

Miscellaneous are the clean of heart shall see God. (Matt. 5:8).

After sixteen centuries of praise, the Church of Jesus...

The Christian Church three centuries old when St. Agnes...

Roman maidens and a few low in the cursed luxury of...

St. Agnes was not a means. If men and women found...

No Roman governor was to hope for their completion...

The story of her martyrdom almost see the little King...

Because she did not follow the mother sinners...

She was living in the sin. But a wise and taught her...

us that when gentle treaty and persuasion from the resolution...

Christ had offered save the world from more than life; a her madness they...

pleasant world—yet something within always whispers: "Wait a little: you will have your reward."

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 gazing.

The children sang in chorus a soft sweet hymn to the Sacred Heart, and then Carmelita played Schumann's "Traumerei" with exquisite expression.

"I must have 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."

The poor child had a great shock and a great joy, said the good religious. "Her mother had a most happy death, and, strange to say, in this very house."

"One bleak December afternoon found me conversing with Mother Teresa at the cloister grille. I inquired for M. Carmelita."

"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 magnificent reward."

"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."

"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 way in the world, but some strange dread always kept me back, and then once a gray-haired missionary 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 you!'"

"I knew he was right, and somehow a year ago I felt called on—and urged, even—deep down in my heart, to make my perpetual consecration as offering for poor Mother. Long since I lost all trace of her whereabouts, but now everyday gives me new hope. I do not regret my sacrifice, and though at times I grow despondent, desperate almost—I yearn so after the bright...

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 Nazianzen.

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 over their ruins.

One day a monk, still noble-looking, though bowed with years, asked an interview with the Christian Pontiff. It 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—

Did remorse add its scorpion lash to his punishment? Did the knowledge that his thankless son Gallienus, then enjoying his Imperial dignities and power, had left him at the mercy of his ruthless enemies without making the faintest effort either by ransom or force to liberate him, sting his corrupt heart...

"Yes, I am here for a purpose." There was a ring of devout faith in the words, and the speaker, Mary Carmelita, drew herself up a little, proudly.

"Before midnight the guards around the imperial palace had been driven in, and every avenue of approach to the palace was closed by the time night closed over the scene a general tumult ensued, and Rome was for the present given over to lawlessness and pillage."

The Cyriot had preceded us to the apartments 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.

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, hot stinging pierces her under the left shoulder, and she falls without a cry—dead.

"I am a native of our city. My father died before I knew him and my mother, at my earliest remembrance, kept a fashionable boarding-house."

"I discovered that she had a passion 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 house and of poor me to the servant. Well, as I grew older, I made up my mind to leave her. Little by little she had lost her fashionable boarders and they were succeeded by people dissipated like herself."

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defeated and captured, his whole army massacred prisoners, and the Persians were overrunning Asia Minor.

He used him as a foot-stool for mounting his horse, and finally ordered him to be put to death; then caused him to be flayed, and his skin to be painted red and suspended in one of the Persian temples, as a monument of disgrace to the Romans."

"I know the spell of thy magic words and the power of thy incantations, which even slay whom thou wilt; for it was thou Maximus was slain, 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, and desert the severest penalties instituted for such crimes; but willing to show mercy, sentence shall be delayed to offer thee another chance. Wilt thou sacrifice?" (Valerian words.)

Unfastening the silken cords that had been tied by her gem-studded fingers, he saw a small cutting instrument in which lay glowing and flashing the ruby amulet, with the gold Etruscan chain coiled around it, which Laodice had given her that happy day she had spent at the ruined Temple of Jupiter on the Aventine.

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curls of Claudia. (Called in the Martyrology Lucilla, the name given her by Pope Stephen in Baptism, when she received her sight. This Feast day of Nemesius and Laodice falls October 31st.)

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

"I know the spell of thy magic words and the power of thy incantations, which even slay whom thou wilt; for it was thou Maximus was slain, 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, and desert the severest penalties instituted for such crimes; but willing to show mercy, sentence shall be delayed to offer thee another chance. Wilt thou sacrifice?" (Valerian words.)

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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 us with them to the woes of eternal death." (The words of Nemesius.)

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PALMS ANNA HANSON DORSEY, AUTHOR OF "COAINA," "FLEMINGS," "TANGLED PATHS," "MAY BROOK," ETC., ETC., ETC.

CHAPTER XIX. CONTINUED.

BY THE WAY OF THE CROSS THEY WIN THEIR PALMS.

"I am glad enough to dance," exclaimed 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 clean on her before she goes. As for 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 surprise. "To meet thy father, little one—one of the soldiers told me. Come, let us hasten," said Cyria, 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 struck Claudia's tender flesh, and she had cried out with pain, she thought of the scourging of the divine Christ, and, though she wept bitter tears, in her heart she was glad to suffer a little as He did and for Him; and now, in the joy that filled her, she offered up a prayer for her father.

A deep pallor pervaded the place—the supreme moment had come; then, surging and rumbling out upon the stillness the voice of the tyrant, "They are to be taken hence to the Temple of Mars, on the Appian Way; there the daughter of Nemesius shall be put to death before his eyes, unless, when seeing his child about to be executed, he consent to save her life and his own by abandoning his wicked delusion and sacrificing to the gods." (As recorded in the Acts.)

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 sufferings, to torture him more cruelly through his affections.

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

The atrium of the Temple was thronged 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 her. She trembled when her eyes fell on the rough soldier, with his gleaming axe, who stood ready to slay her. It is not recorded what passed between her noble father and herself in their last embrace, but we can imagine that he bade her have courage, that her suffering would only be for a moment, and that He Whom she loved and His Holy Mother were already waiting at the portals of the Celestial City to receive her; and that she would scarcely have won the diadem where she would be crowned, and the palm that they would place in her hands, before he too would be there, to be united with her forever. The end was so near that his courage, kindled by divine anticipation and undimmed faith, rose to a sublime height; with his own hands he cut off the golden curls that fell over her fair neck, that the axe might strike sure, and bound a handkerchief over her eyes; then, holding her soft head in the firm, tender grasp of his own, led her to the executioner, and bade her repeat the Holy Name of Jesus.

The man, unnerved at the sight, hesitated to strike off the beautiful head; but, terrified by the rough command of his captain, he advanced with uplifted arm; there was a flash of steel, and the next moment it was crimsoned 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 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. 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 as the marble of a piece of rare Grecian sculpture.

Camilla had sent him to say that, with the connivance of certain Christian soldiers, helped by one of the Temple officials (to whom she had lavishly given a bribe), she had obtained the sacred remains of Nemesius and Claudia; and by his own wish, expressed some weeks before to the Pontiff 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 to visit them.

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LETTER OF RECOMMENDATION. UNIVERSITY OF OTTAWA. Ottawa, Canada, March 13, 1900.

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.

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.

AN INTERESTING LESSON.

We clip the following from the Brussels Post of Dec. 24, 1903: "A somewhat unusual but nevertheless practical temperance lesson was given a couple of youths from Wingham locality at a Court held before Judge Doyle at Goderich recently."

THE GREEK COPY.

the Greek copy ant translators. It would be upon an extension in regard to absolutely pre-

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.

This bare truth, the Church News Association tries to conceal under a formula of delusive words. We are told that "the Presbyterian membership of 23,770 attending 52 Presbyterian churches had an attendance of 20,612, or 86.75 per cent. on their membership, while such churches as the Reformed, Methodist, Unitarian, Christian Scientist, etc., had percentages above their membership varying from 101.52 to 151.9."

The way these figures are manipulated 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.

But no such conjuring with figures can change the broad fact that so small a percentage of the non-Catholic population attend the religious services which zealous ministers provide for them abundantly.

It 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.

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.

THE GREEK COPY.

that his chances of election as Mayor 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.

drink intoxicating liquor except under medical advice. His Honor laid particular stress upon the fact that it was the excessive indulgence in intoxicants 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 gain the respect of their fellows in whatever vocation they might follow.

The fathers of the two young men were present during this highly dramatic scene, and appeared to be greatly pleased with the paternal advice given them by the judge.

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.

It has for long been a source of grief to the Catholic world, that the many small Republics into which Latin America is divided, comprising all South America and the Southern part of North America, have had many causes of quarrel with 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 XIII. to promote an ecclesiastical union between these States, which are now entirely independent of Spain, though there is found in them some happy memories of Spanish rule, mingled with other memories which are far from being agreeable.

A balance being struck between these contrary sentiments, it appears that on the whole the pleasant memories preponderate. Nevertheless Pope Leo XIII. deemed it advisable to separate the Spanish-American Church from that of Spain, and to institute a primacy in America which should have the usual primatial authority over all Latin America, and it was agreed by the Council that this should be done.

But the work of political union has not been effected yet; and but recently the Argentine Republic, Chili, Peru, and Bolivia narrowly escaped being plunged anew into the horrors of war.

The history of this secession is so recent that the surprise has not yet had time to dissipate itself from our minds, and it leaves within us the disagreeable impression that the United States Government has perpetrated a high-handed piece of aggression upon a nation with which it was at peace, and which it bullied because it was a weak one among the nations.

That it is highly desirable that the Atlantic and Pacific oceans should be joined together and made accessible to each other across the narrow strip of land which now forms the new State of Panama, is not to be denied, and it is equally evident that a canal there will be more efficiently operated if it be under the management of a powerful and progressive country like the United States.

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.

The young men who received this very practical lesson were about twenty-four or twenty-five years of age. In addition to what is stated by the Post, we learn that the judge induced them to pledge publicly in the Court their word of honor never again to

of the right to build and own the property. But the United States Government succeeded in reducing the price to \$10,000,000, and it was agreed 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; the sovereignty, however, remaining in Colombia.

This treaty, the Colombian Senate refused to ratify, and from the moment when this refusal occurred, events moved on the Isthmus with startling rapidity. The first news heralded to the world was that leading politicians at Panama proclaimed the independence of the province from Colombia, 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 brothers, and announced that "in view of this well known situation, the people of the Isthmus have decided to recover their sovereignty in order to work out their own destiny, and to insure the future of Panama in a manner in keeping 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 that the governments of Colon and Panama were then fully organized, and that the new government of the province was running smoothly.

On the very day the revolution broke out, seven United States warships were ordered to the Isthmus with the acknowledged purpose to prevent any 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 Panamanians caused the evacuation of the province by Colombian troops, without blood being shed. On the same day when it was announced that the new government was running smoothly, President Roosevelt gave it official recognition.

Two months have elapsed since all this took place, and there is so far no organized opposition to the new government. But the Colombian government would certainly have made an effort to reduce the rebellious junta to obedience were they not restrained by the United States troops who turned back to Colombia those who had been sent to bring the rebels to subjection, and now Secretary Hay has announced that the United States Government will not allow any fighting along the canal route, as this would endanger the construction of the canal. Moreover, Mr. Hay has publicly vindicated the policy of the United States government in regard to the matter, which amounts to a declaration that "this government will not permit Colombia to use force to suppress an insurrection in her own territory."

The New York Evening Post declares that "the country has been committed to a policy which is ignoble beyond words. Our position is now the humiliating one of treating a pitifully feeble nation as we should never dream of dealing with even a third class power, of giving a friendly Republic a blow in the face without waiting either for explanation or protest; of going far beyond the diplomatic requirements of the case, and that with indecent haste. It is the most ignominious thing we know of in the annals of American diplomacy."

The journals which support the dominant party in American politics defend the course of the government on the pretext that the canal is a necessity to the commerce of the world, and that as Colombia would not accept the treaty for its construction, the Government had no other course open to it than to rebuke the short-sighted selfishness of the Colombian Government.

By the treaty made with the new State of Panama, the United States is given sovereign rights over the territory on which the canal is to be built.

The South and Central American diplomats who are in Washington have given notice to the Government that they view with alarm the course pursued by the Washington Government in regard to this matter, which is equivalent to a declaration on the part of the United States that the Northern Republic has the right to dominate the two American continents: a claim which is fraught with danger even to our own Canada; for if she has such a

right to interfere with the affairs of 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 Republics of America should take 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 Spanish-Americans of various states of the Western hemisphere. Its headquarters are at Madrid, and it is said to be very active in promoting the idea of union, for which purpose it has sent delegations to many of the South American 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 between 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 labors have always been most arduous—his every duty performed with exactitude. His Grace the Archbishop of 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 Irish Catholics not only of the Capital City but of the Province. Every Irishman would the name should work in season and out of season for the promotion of a spirit of friendship and unity between the Irish Catholics of the 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 municipal offices. We do not like the principle of nationalities combining with the view of obtaining preferment, but in some cases it becomes necessary, when a particular race is ostracized by an inherited bigotry which is one of the most unlovely things in our Dominion, and proves that there is yet much work to be done in the way of civilization amongst a certain section of our people. Knowing this to be the case, what are we to think of an Irish Catholic—who must have known

that his chances of election as Mayor 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 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 him ere long placed in nomination for even a higher position.

To the Irish Catholics of the Capital City we would say: Close up your ranks and let the spirit of disunion, which has been a curse to you both at home and abroad, be stamped out for all time to come. In this way you will be able to hold your own and you will earn the respect of your fellow-citizens.

"THE CANADIAN."

We congratulate the Grand Secretary 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 homes 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 words 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 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 in Greek, and it has "eirene en anthropis eudokias," according to the Vatican great copy of the New Testament which dates certainly from the early part of the fourth century, and which is admitted to be the most accurate of ancient manuscripts extant.

The word "eudokias" 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 extension in regard to absolutely pre- correct reading in particular r noticed by our gate (Latin) Latin and Gre namely, on a that time re God, and whi second and fir The reviser the genitive cas "ias." This is Catholic read they use an e word for the namely, "good The revised peace among pleased." In tive reading i authorities re among men' also that the genitive by sa "men of goo three hundre Protestan read to men, tardily adm reading is co good-will." The Ameri to this same vision which To show th of this passag will add the phorus, Pope, "the hymn solemnly du Mass." This Holy heavenly ho Lord and sa the highest peace to mer It is certa that a Catho to adopt the at the time selves are that the Ca whereas the reading for We may this connec power and g to the Lor the Protest vi, 14, has good-will in The revised addition to forms to the ing the cl which we l disappear a marginal r original ve Many of of London learn that lies at the Hospital, the face d and from t no hope. London bo school, an altar boy like to thi of to-day one whose done hono "Build the As the swi has come. The on of good h of history of time, a triumphs conflicts cross he v How br Earth pe and spea and our hope as telling us but the preceding their bli times we the year are gloo ings that the rath must need good wh Another Such wa and dre will be f to glori neighbor selves. forward have be tality w these n undying ing lov faithful coming the ar triumph

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the Greek copy which the first Protestant 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 Latin and Greek of the earliest date, namely, on the copies which were at that time received in the Church of God, and which dated back even to the second and first centuries.

The revisers of 1876 have restored the genitive case to the word "eudokias." This is an admission that the Catholic reading is correct, though 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 pleased." In the margin, the nominative reading is given: "Many ancient authorities read 'peace, good pleasure 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, good-will to men," the Protestants have tardily admitted that the Catholic reading is correct, "peace to men of good-will."

The American revisers have agreed to this same view in the American revision which was recently published.

To show that the Catholic rendering of this passage is the true reading we will add the testimony of St. Telesphorus, Pope, in A. D. 130, who ordered "the hymn of the angels to be sung solemnly during the celebration of Mass."

This Holy Pope continues: "The heavenly host joins in praising the Lord and saying: 'Glory to God in the highest heavens, and on earth 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 that the Catholic reading is correct, 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 faded similarly with the 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 margin, from which we have no doubt will entirely disappear after a time, as have done the marginal readings of King James' original version.

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 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 altar boy of the old Cathedral. We like to think that the St. Peter's boys 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 seraphs roll."—O. W. HOLMES.

Another year has gone, and another 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 peeps 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 over 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, and deal disasters, and such indeed 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 immortality 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 amidst the trials of life, overcoming all obstacles, resting calmly on the arm of God Who battles and triumphs for those who put their trust

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

A PAINFUL LESSON.

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

Born and raised in the country, I knew nothing in my early days of delirium tremens; indeed, I do not remember ever having heard of the name until after I had become a priest. Then I looked on the disorder as rather 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 very painful lesson once upon a time, when I was a young priest.

A middle-aged man who had been a hard drinker was finally stricken with delirium tremens. I lived close by. Having heard of the hundred and one times that he had such fits, the amusing side of the situation, I must own, appealed to my fancy—never dreaming there was danger of life in the unnatural struggle, or combat. It was out of curiosity that I went to see him once when he was suffering from an attack of the malady.

In his case I do not know if it is the same with all others—it was easy to compute the time. There was no need of waiting or of guessing; so sure as the hand of the clock reached a certain figure so sure would the fit come on.

Three hours later there was another attack; three hours more, another. Oh, regularly did the clock tick its three hours, so regularly did this unnatural, Danish struggle take place! Thrown back on the bed, pale as death and frothing at the mouth, he stretched out his rigid limbs; two men stood by, one holding his hands, the other his hands.

Despite their efforts he continued his body, his teeth grinding a harsh music, his tongue sometimes protruding, and his story eyes rolling. He tore himself from the men holding him, and half lifted himself up in the bed. They dragged him back to a lying posture, in which they had most power over him. Then he rolled himself of a sudden almost to the shape of a ball. I assert that he did it. Of course he had no 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 writing; as of a giant, so strong was he; as of a demon, so repulsive was he. Instantly by instant, struggle by struggle, he was tired or worn out. But struggle followed struggle; dragging and grasping; grinding teeth and foaming lips; face sallow and livid; eyes wild and staring. It was a matter of some few minutes, but I thought it was hours. Oh, how the sight thrilled me! It was the first time I had ever seen anything of the kind. I could no more stir from the 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 accompanied with danger.

Strange to say, he was a poor fellow of many good and lovable qualities, natural and supernatural. During the intervals between the attacks he might have been seen plodding along, with the rosary beads clutched in his left hand. That and a few prayers said at his bedside before retiring were all his religion; the rest went by the board—Mass, reception of the sacraments, everything. I think he did his "Easter duty;" but my impression is that not even this was "a certain quantity." He and I happened to get on very well, and sometimes he would declare, with a slight touch of vehemence, that I was "a d—decent poor man, and that he was fond of his priest." I had respect for him, and perhaps that explained our mutual relations.

But to return to my "painful lesson." For two days it went on—every three hours as sure as the clock struck. In the meantime the doctor was called. He examined, prescribed and went his way. Though a Catholic, and though we had been conversing together, he never said a word to me about the man's danger. Perhaps he thought I was aware of it; or, more likely, he thought it was my place to inquire, as it certainly 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 unless 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, making acts of resignation, begging God's pardon for the life 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 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!"—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 ourselves happy, as indeed we were. Presently he said: "Father, what would you think if I were to sit by the fire while they are dressing my bed? I might go to sleep if forward." "I do not think there would be any harm in doing so," indeed, it might help you," I answered, and stepped outside the door while the men were helping him to rise. The moment his feet touched the floor the attack came on. They put him back into bed and called me. He writhed and writhed in a dreadful manner. Once more I gave him command. Once more I gave him conditional absolution. He lay back;

peace came over him—but it was the peace of another world. Requisiteat 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 informing passers-by that it is the "house" of a fashionable church and that it is a fashionable church. It is a "house" of a fashionable church, writes a correspondent to the New York Sun. 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 winning class that lays claim to respectability because, while receiving all the social advantages of the fashionable world, they do not mind to be seen in the company of the poor and the ignorant. They do not mind to be seen in the company of the poor and the ignorant.

Down on a side street not far away is a Catholic church. Men and women do not hasten shamefacedly from the door. They loiter in the street without a care or a frown, and seem proud and happy and contented. They are not ashamed to be seen in the company of the poor and the ignorant. They do not mind to be seen in the company of the poor and the ignorant.

With these two structures almost side by side as an illustration, need I ask, Why do you men and women women shut the door of a church "house" while delighting in frequenting 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 the poor than the misgiving philanthropy 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 part of the city. When they invade a home they are patronizing and are givers 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 so very 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 dilatory, do not understand this. They are so used to dealing with mendicants that they look upon all poor as beggars.

In leaflets distributed on Sundays at a fashionable church are often to be found appeals for old garments for deserving persons at the church "house." There are also frequent references to "slaves" in other cities who are laboring at the "house." These paragraphs leave the impression that the "house" is in some shamefully degraded district, when in truth it is situated in a part of the city inhabited by self-respecting and self-supporting citizens, who would drive the "house" workers from their doors if they could see the leaflets handed out in the big church that houses their missionaries among them.

The use of the word "house" shows delicacy of feeling, that is, if we remember that it might have been charity home, poorhouse, almshouse and a great many other things very much more unpleasant.

Of course, no one would look a gift horse in the mouth and say that the "house" should have been built on the plan of a church and called a church, and that it should have had a real pastor who would live among the people, and while wise, not too proud to be one of them. Those who maintain that the work of a church "house," is peculiar cannot deny that this peculiar work could be well done in a church building designated a "house" in order that no person may mistake the source of the benevolence flowing from it.

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 asphalt and 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 Protestant 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 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.

It is 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 her wings.—Perrygo.



VERY REV. DEAN O'CONNOR, P. P., MARYSVILLE, ARCHBISHOP OF KINGSTON

FATHER O'CONNOR'S GOLDEN JUBILEE.

[Deseronto Tribune.] St. Mary's Church, Marysville, was yesterday the scene of a unique yet magnificent celebration, when Very Rev. Dean O'Connor celebrated his golden jubilee as a priest of the church.

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THE MEMBERS OF THE CONGREGATION

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they acquitted themselves as highly praiseworthy, and reflected great credit on teacher and pupils. Chorus, recitations, drills and dialogues were the different well-executed numbers of the programme, concluding with a chorus, "Welcome, Santa Claus," when the familiar figure appeared, and in his own inimitable style distributed some 45 presents to the many happy children, then receding to his northern home, midst the sound of ringing bells. Presently the girls came forward, representing the pupils read a neatly-worded address and presented their teacher with a good-sized cake dish and silver card receiver.

To this presentation Miss Gilmurry feelingly replied in terms of gratitude which occasioned great emotion among all present at the severance of such pleasant mutual relations, which had been so kindly fostered between teacher and pupils during the past three years. This being over, the chairman called upon some of the ransomers, the collection who expressed sentiments of regret at the departure of Miss Gilmurry from their midst, and the very enjoyable occasion for both children and people was concluded by the singing of the National Anthem.

OBITUARY.

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. 14th, 1903, at the early age of 23 years. Annie had been ill only a short time, and her death was quite unexpected, although she was prepared to receive the last sacraments. She was the daughter of the late Ronald and Elizabeth Currie, of Parkhill, who died several years ago, when she was an infant. Since their death she lived with her aunt, Mrs. P. McLaughlin, of Parkhill, who bestowed on her a mother's care, and who now deeply mourns her loss. During the past few months, however, she made her home with her grandmother and uncle and attended school at Parkhill. Here she also attended catechism class and had the happiness of receiving First Communion a short time previous to her death. Annie, who was a kind, cheerful and affectionate child, was a favorite with all. Her schoolmates showed their love and sympathy by the many prayers which they offered, and by the beautiful cross of flowers which they placed on her casket. The funeral took place on Dec. 17th, at St. Columba's Church, Parkhill, where High Mass was celebrated by Rev. D. A. McKee, who also preached the touching sermon. After the service, the remains were borne in procession, led by the pupils of the school, to the cemetery for interment. To her sorrowing relatives we offer our sympathy.

MRS. MARY O'DONOHUE, CAYUGA. The death occurred near Cayuga, Ont., on Dec. 20th, 1903, at the home of her sister, Mrs. Mary O'Donohue, an old resident of Brantford. Nearly fourteen years ago the deceased was stricken with typhoid fever, resulting in the loss of her eyesight, and general impairing of her physical health. During all these years her condition and suffering were pitiable to behold, and it was indeed a blessed rest, when God called her to Him.

Blessed with a most happy death, sanctified by the last solemn rites of Mother Church, she passed peacefully away. Her sufferings were great—such indeed as few bearing the name of Christians are privileged to endure. If she could speak to us today she would say "Weep not for me, my sorrow has been changed into joy. I have my home in the cross; I have taken 'the crown.'" "Some" and evening star. And one clear call for me; And may there be no mourning at the grave. When I put out to sea.

She is survived by one son, W. S. O'Donohue, of the infant school, and a daughter, Mrs. Mary O'Donohue, of Brantford, and four grand-children. She was a member of the Catholic Church, and was a devoted and pious woman. Her death was a great loss to her family and to the community.

MR. R. J. BAKER. Mr. Richard O. Baker, superintendent of the Falk Manufacturing Co., of Milwaukee, died on Dec. 15th, 1903, at his home in Milwaukee. He was a native of Ireland, and had been in this country for many years. He was a devoted family man, and was well known to his friends. His death was a great loss to his family.

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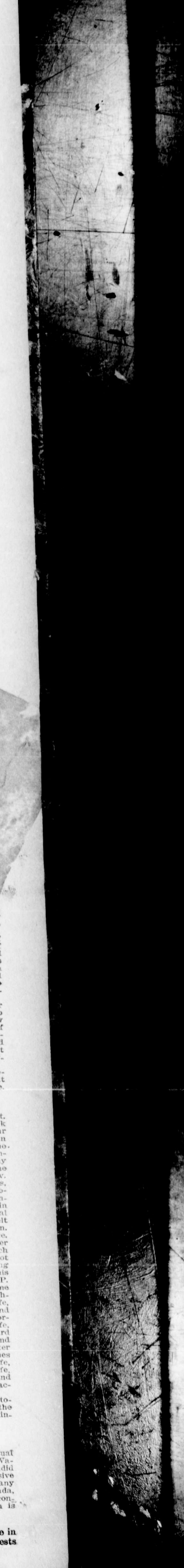
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CALENDAR FOR 1904.

From the head office of the Mutual Life Assurance Co., of Canada, Waterloo, Ont., we have received a splendid calendar for this year. This progressive and up-to-date compendium has had many years of successful business in Canada, and its record is a good one. That continual prosperity may be its portion is our earnest wish.

Our agent P. J. Neven will be in Hamilton in a few days, in the interests of THE CATHOLIC RECORD.

THE CATHOLIC RECORD.

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 in heaven.

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.

Worthy of praise, my brethren; and yet what is his 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 are taught to use their tongues properly.

Let the laity help. The Pittsburgh Catholic reminds its readers that Catholic men and women are all helpers in the vineyard of the Lord.

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.

Wherever the Church is, there has the work been inaugurated, and there it continues. And giving homes to the homeless, and help to the helpless.

LIQUOR AND TOBACCO HABITS

A. McTAGGART, M. D., C. M. 75 Young Street, Toronto.

Dr. McTaggart's vegetable remedies for the liquor and tobacco habits are healthful, safe, and non-toxic.



A Man is Only as Old as He Feels.

Some people are always young—in spirit and vigor. The man who feels his age is the man who neglects his stomach and liver.

Abbey's Effervescent Salt

strengthens the system to resist the added strain. A perfect laxative—it removes all poison from the system.

At all Druggists 25c. and 60c.

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.

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 Canada, spent several days in Brockville recently in the interest of the church work.

PRIESTS' NEW RITUAL

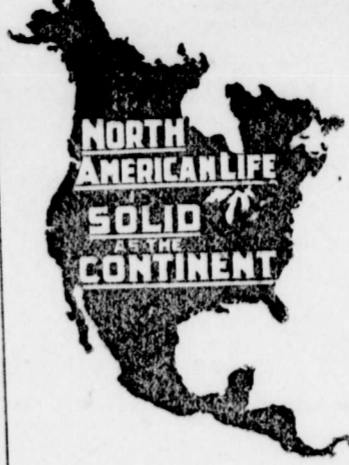
FOR THE GREATER CONVENIENCE OF THE REV. CLERGY IN THE ADMINISTRATION OF THE SACRAMENTS AND VARIOUS BLESSINGS

Compiled from authentic sources. Published by G. W. Ross, Premier of Ontario.

For sale at THE CATHOLIC RECORD Office, London, Ont.

STATUTES FOR SALE.

Statute of the Sacred Heart, the Blessed Virgin, St. Anthony, colored 18 inches high.



Everyone

Who has found it necessary or desirable to mortgage the home is enabled by means of life insurance to be certain of leaving the necessary funds with which to pay it off.

Under these circumstances the Ordinary Life Policy is the best plan to select, as it gives the maximum protection at a low rate of premium.

See one of the Company's representatives, or write, and obtain full particulars of a policy at your age.

NORTH AMERICAN LIFE

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

Religious Articles

Table listing religious articles such as Rosaries, Statues, and Crucifixes with prices. Includes items like 'Imitation Pearl', 'Torquoise', 'Brown Cocoa', etc.

The Catholic Record, London, Ont.

Looking back on the years that have passed, how consoling it would be at the close of your life to feel that you have lived not for passion, appetite and the empty pleasures of the world, but for your soul, for God, for the happiness of heaven, which would soon be yours to enjoy with angels in that "Paradise of Delights."

A MEDICINE CHEST IN ITSELF.—Only the well-to-do can afford to possess a medicine chest, but Dr. Thomas' Electric Oil, which is a medicine chest in itself, being a remedy for rheumatism, lumbago, sore throats, colds, coughs, ear-ache, and a potent healer for neuralgia, sciatica, sprains, etc., is within the reach of the poorest, owing to its cheapness. It should be in every household.

The healthy glow disappearing from the cheek and rosy redness at night are sure symptoms of worms in children. Do not fail to get a bottle of McTaggart's Worm Expeller. It is an effective medicine.

A CAREFULLY PREPARED PILL.—Much time and attention were expended in the selection of the ingredients that enter into the composition of Parmentier's Vegetable Pills before they were first offered to the public.

SEND NO MONEY.—Just mail to us at once your name and address, also the name of your nearest express office, and we will send this medicine, absolutely free of charge.

THE MASS-BOOK WITH PRAYERS USEFUL IN CATHOLIC DEVOTION AND EXPLANATIONS OF CATHOLIC DOCTRINES—64 PAGES, FLEXIBLE COVER.

This is a Prayer Book for the million. It has, moreover, lucid explanations adapted even to the most simple. This is the book to buy in quantities and give away to the hundreds who cannot afford to possess high-priced Prayer Books.

Price 10c. or 3 for 25c., post-paid. CATHOLIC RECORD OFFICE, LONDON, ONT.

HOBB'S MANUFACTURING CO. LIMITED Manufacturers of... Memorial and Decorative Art Windows LONDON, CANADA.

THE TRUTH ABOUT THE CATHOLIC 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, 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 thorough as the Morning Star, and while, like that, intensely Protestant, as averse as that to vainglorious national disparagement of a Catholic nation.

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 disregarding truth, justice, and the Roman presumption, as well as the Southern Baptists, between the Alleghenies and the Mississippi, find nothing amiss in this temper.

It is a small matter comparatively, but it deserves remark, that the editors scornfully reproach the English Catholics during our Revolution with "carrying 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.

Let the laity help. The Pittsburgh 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 our esteemed contemporary, "nor do all the good women go into convents. The laity may be the common ranks, but they will be in God none the less usefully and bravely."

The Cross Above a Public School. The Western Watchman has the following interesting little anecdote: "Some yeas 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 emblem had no business there, but the building became a Public school; but, strange to say, there was not a man on the Board 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 pastures, where the lilies and the roses bloom, or up the steep thornway where sharp 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 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 always 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.

Episcopal, 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.

Honest men, after such an exposure of Christian's forgery, original or adopted, would of course therefore 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 walked the streets of their city stark naked, like some of the early Quakers.

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CHARLES C. STARRUCK, Andover, Mass.

These editors, however, do not confine themselves to evil surmising, wholly unsupported by fact. They do not in the least shrink from downright deliberate falsehood. For instance, not long since, wishing to disparage Catholic missions in the Philippines, they remarked that more than three cents a leaf, had only secured a handful of copies, 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 of Luther's "edifying and salutary 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 to be called Christian, is indescribably wicked. Now these two men, lately speaking of some question of right and wrong among Catholics, 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."

Now observe the diabolical shamelessness of these two men. They know perfectly well that Catholics hold the only ground and reason for the existence of the Church to be, that she may express the mind of God in Christ. They know very well that the thought of 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 omitted, and that knowingly, an indescribably 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 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 as these are closely confederated with the man Jackeder than he, for they are much more deliberate. It does not affect them that he parades those two infamous forgeries, the pretended Jesuit oath, and the pretended priestly oath, 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 the Society since Loyola's time know nothing, of which the great leader of the anti-Catholics of Germany, Count von Hoensbroech, himself lately both a Jesuit and priest, is evidently profoundly 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 it is a public fact that of the four hanged for the murder, one was an

No one can use an income economy who does not judgment and put forth the processes to make it. est ends of which it is peculiar circumstances, make some lives better, er, if it does not develop the mind, if it d industry, honesty, and g fact, it does nothing to prove mankind, then y economy, is shown in its

Conscience is the Talents and skill take conscience in work take mechanic or the clerical stated salary, beyond c tows to his employer c which public opinion c him, exerts himself to perfect as he can, and thoroughness and excel any private benefit c has a value which can not be computed. It matters not be, whether it be done of the laborer, the pen brush of the artist, or the statesman. Such peo and wide; there are them, and their service a premium.

Killing T A young man da seen to approach a cro loading in front of on High street, to whom mark: "What are yo "Oh, just killing one of them.

This is a very co and a very forcible on ing is something ter young man who, ge does the killing of tim age it is all too late time that has been k resurrected. "Killin expresses a fact, and as dead to all intent though it had been a Napoleon Bonapart he won his battles, ev did not know the val So it is with every battle of life that ca regard is had for the With the multiplica the simplification of thirly minutes a da application will, soo the mastery of the art The young man whi time commits a cri and nature's laws, meets out to every moments, and he w weave the whole of given time has done

Let I If you had ve perience the past, you have made a fa your song, your bo if you have been pl position, if you hurt yourself by a have been slandered not dwell upon it not a single redeem memories, and the ghosts will rob yo there is n them. Wipe them forever. Drop the If you have be dent, if you have b if your reputation that you fear you o or redeem it, do shadows or the ratt with you. Rub th memory. Wipe them. Start with spend your energie for the future.

Resolve that, w not do, you will skeletons nor che must get out and g shine. Determine nothing to do with every one of them mind. No matter persistent, wipe them. Have not Do not let the litt and forboding; r say your energy, i and happiness cap A gloomy face, worrying mind, tion, is a proof of trouble. It weakens, a confie to cope with you it away. Domine your own governi

"Dismiss from gestation that has you have had an let it glide into a ground of memory it. Do not talk What ever it is ever irritates, r balance of mind- now. You have your time than n in worry, or in n rubbish go. Ma ency if you are would a thief of the door in the and keep it sh cheerfulness to it; entertain it

A dependent while he was watch the cov scrap not be used often to he were a cow," contented?" he they are enjoy their ends," w The trouble we do not enj letting go of anxieties, and We can not be to them like a can not be a scrub of any rubbish in the to let our own seem to kick

CHATS WITH YOUNG MEN.

No one can use an income with true economy who does not exert his best judgment and put forth all the wisdom he possesses to make it fulfill the highest ends of which it is capable in its peculiar circumstances.

Talents and skill tell for much, but conscience in work tells for more. The mechanic or the clerk, who beyond his stated salary, beyond the demands 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.

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?"

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 attempts; time that has been killed can never be resurrected.

Of course you'll argue that the chief value of a resolution is the fun in 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.

Here you are doing the same thing that you have done so many times before; are you really determined to begin another year? How much better off are you now than you were twelve months ago? And when you appreciate, however unwillingly, that you've stood still, you'll begin to think that the fault is in you, not in circumstances.

Let it go. 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.

Resolve that, whatever you do or do not do, you will not be haunted by skeletons nor cherish shadows. They must get out and get lost. They must get out and get lost. They must get out and get lost.

Whatever is disagreeable, or whatever irritates, nags, or destroys your balance of mind—forget it. Forget it. Forget it.

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OUR BOYS AND GIRLS.

COAINA, THE ROSE OF THE ALGONQUINS.

By Anna H. Dacey. 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 gently undulating down to its seamy margin. It is called Canaradago, or the "Lake of the Two Mountains."

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 left. The one on the right belongs to a remnant of the once powerful Algonquins; that on the left to a remnant of the once powerful Hurons.

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OUR BOYS AND GIRLS.

COAINA, THE ROSE OF THE ALGONQUINS.

By Anna H. Dacey. CHAPTER I. THE EVE OF THE ASSUMPTION.

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SUNRISE SOAP Pure Hard Soap. Advertisement for Sunrise Soap featuring an illustration of a woman and a child.

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Advertisement for Beeswax Candles, featuring 'Purissima' and 'Altar' brands. Includes contact information for The Will & Baumer Co.

Advertisement for 'The Catholic Home Annual for 1914', containing various articles and illustrations.

Advertisement for 'Sour Stomach, Flatulency, Heartburn' medicine, 'K.D.C. The Mighty Cure', and 'Memorial Windows'.

Advertisement for 'The Home Savings & Loan Company Limited', featuring 'The Home Bank of Canada' and interest rates.

Obituary notice for Mrs. Mary Kelly, mentioning her death and funeral arrangements.

Obituary notice for Mrs. Thea Quinn, detailing her life and passing.

Obituary notice for Mrs. Margaret O'Loughlin, describing her character and death.

Obituary notice for Mrs. James Morkin, mentioning her family and funeral.

Obituary notice for Mrs. Margaret O'Loughlin, another entry for her death.

Obituary notice for Mrs. James Morkin, another entry for her death.

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Vertical text on the right edge of the page, including 'VOLUME X', 'The Catholic', 'LONDON, SATURDAY', and 'AN OPEN QU'.