th that time rec God, and which second and firs The reviser the genitive c ias." This is Catholic read they use an e

JANUAR

namely, " goo The revised peace among pleased." In tive reading i authorities re among men.' also that the genitive by sa men of goo three hundre Protestant r will to men, tardily adm reading is co good-will." The Ameri to this same

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vill " where-" is simply e reading of the Greek copy which the first Protest. ant translators use.

It would be too long to enter here upon an extensive controversial argument in regard to the Greek text to be absolutely preferred in deciding the correct reading of the New Testament in particular passages; but it will be noticed by our readers that the vulgate (Latin) text is based upon the God, and which dated back even to the second and first centuries.

The revisers of 1897 have restored the genitive case to the word " endokias." This is an admission that the Catholic reading is correct, though

pleased." In the margin, the nominative reading is given : "Many ancient among men.'" The margin admits also that the true Greek reading is the genitive by saying that the Greek has "men of good pleasure." Thus after three hundred years use of the novel Protestant reading, "peace, goodwill to men," the Protestants have will to men," the Protestants have tradily admitted that the Catholic compute the time. There was no need of waiting or of gaessing: so sure as the hand of the cloak reached a certain the compute the time. tardily admitted that the Catholic reading is correct, "peace to men of Three hours later there was another tardily admitted that the Catholic good-will."

The American revisers have agreed

To show that the Catholic rendering we of this passage is the true reading we have a state of St. Tologo, which is rigid limbs; two men stood by, one holding his hands, the other his hands. will add the testimony of St. Telesphorus, Pope, in A. D. 130, who ordered the hymn of the angels to be sung this tongue sometimes protruding, and will add the testimony of St. Teles-Mass.

peace to men of good-will."

It is certainly somewhat remarkable that a Catholic magazine should begin to adopt the Protestant reading, just at the time when Protestants themselves are beginning to acknowledge of a giant, so strong was he; as of a that the Catholic reading is correct, demon, so repulsive was he. Instant whereas they have been using a wrong reading for three hundred years.

we may appropriately mention in this connection that the well-known power and glory clause which is added to the Lord's prayer, being found in the Protestant version of St. Matt. vi. 14, has fared similarly with the good-will in the hymn of the angels. good-will in the hymn of the angels. The revised version has rejected this addition to the Lord's prayer and conforms to the Catholic reading, relegating the clause to the margir, from which we have no doubt will entirely disappear after a time, as have done the

of London and vicinity, will regret to learn that Rev. Peter Dinahan, O. P., lies at the point of death at the Mercy Hospital, New York city. Cancer of the face developed some months ago, and from the first it was seen there was no hope. The Rev. Father is an old London boy, an alumnus of St. Peter's school, and for many years was an elles her of the old Cathedral. Was an alumnus of St. Peter's school, and for many years was an elles her of the old Cathedral. Was mutual relations.

has come.

The one has closed and its records of good and evil has become a thing of history, and stands on the shelves of time, another volume of the world's triumphs and defeats, and of man's conflicts and sorrows as bearing his

cross he walks this vale of tears.

How brightly shines the sun to-day! Earth peers from out her snowy mantle and speaks words of bright promise, and our poor hearts beat high with hope as we listen to her siren voice, telling us of the triumphs awaiting us, but the recollection of the past and preceding years steal o'er us and from their blighted hopes and blasted fortunes we enter with dread uncertainty the year of 1904. But, oh, these indeed are gloomy thoughts and sad forebodings that fill the soul to-day! They are the thoughts of the disappointed worldling rather than the men of faith. We must read all in the light of Heaven,

and know that all is good and for our good which He sends us.

Another year is another blessing. Such was last year with all its deaths and dead disactors and such indeed. and dread disasters, and such tality we are never to die. We have these new years for our increase of undying faith, renewed hope and growing love; let them each day find us faithful midst the trials of life, overcoming all obstacles, resting calmly on the arm of God Who battles and triumpns for those who put their trust ditional absolution. He lay back; on the oppout to go. Is it any wonder that "Romanism" among the continues?

Is it any wonder that "Romanism" among the continues?

It is from the depths absolute ruins that the saints knows best how there wings.—Perreyve.

in Him. - Bishop Colton in Catholic Union and Times.

#### A PAINFUL LESSON.

PRIEST'S DESCRIPTION OF THE DEATH OF A VICTIM OF DELIRIUM TREMENS.

From "Extracts from the Dlary of a Work-house Chaplain," Ave Maria. Born and raised in the country, I knew nothing in my early days of de-lirium tremens; indeed, I do not re-member ever having heard of the name Latin and Greek of the earliest date, until after I had become a priest. Then namely, on the copies which were at I looked on the disorder as rather that time received in the Church of amusing, when I was told that the victim of it sometimes declared he saw the room filled with 'little devils,' and would ask for a carving-knife with which to slay them; or he fancied he was sweeping them off his bed in armfuls, and that they were flying out of the window as thick as flocks of crows returning home to roost. But I had a

they use an entirely different English word for the meaning of "eudokia," namely, "good pleasure."

The revised version has "on earth, peace among men in whom He is well peace among men in whom He is well the beard of the hundred and one that he had such that h times that he had such fits, the amus-ing side of the situation, I must own, authorities read 'peace, good pleasure among men.'" The margin admits admits truggle, or combat. It was

attack; three hours more, another. Oh, regularly as the clock told is three to this same view in the American revision which was recently published.

To show that the Catholic rendering the catholic rendering to show that the Catholic rendering to show that the Catholic rendering hours, so regularly did this unnatural, solemnly during the celebration of his stony eyes rolling. He tore himself from the men holding him, and half lifted himself up in the bed. They This Holy Pope continues: "The heavenly host joins in praising the Lord and saying: "Glory to God in the highest heavens, and on earth the highest heavens, and on earth that he did it. Of course he had no the highest heavens, and on earth that he did it. Of course he had no the highest heavens, and on earth that he did it. Of course he had no the highest heavens, and on earth that he did it. consciousness of the act: it was the nervous system that did it; and had he been conscious instead of unconscious. the nervous system would have treated him in the same way.

On and on it went, this writhing; as

by instant, struggle by struggle, I watched him, thinking he ought to be tired or worn out. But struggle folthe spot than if I had laid my hands on the rests of a galvanic battery. And all the time I had no idea of danger: I did not know that the malady was ac-

Many of our readers, especially those of London and vicinity, will regret to learn that Rev. Peter Dinahan, O. P., lies at the point of death at the Mercy Hospital, New York city. Cancer of the face developed some months ago, and from the first it was seen to the succession of the succession is that not a contain the succession is succession. There are also frequent references to "slum workers" in other cities who are laboring at the church "house." These paragraphs leave the impression that the "house." In this contains the co

school, and for many years was an altar boy of the old Cathedral. We altar boy of the old Cathedral. We of to day will not forget to pray for one whose scholarship and virtues have done honor to their old school.

THE NEW YEAR.

"Build thee more stately mansions, O my soul, As the swift seasoas roll."—O. W. Holmes

Another year has gone, and another

Another year has gone, and another of the color of the tainly was. Well, after two days the recurrence of the fits changed from three hours to every hour—every single hour without fail. Finally one of the men came to me and said: "Father, we will watch him no longer maless you come in and prepare him."

"Thank you come in and prepare him."
"Thank you for telling me!" I said, and went at once to the bedside.

I reasoned as well as I could with the patient; but there was no need: he was quite anxious to be "prepared." It was most edifying to hear him praying. was most edifying to hear him praying, making acts of resignation, begging God's pardon for the life he had spent, God's pardon for the file he had spent, and calling upon the Blessed Virgin to intercede and to obtain for him the grace of a good death. "By this holy anointing and by His most blessed anointing and by His most blessed mercy, may God forgive thee the sins thou hast committed by thy eyesight.

\* \* \* forgive thee the sins thou hast committed by thy hearing!" But when I came to the lips—"May God forgive thee the sins thou hast committed by thy speech and thy taste!" town thy speech and thy taste!"—tears coursed down his cheeks, bringing to my mind the words of the sacred text in regard to Peter: "And going forth he

wept bitterly."
All was over, and he and I declared will be this year of Our Lord, 1904. It will be full of opportunities to do good, to glorify God, to serve and edify our neighbor and save and sanctify ourselves. It is not backward but ever forward we must direct our vision. We have begun to live, but in our import

peace came over him-but it was the of another world. Requiescat in pace!

#### THE POOR AND THE CHURCH.

DIFFERENCE OF METHOD IN SPREADING THE GOSPEL POINTED OUT.

On Third avenue there is a building bearing a sign upon its outer wall in-forming passers-by that it is the "house" of a fashionable church situated upon a fashionable thoroughfare, writes a correspondent to the New York San. Going in and coming out are to be seen men and women whose air of uncertainty plainly tells of their doubts as to their right to be there.
Too many of them bear the stamp of
the whining class that lays claim to respectability because, while receiving all gifts offered, they ask for nothing, principally because they find broad hints quite as effective as importuni-

fectly at home. Fine tall youths, with clear and honest eyes, and sweet, modest girls gather at the doors during the week to attend meetings of church societies. They, too, are not ashamed to be there, for they have been made to feel that their nickles and pennies help to support the church. No priest has ever told them that a nickel or even a penny is "dirty." They have not been made to feel that the roof over their place of worship was paid for by men and women in another and finer church, where nickels and

pennies are despised.

With these two structures almost side by side as an illustration, need I ask, Why do young men and young women shun the door of a church "house" while delighting in frequent the state of the ing another building of similar brick and stone called a "church?"

It is plain that they look upon the church" house" as a charity—an ugly, pretentious charity that will more quickly sap the self-respect of its victims than the misguided philanthropy of individuals which is so much talked of individuals which is so much talked of individuals which is so much talked of. The very name of such a place proclaims it a charity. And the bearing of the "workers" within spells "charity" plainer than printed letters. They are superior and aloof. When their hours of duty are ended they go away and live their lives in some other than it is a like with the right of the right. part of the city. When they invade a home they are patronizing and are giv-ers of gifts. They have a great many old garments to give away, and it pleases them to see the gratitude of

the "deserving poor."
The priest at the Catholic Church lives among his people. If he gives away old garments, he must do it very quietly, for his people have the air of

quietly, for his people have the air of givers, not receivers.

The quest of the poor with cast-off garments is a Quixotic effort. Receivers can be found for all gifts, but the Roman heart of the populace cannot be bought that way. These givers of gifts, professional and merely dilettante, do not understand this. They are so used to dealing with mendicants that they look upon all poor as beggarthat they look upon all poor as beggar-

In leasets distributed on Sundays at a fashionable church are often to be found appeals for old garments for deserving persons at the

in order that no person may mistake the source of the benevolence flowing from it.

This comparison is not the only one

This comparison is not the only one I could make. On the lower East Side there is one of the oldest Protestant churches in the city. It has been covered over with squalid tenements, so that a stranger cannot tell that there is a church in the street. On Sundays while the streets teem with men and women and little children, the house of worship is almost deserted. The pastor preaches a sermon and then goes far away to some other part of the city. To the people who occupy the tenements his face is unfamiliar. He is a stranger in his own field of industry. It is strange that the church can find missionaries who are willing to go to heathen lands and are willing to suffer hunger and torment in spreading the Gospel in those countries, yet this big American city is served only by the haughty givers of gifts!

Not far away from this old Protest-ant church is a Roman Catholic church. It is not covered over with tenements. It is still a church. The priests live in the parish house, and every Sunday a congregation fills the edifice. On the a congregation his the edince. On the days of the week the priest is not far away. He is called to the house of joy and the house of mourning, and he is not too proud to go.

Is it any wonder that the spread of "Romanism" among the poor steadily continues?

It is from the depths of the most absolute ruins that the hope of the saints knows best how to spread forth



The street of th

they acquitted themselves was highly praiseworthy, and reflected great credit on teacher and pupils. Choruses, recitations, drills and dialogues were the different well-executed numbers of the programme, concluding with a chorus, "Welcome, Santa Claus," when the old, familiar figure appeared, and in his own limitable style distributed some 45 presents to the many hand the presents to the many children.

ANNIE MARGUERITE CURRIE, PARKHILL,

It is with regret we announce the death of Annie Marguerite Currie, which occurred at the home of her uncle Angus Currie, East Williams, on Dec, 15th, 1963, at the early age of 12 years. Annie had been ill only a short time, and her death was quite unexpected, although she was prepared by receiving the last Sacraments.

#### THE TRUTH ABOUT THE CATHO-OLIC CHURCH.

BY A PROTESTANT THEOLOGIAN.

CCLXXXIV.

Not caring, for special reasons, to give the actual name of the Baptist paper of the Mississippi Valley, bordering on the South, whose malignancy and injustice towards the Catholic Church I remarked on, last week, I will call it the Diary, which is the meaning of the first part of its real title. My purpose is simply that of a thin disguise, observed, for the present, for personal reasons.

There are many small denominations,

There are many small denominations. There are many small denominations, whose printed organs are of small account. Why they might say about the Catholics would signify little for the most part, unless they were as thoroughly Christian as the Morning Star, and while, like that, intensely Protestant, as averse as that to vaisglorious national disparagement of a Catholic nation. al disparagement of a Catholic nation. However, the virtual organ of a great denomination, like the Baptist, deserves special, and may sometimes deserve detailed, attention. It is not controlled efficially by the body, like a Methodist officially by the body, like a McChristian Advocate, but that makes little difference practically. If it did not express the temper of a widely extended Baptist constituency, it could not maintain itself.

The instances already noticed betray a settled ill-will, and deliberate intention to represent everything in the Catholic Church in a dishonorable light, without any regard whatever to evidence. The editors manifestly view themselves as doing God service in dis-regarding truth, justice, and charitable esumption, as concerns the Roman tholics. It is plain then that the Northern, as well as the Southern Bap-Northern, as well as the Southern Bap-tists, between the Alleghenies and the Mississippi, find nothing amiss in this temper. And as we hear of no discon-tent or remonstrance elsewhere in the country, we are safe in assuming that the Baptist denomination at large finds no cause of complaint in this iniquitous ness of disposition. Of course among them as among the Methodists, there is a stratum of high-minded men and a stratum of high-minded men and women, who are neither art nor part in this criminality. I understand, indeed, that a correspondent of the Diary has been complaining that Baptists, and Protestants generally, are apostatizing from the Reformation, in giving over the old habit of calling Rome anti-Christ. However, it is not likely that such men as the Faunces, and Stevenses, and Vedders, will pay much attention to these contemptible whinattention to these contemptible whin-ings. Froude himself fretfully comings. Fronde himself fretully com-plains that Protestants are not keeping up these amiabilities as they should, but he seems to have growled in vain.

These editors, however, do not confine themselves to evil surmisings, wholly unsupported by fact. They do not in the least shrink from downright deliberate falsehood. For instance, not long since, wishing to disparage not long since, wishing to disparage Catholic missions in the Philippines, they remarked that the missionaries, after an effort of more than three centules, had only secured a handful of converts, leaving the great bulk of the population heathen or Mohammedan. Now they knew perfectly well that statistics, out of ten million Filipinos, give from six to seven millions as Roman Catholics. Whether this glaring falsehood comes within the compass ing falsehood comes within the compass of Luther's "edifying and salutary lies," I do not know, but a lie it is,

lies," I do not know, but a lie it is, pure and simple, deliberate, and manifestly intentional.

Much worse than this follows. To lie about a contingent fact is bad, but to lie about a permanent doctrine is much worse, and to lie about a fundamental doctrine, on which rests the whole right of a Church which rests the whole right of a Church to be called Christian, is indescribably wicked. Now these two men, lately, speaking of some question of right and wrong among Catholics, observe that wrong among Catholies, observe that the voice of God has settled it, and that the Roman Catholic Church has also decided it, holding that her own voice is as good as God's "or better." I do not remember that the two decisions re spoken of as at variance.

Now observe the diabolical shameless-

ness of these two men. They know perfectly well that Catholics hold the only ground and reason for the exist-ence of the Church to be, that she may express the mind of God in Christ. They know very well that the thought of the Church as an entity set over against God, or even superior to Him, would appall them almost beyond the power of speech. However, what do these editors care for that? They are sure that whatever they may say to this effect will be received by their readers with dull, malignant credulity. This suffices them. Their circulation is in no danger, but is likely rather to increase. In comparison with this what does it signify that they have emitted, and that knowingly, an inde-scribably blasphemous calumny against half Christendom? Who imagines that either of these two men has lost five minutes' rest for having perpetrated such an abomination? The true type such an abomination? The true type of them is "the adulterous woman, who "eateth, and wipeth her mouth and saith: I have done no wickedness.

and saith: I have done no wickedness.

I need not say that such men at these
are closely confederated with the man
John Christian. Indeed, they are
wickeder than he, for they are much
more deliberate. It does not affect
them that he parades those two infamons
forgation the prefended Jesuit oath. forgeries, the pretended Jesuit oath, and the pretended priestly oath, the spuriousness of both of which is so easily proved, of which the many priests who have left the Church since the Reformation have known nothing, of which the many Jesuits that have left which the many Jesuits that have led-the Society since Loyola's time know nothing, of which the great leader of the anti-Catholics of Germany, Count you Hoensbroech, himself lately both a Jesuit and priest, is evidently pro-toundly ignorant. Nor does it in the least affect these men's esteem for Christian (whom they always respectfully style "Dr. Christian") that he mendaciously declares that all the persons concerned in Mr. Lincoln's murder were Roman Catholics, whereas

Episcopalian, one a Lutheran, and one a Baptist, the son of a Baptist minister. The Independent had long before called attention to this, but doubtless these two Baptist editors would agree with Dr. Scott F. Hershey, the Bostonian divine, that the Independent was in league with anti-Christ by exposing so pious and edifying a fiction.

league with anti-Christ by exposing so pious and edifying a fiction.

Yet when Christian goes on to outrage, not only essential, but conventional morality, by publishing spurious Government records to discredit the Catholics, assuring his readers that they are transcibed from the Washington archives, although the Commisthey are transcibed from the washing ton archives, although the Commis-sioner, having examined the records at my request, informs us that Christian's statistics are a pure tabrication, it might have been expected that even might have been expected that even these men would thenceforth shrink from his society, as from one who well deserved to go to the penitentiary. Have they done so? They have never thought of such a thing. They go on as before, citing "Dr. Christian" as high authority in all that concerns the Roman Catholics. They are sweetly Roman Catholics. They are sweetly secure that whatever he says about them, it will be to their dishonor, and that he will not in the least mind

that he will not in the least mind whether it is true or false.

Honest men, after such an exposure of Christian's forgery, original or adopted, would of course thenceforward never believe anything that he said, about any matter, unless it could be confirmed by decent authorities. However, these two persons are not only not honest men, they are not even commonly decent men. They are as utterly shameless, although in a different way, as if they wilked the streets of their city stark naked, like some of the early Quakers.

the early Quakers.

It is a small matter comparatively, but it deserves remark, that the editors scornfully reproach the English Catholies during our Revolution with "eurry-ing favor" with George III., because, ing favor" with George III., because, without discussing the merits of his quarrel with the Colonies, they assure him that they are in no way confederate with France for the dismemberment

of his empire.

Doubtless they wished to gain favor with the King, as was both their right and their duty in their depressed condition by the declaration is a manly, and their duty in their depressed con-dition, but the declaration is a manly, straightforward document, eminently in its place, and assuring their sovereign that although they were of one religion with the old national enemy, they were as ready as other Englishmen to defend the independence of his crown against all foreign assault, whether of Catholics or Protestants. And this, in the eyes of these two base-minded men, is " currying favor " with

the Government ! CHARLES C. STARBUCK. Andover, Mass.

Let the Laity Help.

The Pittsburg Catholic reminds its readers that Catholic men and women are all helpers in the vineyard of the Lord. "Not all the good men enter holy orders," says cur esteemed contemporary, "nor do all the good women go into convents. The laity may be in the common ranks, but they battle for God none the less usefully and bravely. It is a shame to sit still fold one's It is a shame to sit still, fold one's arms and believe we are all right,

provided we keep away from mortal sin. \* \* \* There are plenty of opportunities. An earnest Vincentian will show us what to do. To undertake to help one helpless family, to instruct a hopeful neighbor seeking the light, to aid some poor First Communion child, and whatever you do, if results festly intentional.

Much worse than this follows. To lie about a contingent fact is bad, but to lie about a permanent doctrine is much worse, and to lie about a fundamental doctrine, on which rests the whole right of a Church to be called Christian, is indescribably to his work. \* \* \* We can all be helpers, each in our own humble way. We may not be appreciated, probably will not be; on the contrary, may be misinterpreted; but what of that? If we are looking for a reward here below, rest assured we willnot will only come to us in that day when our good works will make us worthy of the merciful yet just judgment Christ."

The Cross Above a Public School.

The Western Watchman has the following interesting little anecdote: "Some years ago a Catholic congregation in this city [St. Louis] sold their parish school to the Board of Public Schools. It had a cross surmounting its main entrance. That sacred emolem had no business there after the building became a Public school; but, strange to say, there was not a m the Board or employed by the the Board or employed by the Board who was willing to remove the cross.

The Castle of the King.

No matter where the path may lead—into the valley, over the heights, by the still waters, through the green pastuaes, where the lities and the roses bloom, or up the steep thornway where stones lacerate the feet, still where He leads we must follow. The blood of His own pierced feet are on the path. "Let not your heart be troubled; ye believe in God, believe also in me." The castle of the King is where He leads we must follow. on top of the hill.

At no time of the year should there be more serious reflection upon the words of Our Lord that the poor we al-ways have with us than at the present. And now, above all times, should we show our generosity towards them.

It is not in the number of resolutions that we make, but in the number we keep, that our lives are improved. Conquer the predominant fault, and you will find yourself master of many that

are collateral. An active membership in the St. Vincent de Paul Society is a recom-mendation for the Catholic layman that the entire world is bound to respect. It is an epitaph which would honor any

grave. If you have received a favor, never forget it; if you have conferred a favor, nged for the murder, one was an nover remember it .- Washington.

#### FIVE-MINUTES SERMON.

Second Sunday after Epiphany THE HOLY NAME.

When we say the Lord's Prayer, my dear brethren, we pray that God's Name may be hallowed on earth as it is Name may be hallowed on earth as it is in heaven. So great is God and so worthy of our reverence that everything that belongs to Him or that has been devoted to His service partakes of this reverence. A church dedicated to His service is a holy place; the sacred vessels used in the sacriflee of the Mass are holy things, are set apart, and none but those who are ordained can touch them. Anything dained can touch them. Anything that came in contact with our Blessed Lord had a certain participation in His sanctity. At one time it was the mere touch of the hem of His garment that cured a woman of a lingering disease: cured a woman of a lingering disease; at another it was His spittle that gave hearing to the deaf. As it is with these these things so it is with His holy Name—indeed, much more so.

For His Name to us is representative of all that He has done for us. It is significant of His divinity and of His office as the Redeemer. It was given to Him by the Eternal Father. By the to Him by the Eternal Father. By the ministry of an angel it was declared that He should be called Jesus, "for He shall save His people from their sins." "For there is no other Name under heaven given to men," says St. Peter in to-day's Epistle, "whereby we must be saved." In the same measure as His sacred humanity is elevated above all creatures, so is His sacred above all creatures, so is His sacred Name above all other names, "that in the name of Jesus every knee should bow."
"From the rising of the sun," says the Psalmist, "until the going down of the same, the name of the Lord is wently of praise."

worthy of praise.' worthy of praise, my brethren; and yet what is our every-day experience? In all ranks of society, on the street, in the shop, in the home, in the presence of Christ's little ones, men swear, women swear, and little children ere they can use their tongues properly, learn to lies and place and blace between the children of the children learn to lisp curses and blasphemies. Parents who are God's representatives, and who should love our Lord Jesus Christ and reverence His Name, instead of having a little patience, of acquiring some little control of their temper when anything goes wrong, give loose rein to their tempers and ingive loose rein to their tongues and in-sult our Blessed Lord by their profane use of that Name which is the symbol of His love and mercy. How many there are who bow their head in rever-

hold him guiltless who taketh His name in vain." Let this feast of the Holy Name serve as an occasion for a re-newal of our love and reverence for the Name of Jesus. Let us to-day make some special acts of reparation to Him some special acts of reparation to final for the insuits He receives in the pro-fanation of that Holy Name. If we are unfortunate enough to be the slave of this dreadful habit, whether through bad example or carelessness, let the gracious promise of our Lord, "If you ask the Father anything in My Name, amen, I say, He will give it you," an incentive to hope, be a stimulus to pray for the grace of freedom from that slavery. Habit is strong, but God's grace is stronger; His promise of help is never void. Blessed be the Name of Jesus!

#### CATHOLIC CHARITIES.

The Catholic Church is carrying on charitable and social work of a magnitude and magnificence which makes her pre-eminent in the field. Neither singly nor in combination do other organizations approach her, either in indertakings or results attained. Those who would have the proof will find it in our hospitals, homes and asylums con ducted by thousands of consecrated lives. Add to these the work of the St. Vincent de Paul Society and other lay organizations, and what is there to

offer as an equivalent?

Wherever the Church is, there has the work been inaugurated, and there it continues. And what a mission of grandeur it is! Giving homes to the homeless, and help to the helpless. Sheltering the sin-stained and rearing the abandoned, aiding the weak, sustaining the afflicted, raising the fallen and alleviating a million miseries. And yet how imperfect the summary.

Catholics concede these conclusions s will many of our unbiased brethren of other beliefs. It may be asked, then, why the necessity for such an exhibit? Two reasons we answer still demand it. First, it will present specific knowledge of the magnitude of our work, and, secondly, it will enable the Church to demonstrate to the world the living evidences of her charity, mercy and humanity. We ourselves will be made to realize the magnitude of the work as we now do not, and the world would be made to see the grandeur of the Church as it does not. And these are certainly results deserving of our most ardent endeavors.—Church Progress.

## LIQUOR AND TOBACCO HABITS

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#### A Man is Only as Old as He Feels.

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Must Co-Operate With Grace.

There is a charge against us that in spite of the severe discipline of the Church we are no better, and perhaps less respectable, than others who have no supernatural helps to virtue. Although men sometimes judge only ex-ternally, there is, nevertheless, some-thing in this objection. Briefly stated, the answer to it is this: All the helps to virtue which the Church extends to us for use can through ignorance be abused and even wrongly used as sub-stitutes for active individual exertion. ence to that sacred Name in the house of God, and who go to their home or their occupation and use it only to add sin to their soul and give scandal to their neighbors! How often, alas! is that Hely Name dragged through the their neighbors! How often, alas! is their neighbors! How often, alas! is that Holy Name dragged through the mire and filth of low, vulgar, and often perhaps quite as much when they for obscene language! How get that the instruments of grace were get that the instruments of grace were get that the destroy personal effort. worthy of the demon in its rebellion to God's express command, "Thou shalt not take the name of the Lord thy God in vain, for the Lord will not hold him guiltless who taketh His name personal exertion in eradicating an invarian." Let this feast of the Holy

> HELP ONE ANOTHER. An Interesting Chat With Rev. R. Hatchett.

HE ASSERTS PEOPLE SHOULD SPEAK PLAINLY WHEN THEIR WORDS WILL

BENEFIT OTHERS. From the Recorder, Brockville, Ont. Rev. R. Hatchett, general agent of the African Methodist Church in Can-

ada, spent several days in Brockville recently in the interest of the church work. Talking with a reporter he said he always liked to visit Brockville, because he found to many of its like. because he found so many of its citizens in hearty sympathy with the church work he represents. "And bechurch work he represents. "And besides," said Mr. Hatchett, "I have what may be called a sentimental reason for liking Brockville. It is the home of a medicine that has done me much good and has done much good to other members of my family. I refer to Dr. Williams' Pink Pills." "Would you mind," asked the reporter, "giving your experience with Dr. Williams' Pink Pills?" "Not at all," said Mr. Hatch-Pink ett," "I always say a good word for this medicine whenever the opportunity offers. I know some people object to speaking in public about medicines they se, but I think this is a narrow view to take. When one finds something really good and really helpful in reto take. lieving human ilis, it seems to me it is a duty we owe other sufferers to put them in way of obtaining new health. them in way of obtaining new heatth. You can say from me therefore that I think Dr. Williams' Pink Pills a very superior medicine—I know of no other so good. My work, as you may judge, is by no means light. I have to travels great deal in the interest of our church work, and it is no wonder that often I find myself much run down, and afflicted almost with a general prostration. It is on occasions of this kind that I resort to Dr. Williams' Pink Pills, and I can say in all sincerity that they have never failed me. The pills have also been used in my family, and among my friends, and the results have always been satisfactory. You may just say from me that I think those who are afflicted with any of the ills for which this medicine is recommended will make oo mistake in giving Dr. Williams' Pink Pills a trial.

The Rev. Mr. Hatchett's home is in Hamilton, Ont., where he is known to most of the citizens and greatly esteemed by those who know him.

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The healthy glow disappearing from the

ness. It should be in every house.

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No one can use an inc economy who does not judgment and put forth he possesses to make it est ends of which it is peculiar circumstances. make some lives better, ier, if it does not develo educate the mind, if it d industry, honesty, and a fact, it does nothing to prove mankind, then economy, is shown in its Conscience in

JANUARY : 6, 190

CHATS WITH YO

Talents and skill tell conscience in work tell mechanic or the clerk, stated salary, beyond tions to his employer which public opinion c him, exerts himself to perfect as he can, and thoroughness and excel any private benefit it value which car puted. It matters not be, whether it be done of the laborer, the pen brush of the artist, or statesman. Such peop and wide; there are them, and their service a premium. Killing T

A young man a da seen to approach a creloafing in front of on High street, to whomark: "What are your Oh, just killing

This is a very count and a very forcible or ing is something feyoung man who, go does the killing of times the street it wall too late age it is all too late time that has been k resurrected. "Killie expresses a fact, and as dead to all inten though it had been a Napoleon Bonapar he won his battles be did not know the val So it is with every battle of life that ca

regard is had for the With the multiplies the simplification of principles in every thirty minutes a de application will, soo the mastery of the a The young man wh and nature's laws. meted out to ever; moments, and he w weave the whole of given time has done

Let 1 If you have had perience the past you have made a fai your song, your boo if you have been pla ing position, if yo hurt yourself by a have been slander not dwell upon it-not a single redeem memories, and the ghosts will rob yo hour. There is a them. Wipe them

forever. Drop the If you have been dent, if you have h if your reputation that you fear you or redeem it, do shadows or the rat with you. Rub the memory. Wipe them. Start wit spend your energie

for the future. Resolve that, w not do, you will skeletons nor che must get out and shine. Determine nothing to do with every one of them mind. No matte ersistent, wipe them. Have not Do not let the lit and foreboding, sap your energy, and happiness car A gloomy face

worrying mind, tion, is a proof trol yourself. It weakness, a confe to cope with you it away. Domin let your enemies your own govern gestion that has you have had an let it glide into

Do not talk Whatever is balance of mind out. It has no your time than in worry, or in rubbish go. M ency if you are the blues out would a thief o the door in the and keep it sl cheerfulness to

A despondent while he was i watch the cov used often to b were a cow."
contented?" h they are enjoy

their cuds, The trouble letting go of We can not be to them like a can not bear t scrap of any rubbish in the to let our en

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ry.

Conscience in Work-Talents and skill tell for much, but raients and skill tell for much, but conscience in work tells for more. The mechanic or the clerk, who beyond his stated salary, beyond even his obligations to his employer or the demands which public continuous could make upon which public opinion could make upon him, exerts himself to make his work as perfect as he can, and delights in its thoroughness and excellence apart from any private benefit it can render him, has a value which can never be computed. It matters not what the work be, whether it be done with the spade of the laborer, the pen of the clerk, the brush of the artist, or the voice of the statesman. Such people are sought far and wide; there are places open to them, and their services are always at a premium.

Killing Time.

A young man a day or so ago was seen to approach a crowd of young men loafing in front of one of the stores on High street, to whom he made the remark: "What are you doing?"
"Oh, just killing time," answered

one of them.

This is a very common expression and a very forcible one. But its meaning is something fearful. It is the young man who, generally speaking, does the killing of time; for in advanced age it is all too late to make amends; time that has been killed can never be resurrected. "Killing time" literally expresses a fact, and when so killed is

expresses a fact, and when so killed is as dead to all intents and purposes as though it had been a living body. Napoleon Bonaparte once said that he won his battles because his enemies he won his battles because in the minutes, did not know the value of five minutes. So it is with everyone. There is no battle of life that cannot be won if due that cannot be won if due to the conditions that exist in every trade the conditions that exist in every trade. regard is had for the five minutes a day.
With the multiplication of books and
the simplification of the elementary principles in every art or profession, thirty minutes a day of diligence and

application will, sooner or later, mean application will, sooner or later, mean the mastery of the art or profession.

The young man who deliberately kills time commits a crime against himself and nature's laws. The quota of time meted out to everyone has no surplus moments, and he who can successfully weave the whole of life's fabric in the given time has done well.

Let It Go-

forever. Drop them. Forget them.
If you have been indiscreet or imprudent, if you have been talked about, or if your reputation has been injured so if your reputation has been injured so that you fear you can never outgrow it or redeem it, do not drag the hideous shadows or the rattling skeletons about with you. Rub them from the slate of memory. Wipe them out. Forget them. Start with a clean slate and around your generating in beginning it clean. spend your energies in keeping it clean

Resolve that, whatever you do or do not do, you will not be haunted by skeletons nor cherish shadows. They must get out and give place to the sunshine. Determine that you will have nothing to do with discords, but that every one of them must get out of your mind. No matter how formidable or persistent, wipe them out. Forget persistent, wipe them out. Forget them. Have nothing to do with them. Do not let the little enemies—worrying and foreboding, anxiety and regrets— sap your energy, for this is your success

sap your energy, for this is your success and happiness capital.

A gloomy face, a sour expression, a worrying mind, or a fretting disposition, is a proof of your failure so control yourself. It is an earmark of your weakness, a confession of your inability to cope with your environment. Drive it away. Dominate yourself. Do not let your enemies sit on the throne. Do your own governing.

"Dismiss from your mind every suggestion that has to do with illness. If

gestion that has to do with illness. you have had an operation—it is over; let it glide into the shadows—the back-

ground of memory. Do not dwell upon it. Do not talk about it.

Whatever is disagreeable, or whatever is disagreeable, or whatever is disagreeable. ever irritates, nags, or destroys your balance of mind—forget it. Thrust it out. It has nothing to do with you now. You have better use for your new tires than to waste it in regrets. your time than to waste it in regrets, in worry, or in useless trifles. Let the rubbish go. Make war upon despondency if you are subject to it. Drive the blues out of your mind as you the blues out of your mind as you would a thief out of the house. Shut the door in the face of all your enemies and keep it shut. Do not wait for cheerfulness to come to you. Go after it ; entertain it ; never let it go.

A despondent young writer says that hile he was in the West he used to while he was in the west he asset watch the cows on the prairies, and could not help envy them. "I used often to heave a sigh and wish I were a cow." "What keeps them so contented?" he asked a farmer. "Oh,

anxieties, and just enjoying ourselves. We can not bear to let go. We cling against at things when open and the strain of anything, but piles useless rubbish in the attic. We can not bear to let our enemies go. We can not seem to kick out of doors the things against at things when open overcometh is given for to him who overcometh is given dian lads, with blossom-laden boughs from the forest, with trailing from the forest, with trailing the strain of the substance of the will thou come to rest everlasting? to them like a thrifty housewife, who

that worry and fret and chafe, and yet never do us any good. We Americans keep our muscles tense

We Americans keep our muscles tense and our nerves up to such a pitch that it is the hardest thing in the world for us to drop things. We chafe and worry and fret instead of just resting without being haunted by the skeletons of care, of anxiety, and of business.

Who can estimate the medicinal power of one cheerful life in the home—of one serene, balanced soul?

The workman who rejoices in his work and laughs away his discomforts is the man who is sure to rise, for it is what we do easily and what we like to do that we do well.

what we do easily and what do that we do well.

The most of us make our backs ache carrying useless, foolish burdens. We carry luggage and rubbish that are of no earthly use, but which sap our strength and keep us jaded and tired to repurpose. If we could only learn to no purpose. If we could only learn to hold on to the things worth while, and drop the rubbisn—letting go the useless, the foolish, the silly, the ham-perers, and the things that hinder—we should not only make progress but we should not only make progress but we should also keep happy and harmonious. -Success.

Practical Talk to Young Men

We have entered upon another year. We have entered upon another year.
If you are at all serious—and of course
there is an underlying serious strain in
everybody—you will begin to think upon
what you are going to do for the year
1904. Why not get over the time-honored, but hardly otherwise respected
custom of making a new set of resolutions? I venture the opinion that
there isn't one in every ten who hasn't there isn't one in every ten who hasn't enough of last year's resolutions left unkept, to keep him busy during the coming twelvementh.

coming twelvemonth.

Of course you'll argue that the chief value of a resolution is the fun in breaking it. But you can not have breaking it. But you can not have everything all jasmine and jonquils, you know; even the jester will rebel at the monotony of perpetual jesting. You must do some serious thinking; you must make some resolutions, mental if you like, and you need not let others know about them. Nagartheless, they know about them. Nevertheless, they must be of great importance and carry with their observance all that is of moment and worth while in the life that the conditions that exist in every trade and calling if we wished to, and perhaps we might as will make the resolution to give you somothing of this nature later on. But we have done this so often;

and others before us have done it with amplitude of knowledge that a repetition of them would mean only another to of them would mean only another re-cital of conditions. But why do not you master the meaning of these figures? You could not make a more satisfactory

You could not make a more satisfactory new year's resolution.

Here you are doing the same thing that you have done so many times be-fore; are you really determined to be-If you have had an unfortunate experience the past year, forget it. If you have made a failure in your speech, your song, your book, or your article; if you have been placed in an embarrassing position, if you have fallen and hurt yourself by a false step, or if you have been slandered and abused, do not dwell upon it—forget it. There is not a single redeeming feature in these memories, and the presence of their gin another year? How much better not a single redeeming leature in these memories, and the presence of their ghosts will rob you of many a happy hour. There is nothing valuable in them. Wipe them out of your mind them. The them be sent them the sent them the sent them the sent them the sent them. won this year, while you stood merrily by and admired the genius of the man whose energy carried him to success? This admiration is all right as far as it goes; it shows that you know what kind of a character to admire; but it doesn't begin to go far enough! You'll never be great through simply wishing to be great. You must get out and work, or you are sure to be outdis-

It is almost beyond question that our young men are capable, or what is just the same, "they are of the stuff that men are made of" to misquote Shakesmen are made of to misquite shakes-peare. It follows then very naturally that the trouble lies wholly in the fact we won't try for bigger things, more significant things for ourselves.

Try making the very practical resolu-Try making the very practical resolu-tion this year that you'll achieve what's in your power and not "ery for the moon." Back up ambition by work, and you'll find it very possible to dominate the trades and industries in this section of the country. Above all, resolve that you're going to stop despising the crafts and aiming your lance at

overcrowded professions.

To be something, do something, but do it along technical lines.—Boston Re-

#### IMITATION OF CHRIST.

THAT THERE IS NO BEING SECURE FROM TEMPTATION IN THIS LIFE.

son, thou art never secure in this life; but, as long as thou livest, thou hast always need of spiritual

Thou art in the midst of enemies and

art assaulted on all sides.

If, then, thou dost not now make use of the buckler of patience thou wilt not

Moreover, if thou dost not fix thy hearton Me with a sincere will of sufferthey are enjoying themselves chewing their cuds," was the reply.

The trouble with many of us is that we do not enjoy chewing our cuds—letting go of our aches, pains, and letting go of our aches, pains, and let attain to the victory of the Saints; it behooves thee therefore to go through all manfully, and to use a strong hand against all things which oppose thee.

OUR BOYS AND GIRLS. COAINA, THE ROSE OF THE ALGONQUIRS.

> By Anna H. Dorsey. CHAPTER I. THE EVE OF THE ASSUMPTION.

Not far from Montreal lies a beautiful lake, which is formed by the dancing waters of the Ottawa, and surrounded by picturesque hills, which slope in gentie undulations down to its sedgy gin. It is called Canaradago, or "Lake of the Two Mountains." margin. One of the hills is crowned by a Calvary, which is approached by a rugged, circuitous path, along the sides of which stand, at regular intervals, small rustic chapels, which are much visited by coapers, which are much visited by pious pilgrims, and where, during Lent, the congregations of the Mission de-voutly perform the "Stations of the Cross," and sing, as they march in Cross," and sing, as they march in solemn procession towards the crosscrowned summit, the sorrows of Mary, the sonorous and mournful chaunt blending, in harmonious accord, with the penitential season, and the com-memorative suggestions of the spot.

summorative suggestions of the spot.

Straggling along the shores of the lake and up the slopes, partly hidden by the hills and partly sheltered by the dark primeval forest, which recedes gradually northward, and where the pines and hemlocks ever moan together the sad hymn of the centuries, nestle two Indian villages of a Catholic mission, which diverge to the right and sion, which diverge to the right and left. The one on the right belongs to a remnant of the once powerful Algon-quins; that on the left to a remnant of the Iroquois, who were, in former times, the Iroquois, who were, in former times, one of the great aboriginal nations of the north, but although such near neighbors, these two people are as distinct in manners and language as they were in the days of Carter and Champiain. These Catholic Indians are the descendants of the fierce savages who tortured the blessed Father Jogues, and mentyred with ernel and prolonged martyred, with cruel and prolonged torments the noble and saintly Bre-beuf. They live in lodges built of logs and covered with bark, and, during the spring and summer, cultivate their fields and garden patches, where they heids and garden patches, where they raise corn, squaskes, potatoes, beans, melons and other useful vegetables and truits; the women, sharing the lighter labors of the men, fish, dress skins and bark, dye the quills of the porcupine, spin and weave a coarse cloth, embroider the garments, loggings and moccasins, which they so ingeniously fashion, with beads, tinsel, porcupine quills and fringes; train their children in strict obedience to the rules of the mission, and in the autumn migrate, with their husbands and families, to the hunting grounds of the far North-West, with their husbands and families, to the hunting grounds of the far North-West. hunting grounds of the far North-West. Devoutly Christian as many of these

Indians are, and deeming it their greatest earthly privilege to have a resi-dent missionary priest among them to baptize and instruct their children and baptize and instruct their charles at themselves in the way of salvation, to guide them aright while living and console them when dying, they adhere console them when dying, they adhere with tenacity to many of their traditionary habits and customs. On state occasions, they smoke the calumet as a sort of a ratification creemony, wear proudly the trophies of the chase, cling to their nomadic habits, take a simple to their nomadic habits, take a simple pleasure in gew-gaws, feathers, em-broidered garments, and, at certain times, do not refrain from painting their faces with vermillion and other ch colors, and are ever ready to engage, with great zest, in their primigage, with great zest, in their primitive and stirring games. Religion has stripped these children of the forest of none of their simple enjoyments or innocent customs. It has done more nocent customs. grandly, more divinely; it has transtanced in the struggle.

It might be well in making new years comparisons to look at the directory of to-day, and compare it with one of the past. What a steady, healthy growth to-day, and compare it with one of the past. What a steady, healthy growth you see of the O'Sullivans, McGraths and of other names indicating Irish birth or parentage. These too, are filling many of the responsible positions in the industrial world. We say "many," not with the idea of leading our young men into a mood of complacency, but to open their eyes to conditions as they exist. It is this very fact, that positions are held by such men, that convinces us of the lethargy of the average youth of Irish birth or ancestry. It is almost beyond question that our Wendigoes (giants,) to propitiate their favor whenever they engaged in any enterprise of hardship and peril, to invoke the protection of the Blessed Virgin, and ask the assistance of the prayers of the saints; to commend themselves, during their journey through trackless forests, and over rapid rivers, to the guardian care of the angels of God, instead of the elfish Nee-ba-naw-baigs (water spirits,) and the evil Puk-Wedjies (pigmies of the woods), to chaunt the plaintive Miserere and De Profundis as they bear their dead to the fur-lined grave, and implore of the Great Spirit, for their souls, a "place of refreshment, light and peace," instead of performing the heathenish rites

stead of performing the neatherish rites of old, which were practiced at the feast of the dead.

It was amongst this people, who are the fruits of the blossoming of the Canadian wilderness, whose rocky soli-tudes were majetaned by the vivifying tudes were moistened by the vivifying dews of the precious blood of Christ's martyrs that the events which we are about to relate happened somewhere near the year 1838, and it our introduction has been somewhat prosy, it was necessary to a better understanding of the narrative that it should be written; the narrative that it should be written, therefore, patient reader, if you will accompany me to the chapel of the Algonquin village, which stands on yonder knoll under the broad shadow of the hemlock and sycamore trees which surround it, I will, without further preface, introduce you to Coaina, the face, introduce you to Coaina, the "Rose of the Algonquins," and other

"Rose of the Algonquins," and other personages of our narrative.

Something is in progress in and around the rustic chapel, into which the slanting rays of an August sun fall in trembling showers of gold through the quivering leaves, which indicates an approaching festival. Young In-dian lads, with blosson-laden boughs

mosses, with branches of wild roses, with great clusters of golden-rod, asters and the wood anemone, with wicker cages containing birds, with clusters of cages containing birds, with cincers of wild grapes, still clinging in purple richness to the graceful vines, and gar-lands of ground myrtle, glowing with thousands of coral berries, were grouped here and there around the chapel correctalking in subdued but cheerful voices. their low converse interrupted now and then by a burst of innocent larghter, which sounded in sweet accord with the rustling of leaves overhead, the wild notes of the caged birds, the drowsp hum of bees, and the distant murmurs of the dancing waters of the lake. The lads peeped now and then into the chapel; they were waiting for some one who was within to come out and receive the floral treasures and offerings they had brought. Meanwhile they took pleasure in observing the beautiful and sacred objects and adornments of the altar, and the shrine of Our Blessed Lady of the forest. "Look, Joseph," said a little fellow,

standing beside a basket which was covered with burdock leaves, "Coaina has unrolled the banner, and is hanging it upon the wall behind the altar. Don't it shine? I've seen the sky look so often when the sun goes down.

" Ugh ! that's a grand banner, 'Tony That's the banner that the ladies of Montreal gave to the mission a long time ago. They worked it with their fingers, and it's fall of real gold, pearls and rubies, and was blessed, at the cathedral, by the great chief of the Church, who wears a pointed crown, replied Joseph.

"What's all that upon it, and what

does it mean?" asked little "Tony;
"Do you know, Joseph?"
"Father Etienne took me into the chapel once, and unrolled the banner and explained it all to me, because I did not miss a single word in my whole and explained it all to me, because I did not miss a single word in my whole catechism," replied Joseph, proudly. "I will tell you, but I don't know whether you'll understand it if I do." "I'll try," said little 'Tony, huably. "Well, you see the eagle feathers, the bear and the arrows and things.

their that's the totem, (coat of arms,) of the three Christian tribes. Under that, all beans, less and tighter three council fires, and over all, linked three council fires, and over all, linked

did not understand."

"Thank you, Joseph. Isn't it a great honor to have our totem on the banner with Christ's?" said little 'Tony, naively. "But look, Joseph, at that bright star upon our Blessed Lady's head!" head

"Kaw! it is the sunshine!" said a lad standing by. Not irreverently, however, was this said. The boy was only constitutionally matter-of fact, and could not make a star out of sunshine.
"Sunshine is the light of the Great

Spirit, and it does look like a star. Anyhow, don't you wish it would stay there, for that's the way I think she looks in the land of the Great Spirit,"

said little 'Tony earnestly.
"Well, yes, I'd like that sunshine to stay there if it could, but it can't. I'd let it stay if I could, but I can't either, so it's no use to be wishing. I'd crown her with stars if I could reach high ner with stars if I could reach high enough to place them, but as I'm not high enough, we'll have to crown our 'white Mother,' (a name by which the Indians of the mission called her.) with flowers' said the matter of fact lad, moving off. moving off.
"See here, Joseph," whispered

"See here, Joseph," whispered 'Tony, lifting up the burdock leaves that covered his basket, "will these do for the crown? I found them, under piles of leaves, down in the glen, near the dancing waters. Do you think Coaina will make a garland of them for

Our Blessed Lady's head?' Oh, 'Tony, how beautiful! where did you find these white violets? I think they must have bloomed on pur pose to crown our Mother on the Feast of the Assumption!" exclaimed, in of the Assumption! exclaimed, in clear, pleasant tones, the voice of a beautiful Indian maiden, who had jus left off hanging festoons of flowers around the rusile railing which en-closed the altar, to come in search of

closed the altar, to come in search of fresh mosses for the shrine, and flowers to crown the Tabernacle.

"Oh, yes, Coaina! I think so, too," said little Tony, as he lifted his sparkling eyes to her face. "I found them down by the dancing waters, in the glen, under a great pile of leaves. My heart sings like a bird because you love them, Coaina."

"Yes, "Tony, these are lovely!" said the maiden, lifting the rich, variegated mosses upon which the violets rested. "So like her." she murmured, "so fair, yet so lovely; so pure, yet so

rested. "So like her," she murmured,
"so fair, yet so lovely; so pure, yet so
humble; so holy and modest, yet concealing all, and covering her divine
honors with the poor garb of poverty
and seclusion. Yes, 'Tony,' said
Coaina, aloud, "these look as if each
one had dropped from a star—don't you
remember the old legend I told you the
other day 2—and wa will crown Our

remember the old legend I told you the other day?—and we will crown Our Blessed Lady with them."

As this is not a fiction which we are relating, having learned the facts we relating the comparison are from Manufacture. relating, having learned the lates we relate, some years ago, from Monsignor De C.—, I will describe Coaina, who was not only known by her baptismal name, Coaina (Catharine), but was so name, Coaina (Catharine), but was so beautiful, and so beloved for her great beautiful, and so beloved for her disbeautiful, and so beloved for her great virtues and the sweetness of her disposition, that her people of the mission gave her the soubriquet of To hic—The Rose. As Coaina stood, holding the Rose. As Coaina stood, nothing the moss and violets in her hands—the sunlight flickering down through the trembling foliage, sprinkling her from head to foot with glittering spots of gold-she was very beautiful. skin was like the pale, amber colored skin was like the pale, amber-colored satin; her forehead low and broad; her nose straight, with thin, expanded nostrils; her mouth, small and exquisitely formed, was rendered more beauti-CONTINUED ON PAGE THREE.



The only liberty that a man, worthy of the name, ought to ask for, is, to bave all restrictions, inward or out-ward, removed that prevent his doing what he ought .- F. W. Robertson.

The world is a great system of work; the same duty is not laid upon every one; but upon every one is laid the duty to feel as the brother of his fellow men.—From the German.

We are more conscious that a person is in the wrong when the wrong concerns our selves .- Abbe Roux.

AN OPEN LETTER TO MOTHERS.

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HIS FIRST MASS.

your prayers for me to God. Rom. xv., 20."

After the reply the newly ordained priest bestowed his saccrdotal blessing on all present.

On Sunday afternoon the young priest was tendered a reception at his parents home and assembled for the happy occasion were a number of friends and well wishers. Among those present were:
Rev. Fathers Marion, P.P. and Leduc, curate, of Douglas; Devine, P.P., of Osceola; Ryan, P.P., of Renfrew; Mr. and Mrs. Wm. Hayden, and Master Frank, and Miss Catherine Murphy, of Traverse City, Mich.; Dr. and Mrs. M. J. Maloney, of Egenville. Mr. Hayden, wife and son and Miss Murphy had been present at the ordination in Montreal.

CHRISTMAS AT ST. MICHAEL'S.

The Christmas gervices held at St.

The Christmas gervices held at St.

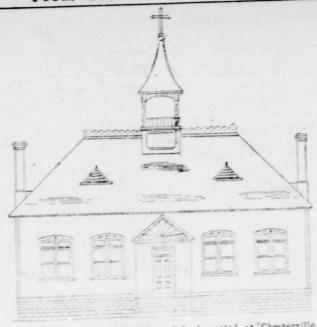
Michael's Church were very impressive and selected as a selected at 9 a.m., after which High Mass was celebrated at 9 a.m., after which High Mass was celebrated by Revertheet Handon, P. P. who delivered and pressive the point of the pall-bearers were; Thos. and Lewis Domovan of Deriotis, M. L. McCann, of Buffalci St.

Domovan of Deriotis, M. L. McCann, of Buffalci St.

Jos O'Loughlin of Ashfield; W. J. Forenen, and the High Mass of Christmas and the tidings of the Peast of Christmas and the tidings of London and Peast of Christmas and the tidings of London and Peast of Christmas and the tidings of London and Peast of Christmas and London and London and London and London and London

Death of Margaret O'Loughlin Whilst the outside world was engaged in Christmas merry making, the grim angel of death was known to be hovering about the home of Mrs. Ellen O Loughlin of Wawanosh—accuto hear away the life of her younger daughter. Margaret. The end came rather sooner than expected, on the morning of Dec. 26 h.

Dreased was a joung lady of sociable disposition, and had many sincere triends in her position, and had many sincere triends in her sircle of acquainsinces. For some time she was a Promote her death, had the conselation of a wing received the last rice of the Church. The funeral took place on Dec. 29, 10 St. Augustine Church; thence to the burying ground. Solemn Requiem Mass was celebrated by Father Hanion, P. P. who delivered as impressive sermon.



Above is the new Separate School erected at [Chesterville, Above is the new Separate School erected at Chesterville, Ont., this year, at a cost of \$3,000. It is a credit to the pastor, Father Quinn, and the Catholic people of Chesterville, and will be a decided benefit to Catholic education in the district. The Principal of the new school, for 1904, is Miss Kate Langan, of Amberstburg, Ont., and the assistant teacher is Miss Eliza McMahon, of Ches-

Manue in P will be repeated by the chook on New Year's Day (orday) and on Sumday morening near.—Demonthie Chronicis.

OBITUARIES.

Death of Mary Kelly, Lockion, Ont.
The many friends of Mies M my K. hy will be surjected to bear of her shouse an her house in Leckion, on the structed to bear of her shouse an her house in Leckion, on the structed to bear of her shouse an her house in Leckion, on the structed to bear of her shouse and her wing of fact, the declared was an her house in Leckion, on the structed to bear of her structed as her house in Leckion, on the structed to bear of her structed was an her house in Leckion, on the structed to bear of her structed was a former pupil of Olinews Collegists. It is the former had been been as he had not been a structed to the surject being the structed as he had not compared to the collegists.

At the time of her death Mine Kelly had couring the house of her death in the structed as he had not compared to all with who as she had intercourse. She had a her proposed to the policy of making friend, and is not congression to say that her be was the same time of the manuel majoration and wish indicating and wisely indicated the results and the head of the policy of the surject of the policy of the surject of the policy of making friend, and is not congression to say that her be was the inapiration and wisely indicated the results and the policy of the surject of the surject of the policy of the surject of the surjec

serve and only in the reason into the many and the server and the

DORRESS AND FRESENTATION.

Boyd, Jan. 2, 1994.

On Friday, Dec. 19th, the pupils of 8 S. No. 3, Admission, met to bid farewell to their teacher, Miss D. Benn. During the past two years Miss Benn has made many warm friends amongst the part its as well as the pupils of Admission. She was presented with an adorees, accompanied by a beautiful gold chain. Bea Kennedy read the following address, while Mona Lynch made the presentation:

Miss D. Benn, Teacher in S. S. No. 3 Admission. Dear Teacher—It is with deep sorrow that

while Mona Lynch made the presentation:
Miss D. Benn, Teacher in S. S. No. 3 Admaston.
Dear Teacher—It is with deep sorrow that
we, the pupils of S. S. No. 3. Admaston, as
semble here to day, to perform a very pleasing
act as a mark if our respect and affection for
you before departing from our midet.
For the past two years you have been our
kind and faithful teacher, and during that
time we gratifully and caractify for our wellabored faithfully and caractify for our wellabored faithfully and caractify for our welfare, both temporal and spiritual. The harmony and good will that exists among us is
due in a great measure to your kind and
affable disposition, and we shall ever cherish
in loving remembrance, the pleasant and
hatopy days you have spent among us.
Under your able menagement, our school
has developed into an institution, of which we,
the pupils, may well be proud.
We are aware, doar teacher, that we have
caused you a great deal of trouble and anxiety,
but you have over ruled this by your cheerfulness and patience, and returned the greatest
kindness to us.
No effort on your part was ever wanting to
instruct us, no task however difficult and
tedious, was neglected by you.
We deeply regret that you are going to leave

January. The following are the Court Officers for the past of the

For the CATHOLIC RECORD. MY TWILIGHT.

A swilight that is fairer than the day. Seft dreams that drift the night away. Low mulcides, that, echoic 2, quell life's fire, In burning hearts; let these be my desire.

Fain would I love the darkened day the best. And gladly let the world pass by, and rest. In shaded ways, by grounding mose lit areams. Togive the long lone hours to weaving dreams I might have leved the stres meeting of the Found the path that led me to the river: In dreamy groves I might have found a rest. To me taknown the billow's storm-crowned creat.

Now light is dire, and twilight seems a near.
The hard to leave the sun whose beams so dear.
Have grown, and love the twilight still and
lone. Yet harder still to think that day is done.

Water Commissioner John Pocock Water Commissioner John Focock.
Mr. John W. Potock, Water Commissionerelect for the city of London, for 1974, is a
C. M. B. A. man, byving hild the cimbs of
Treasurer of Branch i for several years. He
is also a prominent member of St. Peter's
Court 605, C. O. F. where he has held many
important effects among them being District
Chief. In 1895 he was the dilegate to the Interrational Convention, held at Chicago, His
magnificent showing in the centest for the
position of Water Commissioner was one of
the most gratifying incidents of the compaign
to that gentleman's host of friends.

Following Mary thou strayest not: thinking of her thou errest not; asking of her thou needest never despair; clinging to her thou with never fall.—St. Bernard.

#### MARKET REPORTS.

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Clarke.

Illustration: "When all the World is young.

The Venerable Mademoiselle Le Gras fillus trated.)

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AN OPEN QU Our esteemed co Christian Guardian i the speech of the E some Hanoverians

mented upon " the comparable deeds o at Waterloo." That the English the battle without th Prussians is an open it is that the Prussia thousand men, deter When we consider ton's army was co thousand British inf overians and Net number of fifty-thre not impugn the Ka

> THE UNIVERSI The sympathy for

history.

is widespread. Ci of creed, have, wi ness of Canadian cheered them in t All feel that the University is Can with death adding row, moves men to riers both of race sage to be strong If sympathy can l the Oblates they measure. From tions and from comes the word of some sections of to do something of another univer ested.

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object. This may think that it wo on the part of Par sorely-stricken C ary assistance. with disfavor by zens, and, as for such a calamity i our history. C remember that, f Oblates received from the Govern that members of to bring up thi session, and ar efforts will be su sanguine as to Catholics have question of the has been disc serious objectio Prominent edu the grant, and we can learn, a ing that a me tribute to the makers. It is enabling the O work in the up has no political cerned only Fathers and w

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