Catholic Record. The

> "Christianus mihl nomen est (Christian is my Name but Catholic my Surname.)-St. Pacian, 4th Century.

### VOLUME XXX.

### The Catholic Record

LONDON, SATURDAY, JAN. 11, 1908. SOCIALISM IN FRANCE.

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Illustrations

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SUE

Slater, S. J., sets forth the teaching of the Church in regard to the moral obligation of paying one's just debts. Despite the fact that Socialism has " If," he says, discussing the moral failed in small communistic societies, aspect of bankruptcy, "the creditors there is no abatement of the propaganda only receive a portion of what is due in its favor. The men who condito them, they have suffered loss through tion themselves by the facts of human the action of the bankrupt, and if he is nature are willing to work for the imthe voluntary cause of that loss he is provement of social conditions, but not morally to blame as the cause of inwith the aid of Socialism. The picture justice to his neighbor. There is no of the Socialist state is but a picture, moral blame attributable to a man, and however we admire the self-sacriwho, through misfortune and by no fice of its painters, we must say that fault of his own, has become bankrupt their energy could be directed, and to and unable to pay his debts. But much better purpose, into other chanif bankruptcy has been brought

PAYMENT OF DEBTS.

about by the debtor's own fault

he must be condemned in the court of

morals, even if he escape without pun-

ishment in a court of law. Living be-

spending money which is due to credit-

ors in betting or gambling, are fre-

the bankruptcy court. It is obvious

that it is against the rights of creditors

and against justice for an insolvent

debtor to transfer some of his property

to his wife or to a friend who will

keep it for him so that the creditors can-

not get at it. In the same way a debtor

is gailty of dishonesty if he hide or re-

move some of his property, or if he

allow a fictitious debt to be proved

against the state. Loss is caused the

creditors and injustice is committed by

an insolvent debtor who continues to

there is no reasonable hope of recover-

BANKRUPT.

MENT OF ONE'S JUST DEBTS.

WHAT

other things :

HAT THE CATHOLIC CHURCH TEACHES IN REGARD TO THE PAY

"If, as is usually the case, the credit rs only receive a portion of what is

put facts which should give them food for thought. For instance, a recent despatch from France says that the town of St. Denis, governed on Socialyond one's means, negligence, or imist lines for the past three years, prudence in the conduct of business. has been brought to the verge of financial ruin. Brest, after three years dallying with Socialism, is in financial straits. In Roubaix, Marseilles and Limoges, similar disaster is reported.

nels. Beside the picture they should

### THE CATECHISM.

The catechism is the compendium of the whole revelation of God. Truths beyond the ken of the philosopher are here defined : all that a Christian need know is found within its covers. Concise and comprehensive, it needs the light of explanation to reveal its beauty to the little ones. It brings trade after the time when he fully rethe children into the presence of the Divine Lord and His Mother, and in the hands of a competent teacher, who ing himself." can appeal to their imagination and will and affections, it becomes for THE MORAL OBLIGATION OF A them not something to be learned somehow, dry and tedious, but one of the most interesting of books. But it is not our intention to dwell upon catechetical methods. What we wish In the present agitated state of the financial and commercial world the moral aspect of bankruptcy takes on a special interest. The subject is treated most instructively and interestingly by the well-known English Jesuit, Rev. Thomas Slater, of St. Benno's College, in the secund volume of the Catholic Envyclonedia which is now more the to point out is that some parents, and we speak from experience, deem the catechism of little importance. They insist upon due attention to secular studies, but the catechism, which can be for a Catholic the source of hapin the second volume of the Catholic Encyclopedia, which is now ready. In this article, which sets forth what the Catholic Church teaches in regard to the moral obligation of paying one's just debts, Father Slater says, among piness here and hereafter, is treated with neglect. The result is that many of us do not know enough of our religion to care much about it. We believe, of course, in eternity, but it exercises little influence on our lives. When we should say a word in defence of the Church we are either silent or vituperative. Negligent parents have much to answer for. In their eagerness for the goods of this world they lose sight of the reason why they have children at all. We wonder how many of them would say what the great orator, McGee, said in the course of a

debate upon the above question : "I have but one son whom I dearly love," he said, " whose future I have deeply may be the result of one's own fault in a great variety of ways. Living beyond at heart, and if, on one hand, I could secure him all the knowledge our best me's means, negligence or imprud ones means, negligence or imprudence in the conduct of business, spending money which is due to creditors in betting and gambling are frequent causes of debtors appearing in the bankruptcy court. All such causes are universities could impart, without that of the 5 cent catechism, and on the other, have him thoroughly instructed in the latter to the neglect of all the rest, I would give him the catechism accompanied with more or less of moral guilt, in proportion to the bankrupt's and my blessing and think I had best advertence to their probable conse-quences and the voluntariness of his equipped him for his future career."

### LONDON, ONTARIO SATURDAY, JANUARY II 1908

In the second volume, which is now ready, the well-known Rev. Thomas

comes guilty of a fraudulent preference. "Lawyers and theologians are agreed that in most countries the effect of a disoharge is merely to bar legal pro-ceedings for debt against the bankrupt. His moral obligation to pay all his debts in full when he is able still re-mains. He may put off payment till such time as he can conveniently fulfill mains. He may put off payment till such time as he can conveniently fulfill his obligations, and in the meanwhile he is guaranteed freedom from molesta-tion. This seems to be the effect of the national bankruptoy law of the United States. 'Since the discharge is per-sonal to the bankrupt, he may waive it; and since it does not destroy the debt, but merely releases him from liability... but merely releases him from liabilitybut merely releases him from liability-that is, removes the legal obligation to pay the debt, leaving the moral obliga-tion unsflected—such moral obligation is a sufficient consideration to support a new promise.' (Bradenburg, "The Law of Baukruptey," 391.) "On the contrary, an absolute dis-charge, when granted to the human

charge, when granted to the hunest bankrupt, according to English law, frees the bankrupt from h's debts, with certain exceptions, and makes him a clear man again. This is admitted by English lawyers and by theologians who treat of the effect of the English law of bankraptcy. When, therefore, law of bankruptoy. When, therefore, an honest bankrupt has obtained his quent causes of debtors appearing in an honest bankrupt has obtained his absolute discharge in an English court, he is under no strict obligation, legal or moral, to pay his past debts in full, though if he choose to do so, his scrupulous rectitude will be much appreciased. What has been said about bankruptcy applies also to com-positions or schemes of arrangement with one's creditors when they have positions or schemes of arrangement with one's creditors when they have received the sanction of the court.

### OVER THE WALL " INTO THE FOLD.

A STUDY IN EVOLUTION BY A DISTIN-GUISHED JESUIT CONVERT.

cognizes that he is insolvent, and that The December Messenger publishes under the title "Over the Wall" some reminiscences of the late Rov. Henry Van Reusselaer, S. J., the noted con vert, whose death occured in New York recently. The following extracts are

recently. The following extracts are of special interest: "By my God have I leaped over the wall," and what a wall it was! A wall that has proved an impassible barrier to millions! This was the wall laid by the leaders of the great revolt against the Church in the sixteenth contrary and mind higher and bitter against the Church in the sixteenth century, and raised higher and higher in succeeding centaries by the accum-ulation of false accusations and preju-dises. By the powerful help of God alone can one have strength to leap over this wall. And the leap supposes a combined action of man's mind and will with the grace of God. A leap it is, and, owing to the nature of faith is, and, owing to the nature of faith which implies some uncertainty in the widence, it seems to be a leap in the dark. For there is always a latent apnsion that perhaps the action may

e a mistake.

But to become personal. I was born of very roligious parents of the strong Protestant type. My father was of Datch Reformed origin, while we matter and the protection of the strong protestant type. due them, they have suffered loss through the action of the bankrupt; and if he is the voluntary cause of that loss, he is morally to blame as the cause of injustice to his neighbor. There is no moral blame attributable while my mother was a Protestant Episcopalian. Fifty years ago the dis-tinction between those sects was com to a man who through misfortune and by no fault of his own has become a by no failt of his own has become a bankrupt and unable to pay his debts. all Protestants and were proud of it. But if bankruptcy has been brought about by the debtor's own fault, he must be condemned in the court of formed sects of to day. The name morals, even if he escape without pun-ishment in a court of law. Bankruptcy may be the result of one's own fault in the system of a fer who ters, with the exception of a few who were eyed askance as dangerous char-acters, secret allies of the Scarlet acters, secret allies of the Scarlet Woman and in her pay. The evolution of the Episcopal Church into a so called brauch of the Catholic Church is interesting. Originally an off shoot of the Estab. lished Protestant Church of England, American branch was cut off by the Declara ion of Independence had to assume a new corporate exist-ence and title. The staunch Protest-"Breaches of the moral law are also ants of those days were proud of their Protestantism and asserted it in their new name. But they had Bishops, so-called, and therefore they were Epis-copalians. So their sect was thenceforth to be known as the Protestan Episcopal Church, a name which suited it admirably. They were on friendly terms with other Protestant denominations, and their Protestantism connot ed the supposed errors of Rome The first ritualistic church in New York was St. Alban's. The naming of it was significant. It was meant to insinuate the continuity with the ancient British church, of which St. 41 ban was the first martyr. Moreover, its namesake in London had been the leader in ritualism and the storm cea-tre of opposition of the officials of the state church. St. Alban's on this side of the water was an exact imitation of a Catholic church. The minister dubbed himself "father" and donned the habiliments of a priest. It was a novelty, and sightseers frequented the services. The Church of St. Mary the Virgin was the next to follow suit and offered all the attractions of Rome, without being Roman. St. Ignatius' was the next in the field, with rival novelties from Rome. These were full-blown ritualistic churches. There were oth-ers tending upward. For the tendency of the true Ohurch is truly enough said to be becoming "high." For which compliment we are grateful. Perhaps the most striking way to show this growth is to follow the evo-lution of the eucharistic service, for this was the axis on which the move-ment turned. In good old-fashioned next in the field, with rival novelties formation. The non Oatholic can find in it a fund of useful knowlege which may serve to remove misconceptions in regard to us, and the Oatholic can, by means of it, enlarge his intellectual vision and strengthen his grip on his beliefs.

bankruptey, he pays some creditor in full, with a view to giving that creditor a preference over the others, he be-comes guilty of a fraudulent preference. and when in use, once a month, it was covered with a regulation linen table cloth. Being a table for the Lord's supper, as it was then commonly called, there was ordinarily nothing on it. Then an otnamental cover was placed over it, and this became later a front al. The empty encounter the later al. The empty space between the leg-was filled in, and it took on the semb lance of an altar. Next a shelf made its appearance at the back of the table. On the shelf a cross of flowers table. On the shelf a cross of flowers table. On the shelf a cross of flowers was introduced on a feast day, Christ mas or Easter. The flowers withered and were removed, but the wooden Next two candidatics cross remained. Next two candlesticks with candles for light in the early morning only flanked the cross. As it was no longer a receptacle for flowers, two vases were substituted. By this time the old-fashioned communio table had blossomed into a simple type of

had blossomed into a simple type of altar. The large flagon of wine, the capacious cup, and the plate of bread were no more visible on the table. A credence or side table was provided. The elements, as they were called, were covered with a veil, and the bread masin the form of wafers bread was in the form of wafers.

The ministers, and they were not ashamed of the name, of old stood at either end of the table, so that the congregation could witness all their actions. This was technically termed the northward position, although north and south would have been more cor-rect. But the eastward position (the altar end of the church theoretically was supposed to face east) became prevalent, and the minister stood with his back to the people, which gave him a chance for various ritualistic pracwhich he interpolated unbetices, known to the congretation. But the dress of the embryo priest had to keep pace with the development of the al

tar First, he donned a cassock reach ing to his feet, with a moderately long surplice. The broad black scarf, woro on all occasions, gave way on great feasts to a white one. This done and accepted, the other colors were soon adopted. But the surplice was not an explanation was not an adopted. But the surplice was not an eucharistic vestment. A sort of com-bination chasuble and surplice served as a go-between, until the regular chas-uble was no longer an object of suspicion. For a while the material was linen sometimes handsomely embroi dered; silk soon replaced the linen, and a set of silk vestments of all the church colors became a part of every ritualistic establishment. The evolu ribualistic establishment. The other tion was well nigh complete; the chan-cel had become the sanctuary; the table, the altar and all its appurten-

able, the sitar and all its appurten-ances were there. The cross had re-ceived its figure and was a crucifix. The step on which it had stood had grown tall and evolved into a taber nacle. Candles blazed on the altar even in broad daylight. Notone sanct nary lamburned before the altar, but seven, as being more scriptural. The communion service, or the Lord's Sup per, "y dint of omissions and additions

per, "y dint of omissions and additions, might pass for the Mass, and was with great ostentation announced as such. True, the language was English, but it was so mumbled that it could be mis taken for Latin, or some unknown tongue. Stations of the cross were erected; statues of the saints graced the sanctuary or side altars; confes sionals were provided, and holy water stoups enhanced the semblance of Catholleity. With all this external growth doc-trinal teaching had been in the lead.

trinal tea hing had been in the lead. The "faithful" were forbidden to call themselves Protestants and were Catholics or anglo - Catholics; whereas Catholics must be contemptaously called Romanists, for, according to the new Gospel, Romanists were only a sect, originating in Italy, while the Anglican Church was the Church, pure and undefiled, conformable to primitive Christi nity.

THE NEW YEAR.

With the beginning of each year we ought to recall the fact that the vener-able Pontiff, Leo XIII., consecrated he entire twentieth century to our Redeemer Jesus Christ. Consequent ly, should not each New Year's Day of view, in our own way, devoutly and fervently, that consecration? What serious and helpful thoughts should accompany this act ! We are not our own, but we are bought with a great

price, by our Blessed Saviour Who gave His life for us on Calvary's cross. Love and gratitude should spring up in our hearts and well forth from our lips, as we recall this truth. What hips, as we recall this truth. What can we do for Him, who has given us everything that makes life truly worth living ? Adoration, homage, praise, all these are His due; but a further offering should accompany these acts, the offering of our daily words, deeds and thoughts for His greater glory. Our Blessed Redeemer does not de-

mand from us magnificent and splendid returns as our mark of gratitude for His inestimable bounty, though true indeed it is that there are men and women, who are able and glad to lavish such great gifts at his plerced and holy feet. Bat He does wish for our hearts, for hearts so filled with His love that we shall do the little daily things of we shall do the little daily things of humility, honesty, patience, kiudness, obedience, purity, self-denial, for His sake. Whether our place is in the kitchen or the school-room, at the boot black's chair or the banker's desk, at governmental and civic affairs or beside he plough or the forge, He does ask of us a good, upright Christian life, and He does desire from us a daily prayer, an occasional loving thought of Him, s hearty wish to serve our Redeemer Jesus Christ.

Is it pleasing our Lord if we cheat, or lie, or back bite, or wrong our neighbor in any way? Is it pleasing Him if we murmur at the cross He lays upon us ? Is it pleasing Him if we stay away from Mass and the sacraments, or if we dis-obey any other command of God's holy Church ? Let us begin the new year with one distinct and solidly good re-solution in honse of our great solution in honor of our great Re-deemer. Let us choose decidedly and prayerfally some one special thing that we will try to overcome during this new year for His glory. Certainly we must try to overcome all our faults, but let us make a particular fight against one of them.

Are we accustomed to be morose and melancholy, distructual of God's good ness and of His loving and bounteous heart; querulous and complaining in our conversation : suspicious and fault. finding towards our fellow-men? Well then, let us resolve, with God's help, to look now on the bright side of things, to rely on God's promised help, and to speak good things of our dear Heavenly Father and of our fellow-creatures. Are we only too prone to flad an excuse for not going to Mass on Sanday, or on holydays of obligation? Let us deter-mine by God's help, never to commit that sin again. Are we apt to gossip, talk scandal, listen to scandal? Let as resolve, by God's grace, to carb our bitter tongues and to speak good things henceforward. One firm resolve let us all make with the new year, namely, to love and serve our Blessed Redeemer with joyful, trustful, loyal hearts, and to rejsice daily in the Lord. Such joy

will make us more thoughtful for our neighbor and more firm and steadfast in God's service; it will lighten our burdens and help us to carry our crosses ;

ous reader than any other national type. He leaves behind him in the street cars and railroad trains a trail street cars and railroad trains a trail of discarded papers and magazines with which he has beguiled his jour-ney. It is a pity that, for his one leisure day of the week, he should find nothing better than what is provided for him by the average Sanday news-paper. And it is deplorable to think of the children in American homes turned loose among the tawdry attrac-tions of these amblications. tions of these publications.

1525

AN "EPISCOPAL TAP." From the Ave Marie.

Notwithstanding the lamentable pass which religion has come in France, there exist here and there in all parts of that country veritable centres of true Christian living, wherein are annually held regular retreats for men. ranks and conditions-employers All and laborers, masters and servantsresults are admirable. The men re-turn to their occupations not only better Christians individually, but very often apostles, Catholic knights without fear and without reproach. M. de Bonneval, in the "Messager de Saint Arne," cites the following in-cident as a rather original case in point. Of all the employees in a certain in-

O' all the employees in a certain in-dustrial concern, only one had followed the exercises of a men's retreat that had just been concluded. The other workers knew about their companion's "piety," and proposed having some fun with him on the subject when he re-turned to his work. Among the band there were naturally some free thinkers, and one of them, who set up for a wit, took the lead in rallying the religious laborer. Accordingly, as the latter iaborer. Accordingly, as the latter joined the group of workmen staading about the gate before the bell rang for the beginning of the day's labor, the frag this is the state of the state free-thinking joker saluted him with : 'Say, old man, as you are just off retreat I suppose you are a priest now, and so can give me abso'ution ?" A hearty laugh followed this sally, but it was soon hushed in order that all might hear the "pious one's" answer. It came forthwith, and hardly admitted of a rejoinder. "Priest? No, I'm not; so I can't give you absolution. Bat, all the same I can concernition that all the same, I can, even without being a Bishop, give you confirmation. Here you are." And with that he gave the fellow so vigorous and resounding an "episcopal tap" on the check that the joker fell to the ground, amid a roar of applauding laughter that effectively restrained him from future pleasantries about the pious comrade.

While one cannot approve of what is called "muscular (Dhristianity," one must admit that the "argumentum ad hominem" is sometimes vory effective; and its complement in corrective that and its employment in cases like the above is to be condoned rather than condemned. The Holy Man of Tours, we remember, once silenced a blas-phemer by a smart slap in the face.

#### CATHOLIC NOTES.

Vory Rov. Bernard O'Reilly P. P., Kilquaide, County Wicklow, one of the most popular priests in the archdiocese of Dublin, died at a private hospital in Mountjoy square.

The Rev. Father Dietz of the Sacred Heart Church, Oberlin, Ohio, recently addressed a minister's meeting in that eity on " The Late Encyclical of Pius X. on Modernism." He was given a vote of thanks by the ministers for his able address.

By MARY Fi a lons. ES TAGGART. nnial. By tures of our tions. HARTE. e. By P. G. Marquette. By MARY E. With illus-TELA MAHON.

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tional and religious development of the human race. It is a storehouse of information. The non-Catholic can find ry well underover'; if y it in a fiash ON,CANADA

A VALUABLE WORK.

committed in a great variety of ways committed in a great variety of ways in connection with the bankruptoy itaelf. The benefit of the law is ex-tended to the bankrupt debtor if he faithfully complies with all its just re-quirements. To do this, then, is a matter of conscience. He is bound to make a full disclosure of all his pro-perty, and to surrender it all for the benefit of his creditors. He may in-dead rating what the law allows him The Catholic Encyclopedia is making its way. When it was announced two years ago that such a work had been undertaken there were not a few who had dismal visions of the financial straits in which its promoters would and themselves. They pointed out deed retain what the law allows him that Catholics are not enthusiastic supto retain, but nothing else, unless the porters of publications devoted to their iaw makes no provision at all for him and the result of surrendering interests, and that works having for object the history and constitution everything would be to reduce him-self and those dependent on him to destitution. Such a result, however, discipline and doctrine of the Catholic Church would not find a market. must not be readily presumed in the case of modern bankruptoy law, which is humane in its treatment of the un-Happily, however, these predictions are unfulfiled. The Encyclopedia has fortunate debtor, and makes what pro vision is necessary for him. It is ob-vious that it is against the rights of found, and is fluding, friends. Approved by the highest authorities in America, commended by scholars, and oreditors and against justice for an in solvent debtor to transfer some of his with contributors, many of them of property to his wife or to a friend who will keep it for him till the storm acknowledged prowess in the field of science and literature, and all of them blows over, so that the creditors can with a thorough knowledge of their not get at it. In the same way a debt or is guilty of dishonesty and fraud if subjects, it must be an inalienable ald to all who wish to study the influence of his p he hide or remove so perty, or if he allow a fictitious debt to of the Church on the social, educa be proved against the estate.

'Loss is caused the creditors and in justice is committed by an insolvent debtor who continues to trade after the

Of course, the ritualists proper were, and still are, a very small minority in the Protestant Episcopal Church Bat they had a certain influence in leavening the Protestant lump, and in practices. But by far the more influential party is that known as the Broad Church, which, in reality, is so rationalistic that it rejects such fundamental truths as the Divinity of Carist and consequently the Trinity, and per force the two commonly acc ented sac rament as real means of grace, and denies the inspiration of the Scrip-TUPAS The Low Church party contains the old conservative Protestants, and might be characterized as Evangelical Bible Christians, respectable, but

unreasoning. Then come the High Churchmen, holding various attitudes of belief, the greater part being High and Dry, and so considered very safe, with no danger of reaching the height whence a fall Romeward would be likely likely. might here recall two elever re-

marks: one which styled the low churchmen platitudinarians, the broad hurchmen latitudinarians, the high churchmen altitudinarians : the ritua lists attitudinarians; the other which called the real Catholics Papists and the pseudo Catholics Apists.

A miserly millionaire who dressed very shabily was approached by a friend, who tried to persuade him to dress better. A writer in the Washing ton Star tells the story to illustrate the wrong kind of content with old ischlorad method

Isshioned methods. "I am surprised," said the friend, "that you should let yourself be so shabby

"But I am not shabby," said the miser. "On, you are," said the family friend, Remember your father. He was always neatly, even elegantly, dressed

His clothes were very handsome." "Why," shouted the miser, triumph-antly, " these clothes I've got on were father's !"

and it will be a foretaste of the heav ly delights that God has prepared for them that love Him.-S. H. Review.

#### THE SUNDAY PAPER.

INFLUENCE GENERALLY LOWERING-WOPE THAN THE DIME NOVEL. In a splendidly-written article on

The American Sanday Newspaper. in the Nineteenth Century, Frank Fox in the Nineteenth Cectury, Frank For craft says among other things: The latest development of Sunday jurnalism is the colored "comic sec tion," which flaunts itself on the out-

side of most of the larger Sunday papers. Crudely drawn, daubed with vivid reds and greens and yellows, and conveying with the very feeblest humor, it is like a "comic valentine" extended, and multiplied by forty or alty. Here is a specimen from a metropolitan Sanday paper. One page is taken up with fourteen pictures representing a small boy's nightmare; another series of twelve pictures por trays the inconvenient consequent of "Little Sam ny's Sneeze." Anot Another page of twelve plotares describes the pranks of an urchin who puts a dress on his dog and passes it off for a little girl. These are fair specimens of the type. What can be the mental condi-

tion of the adult person who thinks them even faintly funny? These gaudy atrocides have now had a run of several years. There are cheerful opti-mists who look for a reaction against them. They reason that it is impos-sible that the Sunday paper should remain stationary; that these pictures are as cheap and maudlin as can be conceived of; and that therefore any change must be for the better. This sounds plausible ; but there can be no assurance that there are not yet lower depths than have been reached. Ten

years ago the present mons would have seemed incredible. monstrosities The influence of the Sunday news-

paper in dissipating intellectual energy and lowering standards of taste

Paris, December 25 .- A noteworthy feature of the Christmas colebration was the resumption throughout France of midnight Masses, which last year were abandoned by the direction of higher clergy because the separation law was about to go into effect. A mitre wora by St. Thomas a

Beckett has, it is stated, come into the possession of Archbishop Boarne of Westminster. It may be of interest to recall that St. Thomas, Archbishop of Canterbary, was born in 1117; was murdered in Canterbury Cathedral in 1170, and was canonized in 1173.

Tae Sacred Congregation of Rites had before it on November 26 the cause of Beatification of Mother Marie Madeleine Sophie Barrat, foundress of the Ladies of the Sacred Heart. At its next meeting the Congregation will consider the case of Made eine Pontel, foundress of the Sisters of Mercy.

Detroit, Mich., December 21.-A noticable feature of the laymen's recepnoticable feature of the laymen's recep-tion given at the Hotel Pontshartrain to Right Rev. John S. Foley, D. D., Bishop of Detroit, in connection with the celebration yesterday of the golden jubilee of his priesthood, was the appearance of a number of Protestant leargymen in the receiving line. elergymen in the receiving line.

John Mitchell, the president of the Miners' Union, was taken suddenly ill last Thursday at a conference in Indianapolis, Ind., and a physician and priest were hurriedly sent for. It appears that Mr. Mitchell was received into the Church on what he believed to be his deathbed. His wile and family are Catholics and have never ceased to pray for his cenversion.

The conversion of a Russian Arch-Catholiciam has made a great sensation in occlesiastical circles in St. Petersenergy and lowering standards of taste in art and literature is not easily measured. In these respects it works along the same lines as the indefinite-ly-multiplied ten-cent magazines which strew the counters of the news stands. But it reaches a lower level and achieves a wider circulation. The typical American is a more omnivorburg, although it was not entirely un2

THE QUEEN'S CONFESSION. OR, THE MARTYRDOM OF ST. JOHN NEPOMUCENE. FROM THE FRENCH OF RAOUL DE

NAVERY. CHAPTER VII.

THE VOW AND ITS FULFILLMENT. The night was come. It was lower-ing and dark : a night meet for fearful thoughts and guilty deeds. Othied was lying on the floor of one of the darkest dangeons of Prague. Word was sent to him that he must die on the morrow. With a mountful we invation be realized. With a mournful resignation he reviewed the rapid events and changes of his life

the vas about to die, to die in his twentieth year! To die a fearful death for a crime he had not been guilty of ! The queen know Wenceslaus too well not to know also why Otfried was about

to be put to death. Not an hour, not a moment was to be lost. She trembled moment was to be lost. She trembled at the thought that her adopted brother, the companion of her childhoo<sup>4</sup>, was doomed. He was the victim of a deep, wicked plot. Far from bing able to lighten his suffering, a prayer or a word breathed by her aloud in his favor would only double the rigor of his punishment. A word is enough to turn a jealous king into a dreadful tyrant. The more strongly she asserted her be-lief in Otfried's innocence, the stronger would become the suspicions of Wenceswould become the suspicions of Wence aus. The unhappy queen was a prey

to deepest bitterness : she saw nothing but danger around her ; her reason re-jected as useless the counsels her heart jected as useress and had prompted. She could wait no longer. Minutes were worth ages. A few hours more and all would be finished; Otfried would

have suffered a terrible death, mainly because of his devoted and blameless attachment to the queen. There was only one resource left to her. She sent for Father John Nepomucene. She went down to the chapel to await his went down to the chapel to await his coming. The freecoes on the walls were lost in the dark ; the lamp in the sanc-tuary cast only a dim fitul gleam on the rich statues and draperies. She shook nervously at the least noise. Two of her maids were kneeling at the lower end of the chapel. Her confessor

was in the confessional : she entered knelt down, and made the sign of the cross. "Father," said she, in a voice trem-ulous with distress, "I wish to place this conference in the keeping of the angels, and under the seal of confession. angels, and under the seal of confession. I do not come to speak of my faults. I have bound myself to try to save the life of a person condemned to death. I need your advice. If you tell me to sacrifice my life I am ready to obey

you.' "Your life belongs to God."

"Your life belongs to God." "I have made a vow, I made it be-fore my marriage." "Do you speak of your betrothal?" "No," said the queen, warmly. "I do not suffer the remembrance of it to rest in my mind; it does not trouble my mind in the present, nor shall it in the future. If I have suffered, God alone knows it; I have never had one thought unfaithful to the king, my husband and lord. But when I think of Otfried, of how much have I to accuse Do you know how much I owe myself ? to him? His father died to save mine s soon as he saw him. in the hour of her death my dear mother Isabella bade me watch over Otfried. All her anxiety for him, the whole force of the obligation she enjoined me,

were summed up in these words: 'A life for a life ! Forget it not.'" "A life for a life !" repeated the priest.

aimed at.

Who would desire the death of Otfried, if Hatto did not seek it as means to regain the influence which he had over the king, and which I had happily broken? Thanks to you, I escaped the snare he had set for my ruin. He does not now attack me directly. My station is too high to accuse me openly of a crime. But as Airec. accuse me me openly of a crime. But as laus has been made the victim of attempted assassination, will no sus-picion come into his mind that I am in some manner connected with the crime?

10 18 I who

to free Otfried from his prison ?" "To procure him the means of flight." "If Otfried be not found in the prison to morrow, shall it not be said, the queen procured his escape ? Hatto closely watches for his prey. When he strikes Offried, he aims at you. Be cantious; the wicked as well as the good are likely to expect you will do an act of generons imprudence. The prison is guarded well. Otfried must be snatched from the hands of the hang-man without your being compromised." "And who will be bold enough to "And who will be beld enough to xpose himself to the deadly hate of

expose himself to the deadly hate of Wencee'sus?" "I will," said the priest. "You I you !" repeated the queen. "Otfried," said the priest, " is now awaiting a confessor. Doubtless he has already sent for me. He feels the need of avowing his innocence to a friend, and of receiving from my hands the crucifix, the emblem of innocence condemned. I alone can save Otfried. I am known and loved in the prison. I will go into it, and demand to be shown will go into it, and demand to be shown the condemned. I will go into his cell to encourage him. I can remain a good while with him; no one will wonder why I stay so long. My cloak will be large enough; the tonsure and the conntenance of the priest need not be een, and Otfried may pass out quietly

n the cloak of the priest." "But yourself !" exclaimed the queen. "I shall remain praying there till the hour for the execution.

"Bat the ruse will be discovered." "Doubtless ; but before they shall have missed Otfried, he will be secure-

ly hidden in the Cistercian monsstery." "The king's anger will be terrible." "It will be inflamed against me "But you will be accused of treason."

"I have so often proved my devoted ness to Wenceslaus, that he will never "I fear, I fear very much," cried

the queen. "The worst that can come is to com

"The worst that can come is to con demn me to death in place of Offried; even then you need have no cause of sorrow on my account. I shall die the martyr of charity; it is a favor which God does not often grant to His ser-vants nowa-days" "And I shall have drawn you to

your doom." "I speak of martyrdom, and you an swer me by pointing out the suffering to be undergone. Child, this is not how a Christian speaks. If on my life

now a Christian speaks. If on my life rests the saving of the innceent, the fulfillment of a duty, an act great and holy, troly worthy of God, way should the thought of my death distress yon ? I engage myself in a cause doubly law-

for the second s pronouncing a fervent blessing on the queen allowed her to leave the chapel

with her maids, and then he quitted the confessional, and hastened to the prison. He gave his name to the guards, and passed on quickly to the apartments of the jailer. The jailer knew and loved the priest, and his rugged features lighted up in a smile

'You have been expected." said he : "but without doubt you have been staying by the bedside of some sick The priest answered not : but who was so sad as the queen, whose soul so

troubled ? While the priest and the jailer went together to Otfried's cell, the latter said : "Poor youth I he declares his nnocence in a voice which we under innocence in a voice which we under-stand. He is as guiltless as my daughter's latest born child. If I could save him by remaining a whole year shut up in his place, I would do it cheerfully. But the law is strict;

he who aids a prisoner to escape shall undergo the punishment to which he had been condemned. I did not know that it was so severe. Count Hatto told me of it, and he added that a lady, deeply veiled, would come sure-

### THE CATHOLIC RECORD.

instead of having lost the best part of it for creatures, who think neither of my devotedness nor of the sacrifices I have made. I would wish for a 1 mg life now, in order to give it to Who alone could grant me such a bless-ing. My life has been an illusion, and I am justly punished for it. I be-

I am justly punished for it. I be-lieved in friendship, in gratitude; I thought that fortune could not harden every heart. Folly and deceit 1 Pros-perity blunts the noblest feelings. A woman, who would be a saint in the bosom of an humble family, becomes selfish and heartless in a palace." "Take care, Otfried --" "I know what you would say. The "I know what you would say. The

"I know what you would say. The queen is gentle and modest; she loves to scatter alms with bounteous hand; she keeps in her heart the remem-brance of the past; she is a heroine; she braved the terrors of the plague to save the dying. No matter: for my part I say, Jane, Qaeen of Bohemis and Germany, breaks her solemn pro-mise in allowing me to perish. I once believed that if the earth opened at her very feet, she would have kept her word." word. " Otfried ! Otfried! you will bitter.

y regret the words you have spoken." "What did she do when she saw me in bonds? Did she speak one word to appease the anger of Wenceslaus? Did she take any trouble to discove the real criminal? The deepest plot the real criminal? The deepest plots are devised for the ruin of one who never judged ill of any one. I have fallen into the snare. One hand alone can draw me out of it. That hand has not stirred to save me." "Do you know the reason?" "The word investitude is a reliated

"The word ingratitude is sufficient explanation."

"The queen has not forgotten the promise made by Jane of Hainault. But the son of Notberg forgets that but the son of Notberg forgets that evil-minded men make use of past innocence to speak ill of their sover-eign. They do not say, Otfried is the adopted brother of Jane, but thas he trifles with the honor of a woman and a queen.' "Infamous ! infamous ! who dares to

cast a stain on a spotless name?' 'It has been dared."

"Who? but who has dared to speak o foul a lie ? "Doubtless the man who put the

poison into your pocket to cause your arrest, and to make your apparent guilt bring disgrace on the queen."

" Hatto!" murmpred Offried : " the wretch Hatto! Then she has acted wisely in not coming to my release. I no longer complain. The hangman is less terrible than the anger of Wences laus will be. To morrow I shall die ; out the heart of Jane will be braised

and broken more slowly and pitilessly. "And yet," said the priest, "si wished to come to release you. allowed your bitter words to pass; was sure you would regret them. The queen knows well she owes you a life; he was going to save you, though she and no reason to hope she could suc

ceed. The approaches to the prison are watched. I have made the queen promise me she would not be guilty o any indiscretion. She has yielded to my advice, and I am come to fulfil the ow she had made, the promise she up dertook to keep. You are going to be freed, freed in a moment, I am going freed, freed in a moment, I am going to remind you of the Christian wish expressed by you when hope you had none, that you would consecrate your life to God were it prolonged."

"I swear to do so, father." "Then I am well repaid already, said the priest. "What means do you use to set

free? " The simplest."

" You will bribe the jailer?"

"It happens that he will not be bribed." " How then ?"

The priest drew from his shoulders the large cloak which covered him, and it fell down at his feet.

"Take this cloak," said he; " cover up your face; ascend the two stairs by which I came hither; pass the turnkey without speaking, and cross the thres hold of the prison. The guards know

night, filled his lungs with it, and hid himself in the porch of a church to await the opening of the gates of the city. When he had crossed the drawwhat the prime of the gets of the city. When he had crossed the draw-bridge his joy was so intense that he forgot the priest, and the fear which he had had that he would be sacrificed to his great charity. He was now free; all he had to do was to seek an asylum hands." "The poison was found on his person "Otfried has enemies."

amongst the Cistercians. While he turned his steps towards While he turned his steps towards the monastery the city was awaking from the slumbers of the night. Frague awoke to unrest, to noisy bustle, to pain, and suspense. Otfried had been sentenced to die that morning, and the burghers and the people were thinking of the sad spectacle which they ex pected to take place. Many of them, however, loved Otfried. They remem-bered his almsgiving ; they spoke of his manly bearing, his frank open coun tenance, so free from haughtiness. tenance, so free from baughtiness. They mourned that a young man so brave and good should have to undergo a punishment so terrible. They could not think of accusing h m of the crime. Who had warned the king of the poison? Hatto. Wao had said the poison was to be found on the person of Otiried ? Again, Hatto. It was true Hatto made Again, Hatto. It was true Hatto made a great boast of his devotedness to the king; but if he really respected his sovereign would he have shown his hatred for the queen so openly? When the people had drawn this inference which these observations suggested, they lowered their voices, and looked around in fast. Many sock of having they lowered their voices, and looked around in fear. Many spoke of having the Holv Sacrifice offered up for Ot-tried. Some asked if he would die with out fear. Some pitied the queen, be cause of her having to be present at

the sad spectacle. All at once the bells of the city be An at once the bells of the city be-gan to ring. They sounded the death-knell. Two platforms, hastily con structed in the night, were the most striking objects that caught the eyes of the people in the morning. One furn ished with hangings of black cloth was the tribune; the other, made only of coarse planks, rudely joined together, coarse planks, rudely joined together, was the resting place prepared for the prisoner before he was dragged by the wild horses. The windows were thronged with

eager faces; the streets were choked up with the swaying crowds, and the half smothered cries of the women and children rent the air. There was children rent the air. There was speaking and earnest gesture, but high above the uproar of the people rose the deep, mournful clangor of the cathedral

Two men, stripped to their waists, held four wild horses, that plunged and reared, their manes flowing in the morning wind, and their hoofs angrily stamping the flagged street. Soldiers stood around the platform to keep back the surging crowds. At last the royal cortege came in sight. Wenceslan had ordered the young queen to dress in her richest, gayest robes, that she might bear witness to her joy in the king's happy escape from the wicked hands that attempted his life. On one side of the monarch sat Hatto, a greater favorite than ever. The anxious Jane sat in front. Wenceslaus inclined him-self towards her at times, and seemed to speak to her with deep tenderness. Hatto smiled wickedly. When the king and queen reached the tribune, a signal was given, which was at once answered by another from the top of the prison to ver, and the funeral procession

"I demand proof." "I demand proof." "Can I supply the proofs?" "John," said the king "you in-spire me with great confidence. One began to be a share the interal procession began to form. The prisoner, whose form was shrouded in a large coarse cloak, moved onwards with firm, even tread. He walked up to the tribune with the word from you will save two lives, the queen's life and Otfried's. The queen shall die to atone for his crime. Now same fearless ease; he heard his death sentence read, and calmly waited for the end. The executioner's assistants you ought to speak that word. The circumstances are so grave that every other consideration gives way to the obligation of restoring to the queen and to Otfried the good name they have led the horses nearer, and in the iron rings fastened to their harress they lost. The poison was shown to me, but I do not attach so much importance to fixed strong ropes, to which they bound the limbs of the doomed man. When all was ready, the executioner pulled When the attempt made on my life as I do to an affection or passion which under-mines my happiness. If Jane loved off the veil which covered the face of the prisoner, and a cry, long and loud, arose from the astonished crowd : me, Otfried would have never attempted my life. Now I wish to know from you Father John Nepomucene! A miracle !" cried many voices, while others added : "Long life to Othried !" if I am loved by the queen.'

Then ask your own heart, sire." us cast a stupid, angry

"Otfried lives, Otfried is free, and like another man. My wife's heart should be laid have to me." "Otfried is not guilty, sire. I have " Now," said the priest, in a tone of

deepest sorrow, " now is the minister of God counted vile indeed; he is spared you long remorse." "Tht cup of poisoned wine-" "The cup was exchanged by cunning

siked to sell the secrets of the confes-sional." " I ask it as a husband, not as a

"I ask it as a husband, not as a king." "Before the confessor the king is only a man, and to this man never will I betray the confidence of a penitent, never will I break the seal of confes-sion." "Otfried has enemies." "Enemies I what enemies ? My friends, who watch over my life, and love me, and would defend me? Ot-fried is guilty, not only of attempted marder, but also of a crime more hate-ful, which makes me a butt for the raillery of my subjects." "Sire, anger blinds your better judgment."

"Then," said Wenceslaus, "the queen is guilty, otherwise you would not fear to speak." "Sire, you know well I am not free

to speak. You know I am not free to furnish you with proofs of a penitent's guilt or innocence." "Could she blame you for speaking

"I know it all. She and he : two beings in whom I had so much trust ; well-and under the close of religion, under the mask of hypotrisy." "Otfried is not a hypotrite." "Do you know him so well that you to save her ?"

to save her?" "You forget I have a soul : you do not think of my damnation. When I present myself before my Judge, the angels, who keep watch and ward round the tribunal of penance could not find faming swords keen enough, nor thunder bolts terrible enough, to hurl me with those eternally cursed by God The demons themselves would say to one another, "Behold that in-famous priest 1 he has betrayed the sc cret of coulession; he has brought into our midst the guilt of a crime tithetto unknown." "I have known his respect and his love; often he came to my cell for advice or consolation." "He suffered, then." "Who does not suffer ?" "And you, priest, heard the con-fession of his pain ?" "Yes, and I shared in it; his suf-fering childbood, his father's untimely hitherto unknown

and tragic death, were enough to ex-cite my pity for him." "Speak not of that." "A man may obey his sovereign. When the monarch speaks the subject

"Speak not of that." "Otten, also, he told me of his wish to embrace a religions-life." "What reason did he give to make him think he had a vocation?" "The little hold the world had on should obey." "He should never disobey the Monarch of kings and of subjects.'

" Do you save the queen or abandon her to destruction ?" "I can do no hing, sire ; nothing "Did it not promise him a great

the gentleness of the queen, the ster-ling virtues she has taught by word and example. Could one like her have fallen from the traditions and virtacs of the princesses of her race? Could one like her have forgotten the modesty of a woman and the dignity of a queen? Could she have spurned a love like yours, which, though violent, may be none the less sincere ?

Nepomucene. 'You were poor, Otfried was rich and of gentle blood. Your heart never tarobbed to a feeling of love: Otfried "Sincere !" said Wenceslans. "Jane, with her tenderness, in which I once believed; with her eyes of blue, which beamed with heaven's own light; her angel's suile; her small fair hands, which spent my treasures in almsgiving : she was queen of my heart. All my heart, soul and feeling were her's. Of my savage heart she made a human heart. She ruled a nature wild and ungovernable. I obeyed her, and found my pleasure in obeying her; but it was her virtue I obeyed. Now I know not whether I ought to bless her or to curse ber.

"You, at any rate, could save him." "I tried to do it." "By aiding in his escape. What does that avail? My soldiers will and " Carse only your blind passions, sire," said the priest. "Will you speak out as I have dehim : a price has been set upon his head. But what is now most pressing is to bring peace to me, to quench the jealousy which consumes me, to prove "---

nanded ? Never !" answered the priest.

" And the queen's confession " Shall be known only to God and to

The king continued, as if he had not heard him, " To prove that I am right in believing in the fidelity of the " This is folly and madness ?" cried

the king. "Sire, passions blind you. You do "Ah, sire, believe in it as if it were

"Sire, passions blind you, You do not see things as they ought to be seen. If the penitent could not trust in the silence of the priest, would he ever open his lips in the confessional? Take away the obligation of strictest sec-recy, and you do away with sacramental confession; you rob the Church of one of her highest privileges, the privilege of granting pardon. If she once beof granting pardon. If she once be-trayed, who would come to her for pardon?"

"I agree with you," said the king, "that the obligation of secrecy weighs with great weight in ordinary circum-stances ; but in this instance common rules may be set aside. It is not the case of a man asking a question by chance. It is the case of a king demanding an answer from a subject ; of a husband asking if he may still trust in the faithfulness of the woman who has solemnly promised to honor and obey him."

Sire," said the priest " you find

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Otfried is condemned. I believe myself to be suspected. After his death the prison will open to receive me. Prison and punishment have no terrors for the innocent : but if I shall die young, I should strive as best I may to (seep my mother's stainless name from suffering in me. I will not be ill-judged by him whom I have accepted for my husband, and who has made me such an ill return for the many sacrifices I have made for him. If Officed dies, my ruin will follow soon after. Save this young man for his own sake, for mine, for sake of the solemn promise given to Notberg. Leit n unsided efforts, I am power to my o The king is teared by all, but my crown is enriched with jewels of price tare enough to tempt a poor jailer. Show me a better means of saving Ostried, otherwise I go at once to the prison to save him, and come what may, I shall be able to say I have kept the promise made to Notberg—'A life for a life.''' "You shall not do so," said the priest, earnestly. "Otfried must be saved." "My child, this is a serious and solemn moment for you. Represent to yourself the tribunal of Christ; search

your conscience with the light of His Gospel, search it closely ; examine your most hidden motives, and answer me, is your heart ever troubled with any other thought of Osfried than as of on whom your mother charged you to de whose innocence and defence fend. less condition deserve your pity, and if need be, your help ?" "Never," answered the queen. " Oat of obedience to my father I sacrificed myself in accepting Wenceslaus for my come.

asband, but since that hour I have ha no regret, no after thought for which is should blush before God or you."

" May heaven bless you, child." "Do you advise me to try to save Otfried ?" "No. I should not deem it prud-ent."

But my promise ?"

"It shall be kept." "I have promised a life for a life."

ly, and offer me a rich bribe to give the prisoner a chance of escape. But in his zeal for the interests of the king, the count must have surely exagger ated ; in any case, no lady has cross the door of the prison." No one will trouble you ; poor

Otfried has neither father nor mother, "Plied the priest "Surely, surely; but Count Hatto seemed to fear that I could not with

stand the influence of a lady so rich as to be able to offer me half of Bohemia as a bribe. I am poor, very poor indeed; yet the richest bribe could not make me waver in my duty, though death were the consequence of my refusal."

"Nothing less than a miracle will save Otfried," said the priest. "But if God, Who watches over the in ocen saves him, do not fear; you shall not suffer in his stead."

The jailer turned a heavy key in a strong lock, pushed back the heavily barred door, and allowed a ray of ligh from his small lantern, to cast a dim

glimmer into the prison. The unexpected ray fell on the eyes of the lone ly prisoner. He tried to descry the countenance of his visitors, but the feeble light falling on the floor, he was

unable to recognize the person who had come into his cell of stone. The priest made a sign to the jailer, who withdrew. Then Father John Nepomucene pushed the heavy bolt of the door into its place, and he was along with the prisoner.

"Did you not expect me?" "I expected you, because I sent for you; but there is another for whom I did not send, and whom I expected to

"Whom do you accuse, my son?" "I accuse not; I pity." " Do you not know how much that

person would have to brave?" "I know, father --death."

"Then you are vexed because mortal are ungrateful." "I pity those who have no heart."

"For your accusing, repent; no one is pure before God." "Ab," cried Otfried, "I am sorry I

"Do you r-quire anything more than have not given my whole life to God, He breathed the pure air of the

Colleges

this cloak; they will leave you a free passage. Once outside, hide yourself till the gates of the city are opened; then hasten to the Cistercian Monas tery, knock at the gate, say to the Superior that you have come from me, and that you wish to clothe yourself in the babis of a novice. Once the door

of the monastery closes behind you, what can you fear?" "But you, Father, you?" "I? "lave I then tried to poison "I?

Wenceslaus, or to vox his peace? "No, surely. Yet you will accused of complicity." "The queen will be able to defe he

me, Otfried." "Ah, you run too great a risk. one should die in my place." " Jane of Bavaria has made a solem

promise "Which I look on as fulfilled."

"She has made me pro lise to: ave jon. "I will not have my life saved at the

"Are you then so well fit to die?" "Are you then so well fit to die?" "I am weary of lite." "Otfried, you must obey God, Who

has special designs in your regard; and the queen, whom you will otherwise, perhaps, leave to wither under the blight of evil tongues, and me—"

'You know not Wenceslaus, " said Otfried.

"I trust in Providence, " answered the priest.

O fried persisted a long time in his Otfried persisted a long time in his refusal to leave the prison. The time passed quickly; it would be daylight in a little while, and all chance of escape would be scon impossible. His fears at length being removed by the priset, the young man besought pardon of his deliverer to accompany him to the of his deliverer for exposing him to the of nit deliverer for exposing him to the risk of terrible persecution; then, tak-ing up the closk of the queen's con fessor, and wrapping himself closely in its wide folds, he knelt down to beg the priest's blessing, and taking up the lamp which had been left by the jailer, he hastened from his dreary cell. The warder spoke to him, but he replied only by a gesture. The doors were at once opened for him by the turnkey, the soldiers saluted him, and Otfried stood in the streets of Prague.

punishment ?

at the arena, and fluding himself cheated of his expected prey, he cried in a voice hoarse with passion : "Trait orous priest! thou shalt pay dearly for this !' this!" And turning to the queen, he added: "He is also your accomplice: added: "He is also your accomplice but justice shall be done to you both." umplice The king dare? not, cruel despot though he was, to order the punish ment of the priest before a people by whom he was loved and venerated as a saint. Besides, what could be gain by the priest's death? What Wenceslaus nost wished for was the truth regarding the queen: and who was ble to enlighten him than the man whose

tressonable interference had aved Otfried ? Wenceslaus commanded the tribune and the platform on which the pries had been bound to be taken to pieces. The royal cortege returned to the

court ; the king shut himself up in his private apartments, refusing admittance to every one, even to Hatto.

#### CHAPTER VIII.

THE KING AND THE CONFESSOR. The floor of the chamber shook under the king's heavy, rapid stride. Father John Nepomucene watched him from his place by the mantel place. The king's anger found vent in

vehement, abrupt words. He roared like a tiger, and blasphemed like Julian the apostate. The words which fell from his lips sounded like threats. Every time he found himself face to face with the priest he seemed about to orders for the death of the man give who foiled him of his expected victim, then he suddenly checked himself as he was hoing to speak, and cast about in his mind for an inference, which he sould not draw. At length he muttered through his

lips, white with the foam of fierce pas-sion: "Do you know that the horses which were to drag the poisoner to pieces are still in the stable of the exe-cutioner ?"

"I know it, sire."

" And have you no fear of a traitor's unishment?" me what she breathed in your ear in "In what have I betrayed my king?" the confessional. A husband is not

" Then ask Almighty God."

"God has ministers in this world," said the king, "to Whom He gives powers which raise them above other men, and make them in some manne like to their Divine Master. They are made judges of right and wrong ; they bind and loose. Nothing is hidden bind and loose. Nothing is hidden from them. The dearest secrets, sec rets dangerous and deadly are told to them. Well, it may one day happen that a man tortured by keenest anguish and otherwise unable to know the and otherwise unable to know the truth, shall say to the priest, 'Give me the confidence I need to save me from a crime.' I am that man." "I do not understand you, sire,"

may answer for him ?" "I have known his respect and his

"It always promises too much."

"And do you believe in his yearn ing to quit the world ?"

".To quit the world, to renounce all

to clothe himself in the garb of

monk!" "I am a priest," said Father John

"Offried's love was pure and holy,

"Even if, by a fatal coincidence

the poison had not been found on him?" "Perhaps so," said the king in a

"Oh, what prejudice !" cried the

'Can I prove anything, sire ?"

sire." "Otfried should die for having dared

to raise his eyes to her w

him.

deal?

loved

bitter ton

priest.

prove

Yes, sire.'

said the priest.

" Must I then speak out ? You d ngt understand me ! It is false : you know what I demand and what I need "No, no," cried the priest, pressing his hands to his head, "it cannot be what I fear : it is too dreadful !'

"I see well that you understand me." " It is impossible."

"We shall make it possible. Speal

We shall make it possible. Speak, and there is no place in our kingdom, which you may not claim. I offer you the bishopric of Leitomeritz, the chan-cellorship of the kingdom, whatever you covet. You shall be my chief adviser : all my favors shall be in your citt : all my confidence shall be placed gift ; all my confidence shall be placed

" So," said the priest, " you would trast me in the very hour in which i should make myself unworthy of every trust.

"There is none to betray you." " God !" answered the priest.

"God wishes peace and union to reign in the houses of kings. I shall have no peace till I know the whole truth about the queen. You know how dear she is to me. I am maddened at

the care thought of my having been be-trayed by her. I feel myself borne away by wildest despair. You know what I do not know. Kneeling before God in the confessional the queen could

not lie. She dreads hell though she may hate her husband. Speak ! tell

many plausible re sons to help you out in your aemand. Viewed in the light which religion gives, the reasons you allege are groundless. You claim to argue against the decrees of a law divinely made and sanctioned. To the priest and not to the king it is said, What ye bind on earth will be bound also in heaven. With the confessional you have nothing to do. To us it is given to keep the secrets of the soul. In the creature who kneels in the conessional the priest sees only a Christan. Be it queen or peasant, it is all the same. All Christians have the same claim, the same title, the same right to the inviolable silence of the confessional. The claims of the wife were it otherwise, the queen might ask the same questions of me as you have, had I been the confessor of the king. It you could arge you claims success-inly, why should not a father claim to have betrayed to bim the secrets of a son. a master those of a servant ? Lastly, sire, betrayal is impossible."

"Stubborn priest, you will suffer the queen to be accused to be imprisoned, perhaps put to death, when one word might save her. If the queen be guilt-less, nothing shall convince me that Otheried sought my death; the person really guilty shall be punished, and your protésé may return to the court."

"Better for him to stay far from it." " Bat the queen ! the queen !--" "One day you will know the whole truth.

"One day 1 And endure this anguish till then 1 No; I would rather see her dead, lost to me for ever, than bear the corture of thinking she loves another. Your silence will be fatal to her. To ouey your king is no wrong. Give, then, to Castar what belongs to Castar."

"And to God what belongs to God,"

rejoined the priest. "I have begged this as a favor from

you." "I know that, and I am sorry you persist in asking it."

"If I should command it as a right ?" "Then I would refuse, now and always." "You will ruin the queen by your

#### **JANUARY 11 1908**

"God will save her."

"You will cause your own ruin." "The ruin of my soul-" "Your body belongs to me." "The priest smiled. "Do as you please, sire, with my body." "Once more I ask you to tell me the queen's confession."

' Never, sire.'

" That will do. I will not ask again. The executioner shall be entrusted with the matter." "Sire," said the priest, "the chil-dren of the Church have always borne

willing testimony to her laws. Should it be my lot to die for the holy law of filling It be my lot to die for the holy law of silence which guards the confessional, I shall be ready to shed every drop of my blood in so secred a cause. But, sire, allow me to remind you that you have failen into deep guilt by trying to tempt or to force me to betray the sectempt of to force me to berray the sec ret of confession. As my body and soal belong to the Church, I will never refuse her my life. But my death shall usher in the evils which shall crush you. I do not for a moment think of saying a word to save my life; but as the blood of Z chary cried to heaven for vengeance from the steps of the altar, and as Titus carried fire and sword into Jerusalem after the death of St. Stephen, believe me, my death shall be the foreshadowing of evils which shall come swiftly. God keep you, sire, from the influence of bad advisers and of bad passions."

The king answered not, and the priest, bowing respectfully, withdrew.

Wenceslans was not long alone. The oor opened noise'essly, and Hatto door opened noiselessly, and Hatto stood in the royal presence. He saw at a glance that the king was worsted in his interview with the priest. He He dared not ask a question, but waited patiently till the king told him the result of the interview. When the king had spoken, Hatto insisted that the nad spoken, natio insisted that the priest was proud and stubborn, and wanting in his duty to his king. He advised the king to forget for a while those that had so justly fallen under his displeasure, and to enjoy again a little of the pleasures which his mar-riage caused him to forego. He re-minded the king of the festive joys which formerly filled up his hours; he cleverly ridiculed the reforms intro-duced by the generative consoled the the queen ; he consoled the king for the loss of the queen's affect tion : and he swore that Offried should not escape the just vengeance of the

king. " Come," said Count Hatto, " let us leave our distresses and betake our-selves to the pleasures and joys of the wassail."

"Let them begin," said Wences-laus, "never to end."

TO BE CONTINUED.

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#### LITTLE JIM.

It was bitterly cold, that New Year's Eve, as I stood before the humble door Eve, as i stood before the finite door way. How well I remember it ! Dur ing the preceding week there had beer a light snow, which had soon disap-peared beneath the influence of a warm protected by the torn and ragged sleeve, slowly crept from within the bed clothes. The hand of Little Jim was weakly stretched to meet the grasp of mine; and looking up with wave and a warm rain. Then over the undulating sea of slated roofs, broken here and there by a city spire or steeple, the bleak hills again appeared, and barren in the distance. Th naked trees mockingly set their wast brows like jagged spectre crowns, and seemed to stretch out their leafless branches in a last vain effort to retain the dying life within them. Yet life was still there ; for it was warm ! But then the cold came, florce and keen. All earth stiffened in the death grip of the frost king. Wagon ruts and fost-print, frozen hard and deep, rendered passage difficult in the unpaved streets and alleys. And I still can hear the ring of my footsteps, as they ed from the pavement to the shop or dwelling<sup>9</sup> and back again into my lonely sonl, as I walked the street my lonely soul, as I walked the street that winter night. I remember, too, that as I passed the tall, illuminated clock upon the right it told me that the hour was 10.

At last I was there, standing before the door and home, the humble home of

### THE CATHOLIC RECORD.

should try to sleep ? You look a little tired, and I will come and see you Naught could be heard save the almost inaudible moan and the thump-ump of the square worn rocker, whose every passage over a warp in the floor was in to morrow." May be I had better try, mister. again

thus timed as accurately as it by the most delicate chronometer. There were two little cots of the cheapest kind, and I noticed that all the bed-clothes, were on the one in the farther Good bye-til: to morrow." And on I that long to-night that breaks in that longer to-morrow ! "Good bye, Little Jim," I said. Good bye-till to-morrow." And before I left I brushed aside a

end of the room, but in the uncertain light of the candle, burning on the stand, I could see no more. Of furni-ture, this was all; unless one dignified the little shool and broken legged table tear look again, and for the last time upon the tableau of that tragedy en acted in the stage of life, so heart rending in its actuality. A gray haired mother with shawl thrown back, by inserting them in this category. The pathes of it all—for I knew a little soul was somewhere near and sick —oppressed me greatly; but the cold, the biting cold, startled me to a real ization that added to the absolute need of furniture was a greater lack of best

kneeling at the bedside of her dying boy; her poor form shaking with sob-as her head rested on his fever sunker chest and his own little arm thrown around her neck : the long torn shred of furniture was a greater lack of heat and protection from the winter. It was not hard to discern the cause. By of his shirt sleeve hanging loosely down her back and mingling with the rents in her own old shawl, his heavy was not hard to discern the cause. By day this home—bow cold the word zounded here, colder even than the atmosphere within it—was lighted by two small and now decaying windows, whose warped and twisted framework seemed to be in league with winter himself to allow a free and unrestricted eyelids trying to close in slumber, ye opening again to glance at his mothe before he should say farewell! For that farewell would be his last good-bye, that slumber his last sleep.

As I was walking home that night, under a sky studded with stars, un-lighted by the moon, I saw the largest ol them all it seemed, suddenly slip from its position in the firmament and, glowing brightly, describe a long yel-low arc across God's heavens and lose itself in dying brightness behind a bank of neural and that inst bandand torn shreak upon the rollers—sad who nesses of their former selves, silent actors in this, Death's sorrowful trav-esty on the comfort of a sick room. The ill set, tiny windtw panes were covered thick with a ceep layer of bank of snow-clouds that just bordered the western horizon. My thoughts flew back again to Little Jim and the frost, which showed dark gray against the arc light in the street without, and tale my mother told me at her knee-In the wake of the falling star th of the falling star the souls of the dead mount to heaven and I knew that Little Jim's New Year and I knew that Little Jim's New Year had galready opened in that realm where all is unending peace and joy, in the presence of Him Who smiled upon him in his dreams and called him with served the queer coincidence, and all His smile.

WILLIAM E. LEAHY, '07,

WHAT PURGATORY IS TO CATH OLICS.

### Winnipeg Free Press.

Rev. Father Drummond delivered a very eloquent and thoughtful sermon recently at St. Mary's church on the reasons why the Church believes in purgatory, and prays for the souls of the dead. He took as his text the words, "There shall in no wise enter into it, anything that defileth, neither whatsoever worketh abomination, or maketh a lie; but they which are written in the Lamb's book of life. He said that it being the feast of All Saints and the eve of All Souls Day, it seemed advisable to state the do trine of the Catholic Church on pur

gatory. This doctrine is expressed by the Council of Trent, in its thirty fifth session as follows: "There is a purgatory, and the souls detained erein are helped by the prayers of the faithful, and especially by the acceptable sacrifice of the altar. This doctrine was impugned by the Albi genses, the Waldenses and the Hus sites, but especially by the reformer of the sixteenth century. Luther said that

it was opposed to the funda-mental article, teaching that Christ alone and not works of men deliver souls. Calvin declared that purgatory is an invention of satan, which makes void the cross of Christ. The answer to this objection was that the Catholic Church does not believe that the satisfactions of men are an in sult to the infinite satisfactions of Christ. On the contrary, it believes that it is a far greater honor for Christ to be able to make the actions of men satisfactory than if He reserved all satisfaction to Himself, besides this error is unscriptural. In (St. Matthew, 20, xxiv.,) they read : "I( anyone will xxiv.,) they read: "I anyone will come after Me, let him deny him elf, take up his cross and follow Me." This shows that faith alone is not enough. There must be the carrying of the cross with Christ. St. Peter, in bit first epistle, 2, xxi, says : " Christ suffered for us, leaving you an example, that you should follow His steps," therefore to follow in His steps is sup-

these extra clothes on-all except my therefore to follow in feet. They feel funny. They don't poied to be necessary. PROTESTANT PROTESTANT NOVEL. that even if not inspired it proves that the Jews believed in a purgatorial state, one hundred and fifty years before Christ. Now it was Christ's custom to refute all errors which He found in the Jewish teaching at His time. He certainly found this belief in purgatory, for it exists among Jews our own day. Prayers for the dead are asked for in the synagogues, yet nowhere in the New Testament does Carist attack the doctaine of a purga

SCRIPTURAL ARGUMENT. BORN Catholics do not hold that the New Testament proves clearly and irrefragably the dostrine of purgatory, and according to their principle, they are not obliged to hold this. Even those separated from the Church who in theory maintain that they teach othing but the Bible, in practice do things which are not clearly taught in the Bible. As an instance, they ob-serve Sanday as the Lord's Day, al-though the Bible clearly shows that Saturday is the Sabbath, and now new mentions the transmission of the same from mentions the tremendous change from Saturday to Sanday. However there are several texts in the New Testament which make the doctrine of pur gatory probable, and which when with the traditions of the Fathers, present a very strong cumu-lative argument. The first text is Matt. 12, xxxiii. "He that shall speak against the Holy Ghost it shall not be forgiven him, neither in this world nor in the world to come." This clearly implies that some sins will be forgiven in the world to come; not mortal sins, assuredly, for they are visited with eternal damnation, and but of hell there is no redemption, therefore these sins must be venial sins, which as Catholic theologian each, will be forgiven at the moment

of death, while borghean at the induction of death, as the soul passes from this world into the next. Again, in (1 Cor. 3, x-xix :) "So as by free," implies that those who depart this life like Hamiet's father's ghost,

this life like Hamlet's father's ghost, "With all their imperfections on their he-ds," will be purified by fire. The third text is the one which I quoted at the beginning, "There shall not enter into it (the New Jerusalem) anything defiled." This implies that the soul must be perfectly purified. Now it stands to reason, based upon our daily experience, that the majority of men, women and children are not absolutely free from all defilement. They may not be guilty of grievous They may not be guilty of grievous sins, but they have generally venial sins to explate, such as vanity, impati ence, lies of excuse, etc. Now all this defilement must be done away with beore they can enter beaven.

ARGUMENTS FROM REA ON. And this leads to what is perhaps the trongest argument in favor of the purgatorial doctrine, i. e., the argument from reason. The majority of men, women and chi dren are neither bad enough to deserve eternal punishthe vision of God, therefore for those who die in the faith and the love of God there must be some intermediate states where their souls are cleansed from the dross of earthly impreference. earthly imperfections. That is what the Catholic Church means by purga-tory. So reasonable is this doctrine that of late years many Protestants, correcting a docting that some the especially Anglicans, have come to be lieve in an intermediate state, their opinions of the nature of bat state are somewhat at variance with the Catholic doctrine of purgatory. They hold that souls detained in the intermediate state may require new merit and acquire new degrees of glory. This is contrary to Catholic teaching. Catholics hold that there can be never after death. "As the can be no merit, after death. "As the tree falls so shall it be." The souls in purgatory do not merit, they merely ex patiate.

What is their condition ? It is one and saw at the same time the necessity of suffering, but also one of great peace. They suffer probably more than we do in this world, but only for of the Incarnation. God could not resist taking that lovellest form the highest to which material things have reached. The yellow curls, thick and a time and they are sure, which we are not, of their ultimate salvation. They close and fine as silk floss, falling down live in a state of great faith 'rom hope and intense love of God. Newman in upon his neck; the clear, limpid eyes Gerontin ents where the angel leaves it, promising to come again and bear to it the heavenly This makes the communion of saints a blessed reality. Prayer for the holy the seductions of temptations, and thus keeps our hearts pure. It earns for us the gratitude of those holy souls who will not forget to pray for us when our time comes, as it may come soon.

peared before Christ to be judged, and so enamored with the splendor of that divine face that it would of its own Jerusalem. This doctrine is full of consolation. How sweet it is to be able to pray for our departed ones. This makes sola in purgatory who are holy be cause they are sure of the vision of God, lift our spiritual life to higher plane. It makes us familiar with the great revealer, the habitual thought of death. It preserves us from



and you will find that Raffaelle was right.--Rev. P. A. Sheehan.

#### ABOUT PRAVER.

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Without prayer religion lacks the vitalizing power that shapes and molds the lives of men into patterns that show the works of service and sacri-fice. The skepticism regarding prayer is the result of our absorbing interest in things material and the consequent lack of appreciation of things spiritual. The storm, stress and strife of modern days, bent pre-eminently upon the acquisition of those means that will secure more and better creature com-forts, are uncommonly favorable to the development of our mortality and unfavorable to the culture of our finer fee ings and sentiments. Sentiment unfolds in an atmosphere that is pervaded with the warmth of the soul. Prayer is such a sentiment that must. therefore, be interpreted in the lan-guage of the soul, and not in the terms of the intellect.

Not all that passes for prayer is, therefore, the genuine article. The mere saying of prayers is not necessar-ily praying. The one is ofttimes a meaningless and mechanical task, as is the turning of the prayer wheel in Thibet; while praying is the drawing of the individual out of self into that larger self that it conceives to be divine. "A prayer without reverence and awe," says the rabbis, "is like the human body without a soul." They also liken prayer to a burning fire the smoke of which rises while the ashes remain behind. So, in the true and devout prayer, the spirit that prompts it ascends to God's throne, while the words, like ashes, remain behind to be scattered by the winds. Over the main gateway of one of

England's ancestral homes there stood at one time a marble statue. In one hand the figure held a wine cup ; in the other an urn. The wine cup was turned down; it was empty. Over the lip of the urn there flowed the water of which it was always full. On the pedestal below was inscribed the single word "Endure." The water came from a hill beyond the house, where there was a spring that never failed. It was not the capacity of the urn that gave it its sufficiency; it was its connection with the spring.

#### Helping Our Brethren.

Bishop MacDonnell of Alexandria. Canada, preached & sermon on temperance, recently. He dwelt at considerable length on the evils of the liquor traffic and the fallacy of regarding alcohol as a food. A great deal of drink-ing came from a false notion of hospital-Some pe ople were of the

had a letter from him, saying that, after a long struggle with the question, he had at last determined to become a Catholis, and he reminded me of our controversy. In reply to my answer, he tells me he is to be received on the 7th of December, and to make his first Communion on the feast of the Immacuate Conception." "This case," says the Central Catholic, "shows that religious controversy is not so fruitless as many believe it to

be. After the first irritation of debate has passed away, the arguments go thundering on in the silence of the sin cere soul, and the grace of God does the rest."

#### THE "CREDO" OF A GREAT SCHOLAR.

"What I believe—and I put a very special emphasis on the word—what I believe, not what I suppose or imagine, not what I know, or understand, but what I believe—go and ask it in Rome.

In matters of dogma or morals I am only

bound to verify and to prove the author-ity of the Church. Revelation has not

had for object to put the human intel lect in possession of the unknowable;

The late M. Brunetiere wrote in one of his last letters: "What I believe-and I put a very

lect in possession of the unknowable; and if there were no mysteries in religion I should not need to believe; I should know. Let us avoid here one of the worst confasions of modern criticism. The object of faith, and that of know ledge, are very distinct. "I do not believe that two and two make four, nor that like begets like, nor that Caesar conquered at Pharsalia —all this I know. If I knew in the same way and with the same evidence, same way and with the same evidence, if I could understand with the same clearness the mystery of the Incarna tion or the operation of grace, these would be no longer mysteries, and the knowledge would be no longer creed or faith: Fides est argumentum rerum non apparentium. This does not mean that faith is contrary to reason. No, it is not contrary it only introduces us is not contrary; it only introduces us into a region more than human, where reason, being human, has no access. It gives us lights which are not the results of reason; it continues it, it perfects it, and, if I dare to say so, it crowns it." THE CHILD. To-day a child in its mother's arms same into my garden. I looked at it,

How did I know him ? That's not in my story! Little Jim was a news-boy. I knew him. Someone had told me that he was sick, and I had come to visit him. Isn't that sufficient?

I pressed the button of a well-worn bell and waited for an answer. It came through the speaking tube-a sharp re-quest to know the wish of such a belated visitor.

lated visitor. "Does Little Jim live here?" I asked. "I want to see him." "He's sick, and I don't think you can do it. However, he lives on a top floor. Walk right up the stairs to the third landing and knock on the first door to the left." Click ! I knew the door was unfast tened

tened. The stairs creaked mournfully be-

neath my tread, as I hurriedly mounted their uncarpeted way, and as I passed the second story I was painfally aware of the presence of a wiry little figure and two piercing black eyes watching me from behind an adjacent door, which had been left slightly ajar and showed me a darkened room within.

Creak ! Creak ! The Cresk ! bending stair gave way to a more sub-stantial landing, the third landing; and the first door was on the left. I knocked, but weakly at first, lest I

should disturb the sick within. No answer to my bidding! Perhaps I to go only...'' asked too weakly, I thought, and this Again the little head tarned heavily time the deep night quiet of that hall-way was startled into echo by the noise of my knuckles on the loosened panel. The room within reverberated with the hollowness one hears when some large, empty cask is struck: and the hour, the errand, the weak little summons to "Come in," in response to my noisy bidding, filled me with a kind of superstitious oppression, as I kind of superstitious oppression, as I turned the knob and entered.

seem to feel either warm or cold." I was surprised by his answer, for his feet seemed well protected. I be gan to tuck them more snugly in their covering, however, and in so doing accidentally touched them. But the sense destroying, cold-producing hand of Death had touched them, and never again would Little Jim stand upon the street corners with his papers, or hurry home to a gray haired mother anxiously awaiting his return.

passage to his menial winds. And be

fore them hung the remains of two curtains, which now existed as long,

torn shreds upon the rollers-sad wit

in their formation the little crystals seemed to have united to mould long finger-like projections, which were al

Ghost fingers, I thought, as I ob

For he was there, lying on that low

pointing-to the death of Little Jim.

little cot in the corner, and as

looked, even as if by the some myster ious hands that waits the cloud shadow

in the summer time from off some

beauteous scene, that sunlight may en-

trance it, the lids upon the eyes were slowly raised and I heard him weakly

Instantly thump-ump of the square

by me to kneel at the bedside of her

tricken one. "Isn't someone here ?" I heard him

ask, and for the first time since my entrance the law, sorrowful moan died

away while the mother answered, only a single word, "Yes." "I think I dreamed that he had

The woman looked up and beckoned me to draw near. Why? I know not. Perhaps, I too was walking in a dream

whose essence, action, cause, whose all, was deep sorrow and affliction.

Standing beside the kneeling figure looked sadly down upon the form

stretched on its narrow cot. Heavily

the little head began to turn on its pillow and a slim, wasted arm only half

those dark brown eyes of his, he said :

"I thought you would come to see me mister; you always were so kind

The voice was dry and parched, and at the neck, where the button of his

night shirt was unfastened, I could see

night shirt was untastened, I could see his chest rise fitfully and fall again into its sunken chasm. The check was flushed and deep red above the bone, which protruded sharply as if to break

its protective covering and foolishly cry is freedom. Pain had furrowed his childish brow and set his dars and

listous eyes, each in its own great prison hollow, guarded well by Death's encircling blueish rings. "Don't you feel cold, Jim?' I asked the little fellow, as the candle

flame flickered low before an unusually

sharp winter blast. "No, I'm warm enough now with

either warm or co

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when I was out there in the street."

worn rocker ceased, and the stoo form of the woman in the chair rus

" mother.'

come to visit me."

call for

inclined in the same direction.

"Tha ks, Mister, I'm not feeling so well to-night, anyway, and I bad a funny dream just before you came. I thought I was in a big, strange city, in a crowd of people I never saw before. We were on a hill, and on its top I could hear men talking and yelling as though they were mad or jeering some one. And then, Mister, I saw just what you told me of only a few weeks ago when you took me to your room and gave me that crucifix that stands there on the table beside the candle. Only when His head was turned and the seemed just ready to die, instead of looking toward that thief you said He did, He seemed, mister, He s to look toward me and smile. I don't

know why I dreamed that way. And just after that I thought you came to visit me Somehow I think I'm going to see Hin soon, for He seemed to call me when He smiled. And, oh, I'd like

Again the little head timed heavily on its pillow, this time away. "Only why, Jim ?" I asked. "Only for mother there. I don't know what she'll do without me. I used to earn quite a little by my papers, and then I used to sing some times for the men down in the big. times for the men down in the big. hotel, and they always gave me nickels It wasn't much, but it's all we had to live with, for I haven't seen my father since I was a little feller about four

more store by His infinite merits, says "We are the sons of God, heirs indeed of God, and joint heirs with Christ, yet so if we suffer with Him, that we may also be glorified with Him." Bat perhaps the most striking text is in St. Paul's epistle to the Col. 1, xiv, " I. Paul, who now rejoice in my soffering for you, and fill up those things that are wanting of the suffering of Christin my flesh, for His body is the Church." This was the boldest affirmation that there was something wanting in the there was something wanting in the suff-rings of Christ, not that they are not infinite in value, but that they must be applied by each individual coul, corresponding to the grace of God. The be lef in a purgatorial state is to be found in the earliest historical manuments. Picto scenets of it as do monuments. Plato speaks of it, as do also several other Greek and Roman writers. The sacred books of the eas hint at a purgatorial state. These in-dications are due to the survival of the primitive traditions, which was gradually corrupted when monotheism degenerated into Polytheism, out the

most striking tradition is that of the Jewish people. In the second book of Jewish people. In the second book of the Maschabees, twelfth chapter and last verse, it is found that Judas Mac cabeus having found that several of his victorious followers had secreted on their persons before death some of the donaries of the idols of Jamnia, which the large fachade to the large which the law forbade to the Jew ent 12,000 drachus of silver to Jera salem for sacrifice to be offered for the sins of the dead, and the sacred writer concludes: "It is therefore a holy and wholesome thought to pray for the dead that they may be loosed from

## A CONVERSION WITH A LESSON.

Religious controversy has been given a bad name because it is rarely, if ever, productive of immediate good results. Too often the soil into which the seed as been dropped is prematurely aban doned as barren, when under the sur face the roots are spreading and must shoot forth in due season.

Such is the lesson contained in the nnonncement in the Central Catholic, of Winnipeg, Manitoba, of the conver sion of L M Fortier, an official of the Department of the Interior, at Ottawa. Twenty years ago Mr. Fortier, who signed himself "An Anglo-Catholic Layman,' engaged in a engthy controversy with the editor and proprietor of the North-West Review, a Catholic

paper. Apparently the discussion was fruitless, Mr. Fortier holding ten-aciously to his original view. Now, after the passage of two dec-ades, Ju ge Beck, of Edmonton, the erstwhile Catholic editor, writes to the Cantesl Catholic editor, writes to the turned the knob and entered. But I had not been prepared for what I asw. The room was esceedingly low, and cold. Before me, huddled up and almost entirely concealed by a shawl which completely enwrapped her head and shoulders, sat a woman, rook. "On't fasr, Jim. For when you and almost entirely concealed by a shawl which completely enwrapped her ing violently to and fro and moaning incessantly. She neither turned her head \_nor spoke upon my entrance. "And now, Jim, don't you thick you

beaming with pure delight; the white teeth. with its ineffable joy, as it played at hide-and seek behind its advice and our example in refusing to could not have chosen a lowlier, nor lovelier form. How beantiful the medieval painters interpreted this mystery of the Human and Divine And with what theological exactitude, vet with what artistic and withal sym oathetic instincts they drew from leep wells of imagination and devotion their Madonna and Child. Was it Tennyson that found fault with the it serious look in the Child's eyes in that ighth wonder of the world-the Sistine Madonna? Look more closely. O poet

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that they were not entertaining their friends well unless they treated them. pixyed at inde-and seek beind its mother's neck; and then becoming suddenly serious, stroked the mother's check, and stared at her with eyes of unite Hinself to His creation, He ation to do no more treating; by our advice and our example in refusing to

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### Rapid changes of temperature are hard on the toughest constitution.

The conductor passing from the heated inside of a trolley car to the icy temperature of the platform-the canvasser spending an hour or so in a heated building and then walking against a biting wind-know the difficulty of avoiding cold.

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be led hither and thither by red re-The Catholic Record Price of Subscription-\$2 00 per annum. THOS. COFFEY, LL.D., Editor and Publish

publicans. It is hard to choose

omb of the anarchist.

tween the scourge of the Jew and the

POOL-ROOMS.

II.

Our correspondent passes from Ro-

nan elections to conditions nearer

ing. He is anxious to know whether

we would have boys attend pool rooms

should much prefer having the boys

kept at home. Anything rather than

endanger the faith or barter it away

for the smile of worldly prosperity

We do not see that the choice lies only

and Y M. C. A. on the other. Let

others. It ought to be practical. At

clergy. Perhaps they might some-

times do more in large cities, though

we prefer seeing our people managing

their own clubs and other matters

without so much clerical paternalism.

It is not the clergy this time : it is the

mad rush of indulgent parents and

their children for all kinds of sensual

enjoyments. Luxury and refined

sensuality are running away with our

people at a speed which would defy the

zeal of St. Vincent and thwart the

in preference to Y. M. C. A. room

THOS. COFFEY, LL.D., Editor and Publisher Advertisement for teachers situations want of, stc., 50 cents each insertion. Remittance to accompany the order. Approved and recommended by the Arch management of the Bishops of London, Hamilton, Fourisson, the Bishops of London, Hamilton, Fourisson, the Bishops of London, Hamilton, Subscribers changing residence will please Bye old as well as new address. Obtuary and marriage notices cannot be severed accept in the usual condensed form. Subsertion So cents. Measar, Luke King, P. J. Neven, E. J. Brod.

home at such a pace that we find it difficult to follow. There seems little Merried except in the dust class to the second seco connexion between the new mayor of Rome and the next question he proposes. In seeking information he will, we hope, henceforth show less feel-

LETTERS OF RECOMMENDATION.

Apostolic Delegation. Ottawa, June 18th, 1905. Mr. Thomas Coffey :

Ottawa, June Jaka, 1800. Mr. Thomas Coffey: My Dear Bir.—Since coming to Canada I have been a reader of your paper. I have noted with satisfaction that it is directed with intell-pence and ability, and, above all that it is im-med with a strong Catholic spirit. It stronu-rady defends Catholic principles and rights, and stands firmly by the teachings and anthor-ity of the Church, at the same time promoting the best interests of the country. Following these lines it has done a great deal of good for will do more and more, as its wholesome infigence reaches more Catholic homes. I therefore, carnetly recommend it to Catho-tio families. With my blessing on your work, and hest wishes for its continued success, Yours very sincerely in Christ. DONATUS, Archbishop of Kphesns, Apostolic Delegate. If proselytism goes on, as it generally does, in the Y. M. C. Association, we

UNIVERSITY OF OTTAWA. Ottawa, Canada, March 7th, 1900. as Coffey :

Mr. Thomas Coffey : Dear Bir : For some time past I have read your estimable paper, THE CATHOLIC RECORD and congratulate you upon the manner is which it is published. Its matter and form are both good ; and a truly Catholic spiri-pervades the whole. Therefore, with please are, I can recommend it to the faithful Beesing you and wishing you success believe me to remain.

Mr. Tho

ain, Yours faithfully in Jesus Christ † D FALCONIO, Arch. of Larisse Acost. Deleg.

LONDON, SATURDAY, JAN. 11, 1908.

ROMAN ELECTIONS. I

charity of the apostles. It is neither A correspondent wishes to know fro pool room nor Y. M. C. A. which our us amongst other things how it is that young men need. They need more Rome elects a Jew as mayor. "Why home, more food for thought, more of should not," he adds, " Catholic citi the refreshing simplicity and the enzens take the same interest in civil nobling self-denial of their fathers. government as their opponents ?" His Strong with physical strength, their own opinion is that there is a want of tastes and ideals have not been cultisympathy between priests and peoplevated with the same care. Concernevidenced in so many Catholic ing liquor shops kept by Catholics all countries. One thing at a time. We at that we can say is that we wish they least on our part plead for that, not were in some other business. We are being able otherwise to grapple with not their judges or their keepers. questions which are as distinct as the Liquor in our opinion is a thing to be poles. We by no means admit that rodden down-a curse to society and this want of sympathy is as common as degradation to all within the widen the associated press would have us be. ng circle of its corrupting influence lieve. That priests in most of the so-What our boys want is better educa called Catholic countries stand apart tion that their ambitions may b from their people, that they are not on elevated and new avenues opened to terms of such confidential intimacy as them-avenues of industry and talen amongst the Irish, it may be, but we which lead neither to pool-rooms or cannot conclude that there is no sym Y. M. C. A., but to bright Catholic pathy on the part of good people for nomes of piety and sobriety. their priests. There is a political factor in the problem. Revolutionary principles control the politics of several of the countries to which we refer, so that as far as political influence goes, the people are set against the clergy. Let us with these few remarks return to Rome-a city from which our friend reasonably expects better things. Rome is peculiarly situated. The centre of Catholicity, it is also the camping ground of the main forces of good and evil. It is not only the city of the Popes, it is the capital of Italy. In Italy, there is, as there has even been, a strong leaning to republican-We thus have three divisions in Rome-one consisting of the good people who look upon the occupants of mined than the first, to Germanise the the Quirinal as robbers and intruders. Prussian Poles. Twenty five years ago number, is still further weakened by purpose of purchasing estates held by each other, and combine simply in by the Government. For a time the questions against the Church, as it is the scheme worked well. Enbarrassed completely plundered. What may be called the King's party is too seriously exposed to radical republican supporters for it to hold well together. Italy has been too ambitions and at the same time too poor. It has striven to riva the great powers of Europe. In the work of maintaining army and navy the people have been ground to the earth with taxes. As a consequence discontent becomes more serious and widespread. The hopes of a united Italy when realized bave brought little more than national pride, unless it be very heavy taxes. All has not gone smoothly with the Italian monarchyits last king assassinated, its present ruler threatened. The House of Savoy brought no glorious tradition to the city of the seven hills. The brilli ancy of the first generation who came marching through the Ports Pis to take possession of the Papal city is gone. The spoils with which they fed cause this minister failed to sumed. The real Catholic party has part in this policy. The imlittle to gain by entering juto either municipal or national politics. Their foes outnumber them, and the lodgeroom methods outwit them. The city of Rome being largely in the hands o anxious for a nomination of an Archthe king's partisans it is no great bishop favorable to their respective difference between one bad mayor and interests. Notwithstanding the influ- and destruction. It was thus with another. A trial of a man who by ence which will be brought to bear in accient paganism: it will be so with origin and prejudice cares for neither the matter the Holy See will not de modern paganism. The Catholic Church Pope nor king may do less harm than part from the rales laid down by the shelters her homes from the inroads of

THE CATHOLIC RECORD.

teaching of catechism in the native language of the children.

ANGLICAN ORDERS.

Two features of Anglicanism keep manifesting themselves from time to time. These are the desire to have their orders recognized as valid by Rome if possible, and since Rome failed them, by some of the Oriental churches, and secondly, the doubt and isolation in which t'ey persist. The latest attempt is an approach which some of them made the Patriarch of Jerusalem There is to be held in London next June a pan-Anglican congress. A paper is to be read upon "The Possi bilities of Intercommunion with Parti cular Churches." It is to be prepared under the care of the Anglican Bisho of Jerusalem by an Anglican clergy man who is using the occasion t negotiate with the orthodox Greek Church on formal recegnition between the two churches of the validity of holy between pool-rooms on the one hand baptism and holy orders. He there upon asks with delicacy and caution Catholics have a club: they have the whether the Patriarch of Jerusalem same power, morally and financially, as thinks it desirable to proceed on these lines. An ex patriarch had once said any rate the preservation of the faith to the Anglican Bishop of Jerusalem that it was time something practical is essential. It is easy to blame the was done. A personal opinion held by the late Patriarch Gerasimus was to the effect that his own private belief was that " holy orders and baptism in the Church of England were valid when administered according to the Book of Common Prayer." The reply of the present Patriarch, though full of sym pathy and friendliness, says upon the question of validity that he cannot give an affirmative answer. "We have,' says the Patriarch, " belonging to us men who have looked deeply into these questions, and have demonstrated both from canonical and other considerations the impossibility of the complete recognition of the validity of both these sacraments which are consummated in the Anglican Church after a manner of its own. Various reasons do not permit the Eastern Orthodox Church to accept, without being on her guard, the validity of the baptism of the Anglicans, though performed at times with true

elevations and immersions. The same reasons also hold good in relation to the question of the orders of the same church." The Patriarch objects to touch these questions independently. as they cannot be dissociated from other serious and important questions. What is more to the practical consequence of negotiations, they must be proposed by the entire Anglican Church to the entire Eastern Orthodox Church. His beatitude sees no possibility of the advancement of the relations between the two churches by means of an iso lated pronouncement of the church of Jerusalem. Poor Anglicanism, alone on a wide, wide sea 1

### QUESTIONS ON DIVORCE.

Bismarck made his reconciliation with A correspondent asks whether the the Holy See there was until a month Catholic Church ever recognizes or ago a growing recognition of the power allows divorce. Our catechism answer and national services of the Catholic that question without cavil and with. Church throughout the Empire. New out distinction : the marriage tie (once the clouds are lowering fast. Prince existing) can never oe broken except Bulow has introduced into the Landtag by death. So lax has matrimony be a measure of open persecution against some outside the Church in the espou the Catholic Poles in German Poland. sals, in the readiness with which min It is a second attempt, more deter isters and civil magistrates marry people without any precaution, and most of all in the facility with which This class, though constituting a fair 100,000,000 marks were voted for the divorces are granted, that hom-s are made desolate and moral restraint is its soathy in local polities. The other Poles and replacing them by Germans thrown aside. The danger and evil of two parties are mutually mistrustful of to whom many advantages were offered divorce could hardly help being a menace to Church discipline, so widespread has it become. It has not gained only institution worth robbing not yet estates were sold to Germans, and the an entrance into the Church, nor will Poles were quietly pushed out of their | it ever gain one ; for the Church mainnative land. A change took place, and tains in doctrine and practice that the Polish banks began to buy out the Gerbond of matrimony is indissoluble. Now mans. The only success achieved for there are laws governing this sacra. the Government was to exasperate the ment, and impediments, which render national sentiment of the Poles and in the marriage sometimes invalid, some closing up their divided ranks. Then times illicit. Cases may occur which followed in 1903 the creation of a Gerhave the appearance of divorces, but man university at Posen filling the coun which are not really so. They are try with Prussian functionaries whose based upon the proof of some invalidatchief efforts were to kill the Polish ing impediment which though not known language, and flog little Polish chilat the time of the marriage is after dren for not saying their pray rs and wards advanced before proper ecclesias answering their catechism in German. tical authorities for decision. This More money is now asked-400,000,000 being given the former marriage is marks this time. The Prussian Chanannulled. Between this and divorce in cellor's present plan is more drastic. the ordinary sense a two fold difference A Prussian official will simply tell a is evident. The judges are in the one Polish landlord the value of his estate, case ecclesiastics with fall jurisdiction: make the offer, and order him and his for it belongs to the Church and not to tenants to vacate. Furthermore, the the State to decide matrimonial quee Prussian Government has withdrawn tions, matrimony being a sacrament and its representative at the Vatican, be- not a mere civil contract. Again the annulling of the sacrament prevents their attendants are well high con- induce the Holy See to take what divorce so much encourages, viz., the inconstancy of the human will. It portant diocese of Gnesen and Posen is one of the grave scandals of Amerihas been vacant for many months on can civilization that marriage is reaccount of these divisions. Both the garded so irreligiously and divorce Poles and the Prussian Government are granted so readily. A nation which triff as so need carry with God's insti-

tations can expect nothing but sorrow

little. II. The case which our correspondent gives is rather concrete. Here is the econd question : " Is it not just as sinful for a Catholic girl to receive attention from a divorced man as from any married man ?" So far as the Catholic girl is concerned we most emphatically say "yes," and worse, on account of the snare which lies ready. Social curiosity would have rudely opened the girl's eyes and ears in the case of the married man. No Catholic girl with any self-respect, high up or low down, would accept the slightest attention from a divorced cap. It is sinful in itself and it is s

main away as far as possible from all

danger, even though the heart suffer a

her pastor : she will soon be told how to conduct herself. As to the man's conversion to the Church it makes no difference in the case. If the man is really divorced, or, in other words, if is former marriage is valid, the man is not free to marry until after the death of his wife. He may not wish to live with her : he is bound to her as on the day he pledged himself. We should eel bound to try severely that man's desire of entering the Church before admitting him. If our Blessed Lord will not accept our gift at the altar

because of our want of charity to strangers. He will surely send back the divorced man, who, leaving his former wife, dares to approach the altar with a second.

### NOT DISCOURAGED.

We hope the present agitated state of the financial and commercial world will not have a depressing influence on subscriptions to the RECORD. We have lost a few subscribers owing to our in ability to see eye to eye with them on the question of the liquor traffic.

The saloon - keeper must not, how ever, take himseli too seriously. As a

contributor to the well being of the community he is too inconsequential to he considered : and his business, de manding neither brawn or brain, in viewed with disfavor. To our mind it is the lowest of avocations. What a terrible thing it is for any man to spend his days behind a bar. Surely no per son wishing to live in honor covets this fate. It takes a man in these days of driving competition to succeed, but anvone can be a good saloon keeper. The greatest failure, if equipped with fibre of such nature as to see without perturbation the young, the husbands the fathers, squandering their health and earnings on liquor, can mix drinks with profit to himself. But there is a growing disinclination on the part of Catholics to engage in the traffic. They are realizing that it is a busines over which hangs a heavy cloud of social and religious disgrace. They are not blind to the fact that among Catholics the saloon is a doomed institution and saloon - keeping a disgraceful business from which Catholic instinct will shrink. And they perceive that a traffic which is surrounded by many and great occasions of sin is one to abandon as speedily as possible.

### THE WRITING ON THE WALL.

The liquor dealers are alarmed at the growth of the prohibi ion sentiment. That they were disposed to rate its upholders vs noisy " cranks " we know :

have no other king than Cesar.' Their words were the embodiment of the deepest hypocrisy. They hated Cassar ; but the words served their sinister purpose. Just as hypocritical are the professions of interest in the poor man which we hear to day ing, from the liquor seller. Would you understand how hollow are such professions. Come with me to back-stree and equalid alley whither the slaves of drink repair from the saloon, and while you stand aghast at the scenes of awful wretchedness, I will ask you to take in hand the poor man's cause. Follow me to the paupers' corner in the cemetery, and in pity I will beg you to guard the

poor man from the cause of his poverty, his woe, his sin-the 'interest' the liquor traffic. O Father of the scandal. Let her take the advice of poor, of the helpless orphan, and of the distressed widow, save us from such in

terest in thy suffering children.

PUBLIC OPINION ON THE WAR-PATH.

Pablic opinion is being formed on this question. The scientist is fashioning it as well as the man of affairs. Women are contributing to it: their prayers strengthen it. Our temper ance organizations are shaping it as well as the societies which will not admit the saloon keeper to membership. He may conduct his business in a reputable manner-selling neither to minors nor to those who are likely to become intoxicated, tolerating no obscene language at his bar, but he can. not, because he is a saloon keeper. be a member of some of our organizations. This fact alone is of some significance. When Catholics will not have a liquor dealer among them they give no equi vocal expression of their opinion of his business. And this opinion is shared by all who know that the saloon stands for pauperism and degradation.

ADVICE TO BE HEEDED.

"We admonish those Catholics who are engaged in the sale of intoxicating liquors that they seriously consider how many and how great are the dan gers and occasions of sin which surround their avocation, however licit in itself this avocation may be. Let them adopt, if they can, a more decent way of gaining a livelihood. Let them at least labour with all their ability to remove occasions of sin from themselves and from others. They should sell no drink to minors, or to persons who are likely to take it to excess. They should close their saloons on Sundays at no time should they allow within their saloons blasphemy, cursing, or obscene language. If by their fault or co operation, religion is dishonored on men are led to ruin they must know that there is in heaven an avenger Who will surely exact from them most severe penalties. "-( Decrees of Third Plenary Council of Baltimore. )

WOULD THERE WERE MORE SUCH WARDENS.

Last week there dropped into our office a great-sized, big hearted, Irish Protestant, who said to us. " Here, Mr. Editor, is a little donation for the orphans in charge of the Sisters." Our visitor was Warden Hodgins, of London township, and the donation was part of his salary which he had determined to distribute amongst the charities. What a pity, say we, the salary is so JANUARY 11, 1908.

Jews once appealed to Caesar : " We the Irish people "Good sirs, when the landlords put cattle on the choice spots and the Irish on the lean places. remember they are within their legal rights, and you must obey the law. You may be hunted off your holdings, your families may be starvill - clad and suffering in many other ways, because of inhuman treatment meted out to them ; but I would advise you to be docile and patient, and obey the law. Do not even make any protest, do not meet and criticize the conduct of the law makers, because in so doing you are again breaking the law, and, if you do not heed, to jail you go."

> THE CONVERSION OF THE COOK. For The Missionary by Rev. Richard W.

Alexander My Dear Editor .- As you tell me My Dear Editor.—As you ten me that my experience in the spostolate are much appreciated by the readers of the Missionary, I shall give you my latest adventure, or, I should call it, latest adventure, or, I should call it, my latest spiritual happiness, which came about during the past summer in a secluded little spot in northwestern New York.

I had been spending a few days in a delightul location. A beautiful little lake, set like a gem in the midat of low hills and verdant woods : a sloping: meadow ran down to the water's edge and a great flock of sheep grazed there all day. An old fashioned mill of half century ago ground out the farmers grists, and, save for the clatter of the lumbering machinery, the twitter of the birds floating over the lake, or warbling in the drooping willows, the place was as silent as the Thebais.

My visit was to an invalid lady who had been paralyzed for six years, unwho able to move hand or foot, and whose patient resignation was a subject of dification to all who knew her. But this letter is not to treat of her (now don't smile) — it is to be all about her cook! Don't you remember what Owen Meredith says?

"We may live without friends, We may live without books. civilized man cannot live without cooks,

We may an caunct live without But civilized man caunct live without Yes! "Where is the man that can live without dining."

the ascetic spirit of the Mission House, when I dwell so long on this word. It s only the fact, and my story is about the cook ! It will tell my readers how how varied the paths by which He leads His erring sheep back to the told !

So my story is of the cook! She was a buxom young woman of about twenty-six, very efficient in her line-in fact unusually so-with an open attractive, face. I often saw her around, and noticed she observed me very closely, and very curiously, as if she had never seen one of my cloth before. In this, I and very curiously, as if she h was mistaken. When the opportunity came she spoke to me, timidly yet rev "Father, I ought to be a Catholic ?"

"And why, my child, are you not one ?"

Father, we always lived in the country ; never had much chance to learn religion. My father was not a Catholic-he's dead; my mother is a convert and I only was baptized and made my First Communion, years ago. When I saw you and heard you talk, something rose up in my heart, and a great desire came upon me to do what was right."

Poor woman! The mission of charity in which I was engaged and the blessed words of prayer uttered, had gone to her soul and wakened her faith. "But why, my child, have you left

off doing what was right ?" "Well, Father, I have a husband who has been drinking steadily for three years. He lies around the house, and curses and swears at religion, especially the Catholic religion ired quarreling with him, and the only way to have peace was to let church and religion alone, and yet, Father, in my heart there has been no peace." heart there has been no peace.' Have you any children ?''

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ANOTHER KULTURKAMPF THREATENED. It looks very much as if Germany again threatened with May Laws, which were so disastrous to the Church in that country. Ever since Prince



but at this writing they are sure that the " cranks " are many, determined, and not destitute of influence. Time was when liquor dealers paid no attention to those opposed to them, but their interest is very evident to-day, and the scorn has given way to lear. For they are aware that the temper ance crusade is gaining in strength daily and is enlisting the energy of men of every grade of society. The citizens of Canada are making this cause their own, and in so doing the popular will will not be baulked either

by politicians or by theorganization of the liquor dealers.

### PITY THE POOR MAN.

We are told that the saloon-keeper, good fellow doubtless, will be driven to poverty by legislative action against the traffic. But what of the childrenthe wives and mothers who are poor, many of them abjectly so because of the saloon. What of the men who are poor in body and soul because of the saloon. What of the blighted lives and broken hearts and tears and orime because of the saloon ? But does it follow that a law, which is needed for the good of all classes of the community must not be enacted because of the hardships which it entails upon the few of one particular class.

#### WHAT A GREAT PRELATE THINKS OF IT.

Archbishop Ireland says that the in terest of the liquor traffic in the poor man is misplaced. Le wishes to se him out of the liquor traffic. some weak-kn ed royalist who would Conneil of Trent with regard to the vice, preferring her children to re-

small. Such men ought to have big ones. Would that Ontario could produce dozens and dozens of such Wardens as great hearted Warden Hodgins of London township.

May it be that the prayers of the little dependent ones will bring many a blessing to himself and to his family. He whose heart warms towards Christ's poor, who have been thrown upon the charity of the world when the cold blasts of winter search every nook and crevice, will not go unrewarded.

IRISH TROUBLES. We direct attention to a very clever

letter published in this issue from the pen of Mr. J. C. Walsh, managing editor of the Montreal Herald. It has reference to the land question in Ireland and is a criticism of an article written by Professor Goldwin Smith in the Weekly Sun of Toronto. It is inexplicable that men of large experience and great learning oftentimes display a narrowness of conception when viewing matters through prejudiced spectacles. This is the case with Pr fessor Smith and cthers when dealing with the Irish question. Inherited prejudice is a bad asset in any country and were it not for inherited prejudice, tinged largely with selfishness, Ireland would to day be

one of the happiest and most prosperous countries in Earope, and the strong right arm of the British Empire. In reply to Mr. Walsh's letter, Professor Smith, like Mr. Podsnap, at tempts to bash away all arguments in

"Yes, Father, a girl of ten, and a boy of two, and they have never been baptized." "Poor, innocent children. And do

you not know, they will never see God's face if you do not have them baptized, my poor woman ?" "Yee, Father, and oh 1 I do want to

have them baptized, and come back to my duty. You know I ran off when I was sixteen and got married by a Proestant minister." "You are in a bad fix, I must acknow-

ledge. Your case is a special one, and

you must see your pastor." "But. Father, can't you do anything for me? Can't you come with me, and get the children at least baptized, and I promise you I will bring them up Catholics and do what is right myself Catholics and do what is fight mysen the first opportunity! Father, it seems to me you have brought God's grace bere—it has touched my very soul! It has made want to do right by those children, at least in the act of baptism. If they should die I would go crazy! If they were not baptized, I know it would be on mj soul, and besides, I am afraid to go to the priest by myself !" The tears were in her eyes. She

I do cars were in ner eyes. She was deeply in earnest? What should I do? It was note of my business to meddle in the affairs of a strange parish. What would the pastor think? What would be not have a right to say? Yet, if I would go with her it would be a step in the right direction. It would place two sculs in a state of grace and perhaps both husband and wife might finally see the light and there would be four more presicus s gathered to the feet of the Master. I

would go 1 "My good woman, I will go with you to the pastor, and we will see what can be done. Suplose you bring the children here and let me instruct the little girl some.'

Her face beamed with joy. " Oh ! terest of the liquor trains in the poor man is misplaced. Le wishes to see him out of the liquor traffic. "Interest in the poor man:" The editor of the Weekly San would say to go to the village, for my husuand.

L. J. Salt & Frank and State

### JANUARY 11, 1908.

would kill me if he knew they were baptized." "How far away is the village ?"

"Bix miles, Father, but we have a horse and rig, and it will be easy to get there." Six miles, I thought, and I was grow.

Six miles, I thought, and I was grow-ing urceasy over my promise. But when I saw the little girl next day, and found her all eagencess for baptism, when I taught her to say her prayers and explained all that was necessary under the circumstances, gave her a little prayer-book and watched her de-your it, I felt it was God's work, and I must numb it through.

your it, I fait it was found a work, and i must push it through. On a Saturday afternoon, caught in a terrific storm of thunder, lightning, and rain, the party started out, and after waiting in a barn for an hour, ventured over muddy roads to the neighboring town. I met the pastor at treat alone, explained the matter and neighboring town. I met the pastor at first alone, explained the matter and received his courteous attention. He knew the poor woman, had often pitied her circumstances, and had no way of braving her husbrid, and hailed my accidental interference as a miracle of grace. He consent d at once to baptize the two children and got the He spoke seriously to the mother she promised all he asked of her. The two children were baptised, and I was sponsor, and it was a happy party that lef. the rectory that summer after-

The return of the mother to her duty is only a question of time and since then, I made it a point to meet the he of then, I made it a point to meet the husband accidently, (?) talk to him pleasantly, won his attention, and ex-acted a promise that he would say the Descent every day until he Lord's Prayer every day until he would hear from me. I mean to write to him and see if we cannot coax him on a little further, by Father Searle's "Plain Facts for Fair Minds."

It is a consoling thing to bring God's grace and love into a far-away spot, and I ask your readers to say at least a Hail Mary, daily for the full return of this family to the Heart of Christ. The Missionary.

## ABOMINABLE LIAR OR OUTRAGE-

### OUS IGNORAMUS.

PROTESTANT THEOLOGIAN'S DESCRIP TION OF METHODIST SLANDERER OF THE CATHOLIC CHURCH IN SOUTH AMERICA.

Rev. Dr. Charles C. Starbuck, the Protestant theologian who writes for the Sacred Heart Review, says :

We have noted the statements and positions of John Lee, the Methodist emissary in South America, especially in Ecuador. We have noted also how absolute and unreserved a commend ation Bishop Vincent gives to every-thing that Lee says. \* \* \*

The Bishop declares that there is probably no man now living under our flag more completely acquainted with his subject than Lee. Then, if Lee falsifies, his falsehood is intentional. falsines, and both he and his sponsor Vincent are severally answerable for it. Here is what Mr. Lee says : "When

he (President Camsans) came to Wash ington in 1889 as a delegate to the American International Conference, he brought with him a written indalgence from the Archbishop of Quito for all the sins he might commit for twelve years. This extraordinary advantage over the rest of mankind was given him as a reward for his devotion to the Church, aud was much envied by the delegates from other countries."

I need not say that this statement is a tissue of falsehoods from beginning to end \* \*

An indulgence of forty days or year, or many years, does not mean the remission of such a term of purgatorial pain, after the silly objection of Erasmus, that purga tory does not count time by days and years. Erasmus, learned man as he was, could evidently have said of him years. self, what Luther owns of his famous Theses that he began to write about

measure of purgatorial suffering as would be equivalent to a public pen-

amus. Vincent evidently imagines that Lee represents the Archbishop as act-ing entirely within the limits of his episcopal authority, and in perfect con-sonance with the doctrine of the Church This is about the usual amount of intelligence possessed by such would be crusaders against "the Scarlet Woman." What is the usual, almost universal mental attitude of Protestant agents in Latin America? I have read largely Latin America? I have read largely in El Abogado Cristiano Illustrado and El Evangelista Mexicano, the north-ern and southern Methodist organs of Mexico, somewhat in El Menasjero, the Seventh Day Adventist organ, and somewhat in O Estandarte the Pres-byberian organ of Brazil, besides not a few communications in El Abogado concerning Uruguay and Argentina. The Adventists are often greatly in error, but they evidently wish to state the truth and are by no means of a the truth and are by no means of a calumnious mind. El Abogado seems

XIII. I doubt whether I ever saw a statement from it disparaging to bim. Otherwise I can unhesitaticgly say that Protestant missionaries, from Mex ico to Argentina, almost universally

display a greedy desire to turn every fact and feature of Catholic doctrine, discipline and history to a maliguant account, and entire ind fibrence, no matter how long may be then story in matter how long may be their stay in these countries, to gaining even an ele-mentary knowledge of the Roman Catholic system.

Of this unChristian and dishonest Of this unConstant and dishon'st temper this John Lee is evidently a peculiarly aggravated specimen, and Bishop Vincent, by unqualified approba-tion of him, makes himself in the fullest measure a partaker of his guilt.

#### A POLICEMAN IN CHURCH.

At a certain church an aged usher to save the exertion of continually marching up and down the aisle to conduct persons to their seats. used to take a stand in the centre of the church and when any incomers appeared, beckon to them and then conduct them to a seat.

The urchins of the neighborhood, knowing his peculiarity, used to pop their heads inside the church door and mimic his action by beckoning to him. Many times he tried to catch them, and one Sunday morning nearly did so. But the boy rushed away from the church and ran into the arms of a policeman "What have you been up to?" de

manded the policeman. Thought the boy, "I'm caught;" but he said: "Oh, sir, there's a dis-

turbance at that church, and they have sent me to fetch a policeman." "Very good," said the officer. "I'll step in and see about it."

So he opened the door at the west end of the church, and taking off his

almot, entered. The moment the aged usher saw him he beckoned to him and motioned him to a seat next an old gentleman.

Immediately he was seated he touched the old gentleman and said : " Come quiet.

The old gentleman replied : "What

The old gentleman replied: "What do you mean?' Officer: "You know what I mean, and I don't want no chat. Come quiet, or I shall have to take yer by force." Old gentleman: "I really don't understand you." Officer: "Look here, we don't want be mean distributed on have been

no more disturbance; you have been kicking up quite enough, and I m going to have you out quick."

By this time the c ngregation were looking at the pir and wondering what was the matter, so the old gentleman said: "Very well; I have not made any disturbance, but to save any I will go with you."

So together (to the wonderment of the congregation) they marched up the aisle.

When they had passed out of the church the usher followed them, and the policeman, turning to him, said: "Now, then, you have to make your charge."

Theses that he began to write about the policeman, turning to him, said: indulgences without really knowing what an indulgence was. An indulgence, say of so many days, or so many years, means simply the about the policeman, turning to him, said: "Now, then, you have to make your oharge." "Charge!" said the usher. "There ain't any charge; all the seats are free!"—Detroit News-Tribune. charge." "There "There "Charge !" said the usher. "There

But has the Church ever stood against

ustice to the grand work of the bitter-

y-maligned Church and papacy. To

French an German writers. We con

hae ourselves to non Catholic authori

n, bu

superior to our own learned me

### THE CATHOLIC RECORD.

"Before the Reformation came, she (the Church) had enfranchised, almost all the bondsmen in the kingdom." Apos (Macaulay, History of England, Vol. 1, ary.

She combated with much pertinacity and perseverance the great vices of the social condition, particularly slavery. The Church did not labor less worthily for the improvement of civil and criminal legislation. Finally she endeavored by every means in her power to suppress the frequent re-course to violence and the continual wars to which society was so prone." (Gaizot. l. c. Lecs. 6.) On the present occasion I shall con-

tent myself with remarking the import-aut effects produced by the numerous monastics establishments all over the Christian world, in preserving amid the general wreck, the inestimable remains of Greek and Roman refinement and in keeping alive, during so many centuries, those scattered sparks of truth and science which were after wards to kindle into so bright a flame." -(Dugald Stewart, Progress of Philosophy, p. 14) "It must always be an honor to the

papacy that in a great crisis of Euro pean affairs it asserted the importance of a policy which was for the benefit of Europe as a whole. Calixtus III. and his successors deserve, as statesmen, credit which can be given to no other of the politicians of the age. The papacy by summening Christendom to defend the ancient limits of Christentoin to civilization against the assaults of heathenism was worthily discharging the chief secular duty of its office." (Creighton, Calixtas UI, Vol. 2. p. 345.)

"By the monks the nobles were overawed, the poor protected, the sick tended, travelers sheltered, prisoners ransomed, the remotest spheres of suffering explored." (Lecky, History of European Morals, Vol. 2 Oh. 4)

of European Morals, Vol. 2 On. 4 ) "It (the papacy) prevented and arrested the despotism of the emper-ors, compensated for the want of equilibrium and diminished the incom-minimum of the todal environ"? (A no veniences of the feudal system. cillon, European Revolutions, Vol. 1, p. 106)

From these quotations it is clear that whatever leads mankind to true happiness, even in this world, has had at all times the hearty support of the Church and the papacy. What Cath olicism has done in the past, it will do what Cath. in the future. He who sees in any action of the Church or the Pope an attempt at checking true progress or interfering with genuine reforms, re veals a startling ignorance of the history of civilization.

#### THE APOSTLE OF HER FAMILY.

The father of Adelaide was a Protestant and greatly opposed to the Catholic religion. Her mother was a Catholic, but had given up the practice of her religion entirely, and had been married in the Protestant Church. When this eldest daughter was sixteen some Catholic relative induced her to send her to a well known Catholic acad emy. Here the young girl became ardently attached to the Sisters. She had until then gone to a fashionable Protestant school and she had never had the least intercourse with priests or religious, and this experience was altogether new and delightful. Very soon she desired to become a

Catholic, and received the final grace to determine to overcome all obstacles and enter the Church while kneeling in prayer before a life size representation of the dead Christ exposed in the Chapel of the academy one Good Fri day. Her maternal grandfather, Judge atheist, became a practical Catholic

He was only too happy to assist her in carrying out her wishes. She was baptized privately without the knowledge of her parents, and be-g n with the most ardent devotion to practice her religion, and this under grave difficulties. She was only a day cholar at the Sisters. She frequently waited late in the day to go to confession and Holy Communion privately,

al occasions

the Church. Adelaide certainly de serves the name if not the crown of the Apostle of Her Family .-- The Mission

SOMETHING WRONG.

MASS-MISSERS. The Apostolate.

There's something wrong about our teaching the obligation of attending Mass on Sundays and holy days. Not has been shocked frequently by the first and for the shocked frequently by the first and for the shocked frequently by the first and for the shocked frequently by the first and often no cause at all which both men and women, young and old, offer for missing Mass on Sunday. Now, why is that? They are not im-Now, why is that r into are not im-pressed with the supreme importance of the duty of going to Mass every Sunday possible. Yet there is nothing in the Church's regulations of so much importance. It is fundamental With importance. It is fundamental. With the sense of this obligation developed to the full, people will get everything else. If they don't go to Mass, they get nothing. They do not know when Masses are, when holy days occur, when Easter daty time comes; they do not hear the word of God explained; they know nothing of the Church.

Church societies and fraternal organizations of Catholics should never cease harping on the necessity of all their members and all Catholics attending Mass every Sunday and holy day that it is at all possible; and the Mass-misser should be tabooed and by warn ing videole scentte and every other ing, ridicule, penalty and every other way made to feel his delinquency. In certain parts of Germany, I am told, a man who mises Mass on Sunday fre quently is pointed out as one to be shunned, and one for the children to be afraid of as a bogey man. The same is done in parts of Ireland, where no one dare miss Mass on Sunday unless for the most serious reason. Such means must be resorted to here in order to bring some so-called Catholics to a full sense of their duty. A crusade must be instituted against the Mass mi-ser. Some people easily get into the non-Catholic habit of thinking that there cannot be a grave obligation to attend "Sunday services :" that if they are tired or ailing a little, or the weather is too hot or too cold, or the distance

far, or the preacher not very good, or if things are not just so, they are not obliged to go to Mass. This is modern ism, modern ease, modern selfishness, modern fastidiousness ; and if the Pope does not condemn it, God does, people who do not go to Mass regularly only get a pious streak occasionally when something extraordinary is going

on in the parish, a mission, a strange priest, a new choir, or a special ser-mon, or special doings of any kind. Indeed, we are getting to have to an nounce special doings for some people, as special preacher, a special musical

dered at all. It is common. Now, this is all wrong, all worldly Now, this is all wrong. The Mass is and all destructive. The Mass is everything to a true Catholic. It has always been the centre and source of all Catholic devotions. It is the highest service that can be given to God ; it is the grandest act that was even performed on this earth. It has been educed to a short half hour or so, but it is the very quintessence of prayer and praise. The Mass, then, is what must be insisted on, and not the frills, feathers and "fuffy rufiles." A true feathers and "fuffy ruffles." A true Catholic will always make the Mass his central thought and supreme object for Sunday services. If there's a fine choir and eloquent preacher, so much the better ; but these are away down the list, of which the Mass stands supreme ly first. The Church has made Mass ly nrst. The Church has made Mass attendance on Sunday her first law. "Thou shalt hear Mass on Sundays and on holy days." It is not merely the Church's law: it is God's law to rest and keep holy the Sabath day. Now, Catholics know no other way to keep h.ly the Sabath day than by going to Mass on Sanday. We've gone to some length on this subject, but we are not done with it. We are going to keen harding on this subject in this



The thousands who know the Honorable Senator from New Brunswick, know that nothing short of a complete and wonder-ful cure could induce him to write such a testimonial as the above letter.

"Fruit-a-tives" was the only Costig relief. remedy that gave Hon. John Costigan any permanent

fr m religious persecution." Governor Oglethorp gave them 500 acres of iand, and the first immigrants arrived in February, 1734. They have now in the northern districts of America 96 congregations with a membership of about 20,000.

Eight works of reference are given or this article, of which only two are Catholic, which clearly illustrates the rathess of the meyicopedia. The principal statistics are drawn from "The Moravian," the official organ of the sect in North America. This article was submitted for its statistical statements to the president of one of the leading Moravian institutions in Eogland.

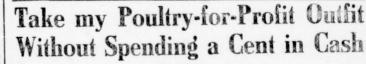
The article on the "Baptists" is a careful written account of the history and tenets of this denomination from the pen of N. A. Weber. Under such States," "Baptists in Other Coun-tries," the author covers the entire subject in a well-o dered, comprehen-sive way. Then follow "Minor Bapt ist Bodies," in which ten sects are ex-statistics," plained, and finally "Statistics," pew-where people have preached to which are taken largely from Dr. H K. Caroll's accepted figures. The biblio graphy to this article gives twenty system. "-Casket.

BODY COCOCCUSTOR standard non Catholic works of reference-an evidence of the fair ment which all subjects and all classes of readers receive in the Catholic Encyclopedia.

to explain that he heard a priest state

were on the high road to hell only stated

not steal,' and we refer you to the not steal, and we refer you to the manifesto of the Glasgow Socialist Labor Party, printed this week in these columns, in which it is declared 'that confiscation is the only solution.' It



950

Tell me to ship you a PEERLESS Incubator and a Brooder, and vou take vour own time to pay for them

You can start raising poultry for profit without spending a cent for the important part of your outfit. Simply tell me to ship you

the outfit in. It will earn its whole cost

Socialism. To an indignant Subscriber who wrote

fairness of the Encylcopedia. The from the pulpit that Socialists are on the high road to hell, the editor of the Glasgow Observer replies as follows: "The priest who said that Socialists

a very old and obvious troth. The seventh commandment is 'Thou shalt

the pen of N. A. weber. Under such connection is the only solution. If divisions as "Distinctive Principles," is the duty of the priests to preach the "History," "Baptists in the United truth whether it is palatable to us or States," "Baptists in Other Countries," the author covers the entire subject in a welle, dared comprehension the truth is preached from the pulpit, whether the people find it pleasant or otherwise. There are other churches where the pulpit is governed by the pew-where people have preached to



JOHN COSTIGAN. 99

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CALL FOR A CRUSADE AGAINST THE

ance of a certain length of time in the ancient Church. It is not time matched against time, but suffering against suffering. A year in purgatory might conceivably equal a hundred years of the ancient penance, or much

Next, there can be no such thing as a forgiveness of future sins A crime canno; be pardoned before it is perpetrated, nor a sin until it is commit-ted and repented of. As Tetzel sar castically reminds Luther, the Church grants no indulgences except " to the contrite and absolved." course, for it is one that has

\* \* \* An indulgence, as all theo logians state, is, and can be, only the remission of a temporal or temporary penalty, to be endured on earth or in Porgatory. The Church doss not in clude Pargatory in eternity, as Eras truths mas feolishly assumes, but in time, for its punishments, as farthest, cease right human progress? A writer in the current Union and Times enumerwith the Day of Jadgment, and all the souls then found in it are received in ates a few of the things she has done tor the past. He fills a column of that journal, but he could have filled pages to heaven. It is only such an ignor Mrs. Julia McNair Wright ot it, yet leaving his story incomplete "The leading non Catholic historians," says he, "have to a large extent, done and the Presbyterian Church, which publishes her foolish and spiteful book -that is capable of making an educated Catholic express a fear that, through the neglect of her kindres, and wander in Pargatory forever, and expose the shallowness and ignorance

never reach heaven. \* \* \* I h ve read a great many Catholic disquisition: on indulgences by Tanof those who persist in accusing the Church and the papacy of an uncon querable enemity against all that makes for progress, we will give a few querey, Lehmkahl, Bellarmine, Bantel, Wetser and Welte, the Catholic dic quotations from prominent English, tionary, and I know not how many others, and the more widely I re d th more monstrously d. es this pretended indulgence of the Archbishop of Quito stand out as utterly un-Catholis and ties, not because we consider them because some people would be praised by their enemies rather than by their anti-Catholic, a pure impossibility. It would not involve the excommunica-"No society ever made greater tion of the prelate, for it would be plain proof that he was mad. He would not go farther beyond his limits of doctrine efforts than the Christian Church did from the fifth to the tenth century to

or computency if he should publish canonization of Giordano Brano. Observe, Bishop Vincent plainly has bo conception that Leo is either an abom's bit that or an outrageous ignor.

CHURCH AND HUMAN PROGRESS.

without the knowledge of anyone, and when the confessor of the Sisters heard NON CATHOLIC HISTORIANS AND PHIL the c ressions of the community she would go, and then beg him to go give her the Holy Communion. Through OSOPHERS WHO DECLARE THAT THROUGH THE CENTURIES SHE HAS BEEN BUILDING CIVILIZATION. The appearance of the Ency lical of her influence and exercions three Pius X against the errors of Modern-ism has moved various critics throughher much younger sisters were soon baptized at the academy and taught and encouraged by her how to practice out the world to accuse him of standing in the way of Human Progress; nay, of even trying to lead the mind of this age back to the alleged ages of darktheir religion unknown to their parents. Their grandfather, who had become

on seve

ness. Catholics - sincere Catholics-are not amazed at this charge, of saintly man, died while she was yet at school, and on his death bed called her mother to his side, told her that Adel been aide and her little sisters were Catho lics and that she must blame no one made for centuries, whenever a Pope spoke. They cannot see, or they will not see, that the Holy Father is not but bimself. Adelaide, seeing that her mother tacitly allowed so many of her children to be Catholics, took courage condemning Modernism, but some the errors which it has accepted as

and begged her for the love of her de parted lather to permit her to have her three little brothers, and one baby sis ter baptized. The poor lady seemed to wish to consent, but thought it was a most dishonorable act to have it done without the knowledge of her husband. Being persuaded by some Catholic rel atives that it was not only far from being dishonorable, but an urgent duty, she consented. Their devoted sister attended to all the arrangements for these four baptisms and carefully taught the little once to say their prayers, etc. Her next conquest cost her many tears, prayers and sacrifices. This was her mother who had not prac-ticed her religion for nearly thirty years. One of the last things she did years. One of the last things she dic to obtain the great grace of her con-version was to walk after a fatiguing school day in summer, a distance of many miles to a little church lately dedicated in honor of the Sacred Heart where she had heard that a similar grace had been granted. Only a day

or two after this her mother. unable longer to resist her earnest pleadings, went to confession and resumed the practice of her religion.

After many more prayers and sacri-fices she had the consolation of seeing her father and two grown brothers enter

fasting until 3 o'clock in the afternoon daty of supreme importance is supremely felt.

#### IMPARTIAL STATISTICAL RECORDS.

To the general reader who wants a clear precise statement of facts and to the special student who desires reliable statistics in detail, these articles in the second volume of The Catholic Encyclopedia will make a particular appeal; they are "Bible Societies ' by James M. Gillis, "Bohemian and Moravian Brethren" by J. Withelm, and "Bap Brethren" by J. Wilhelm, and "Bap tists" by N. A. Weber. In the article on "Bible Societies,"

the Encyclopedia, much interesting information is collected.

It will surprise most people to learn that the British and Foreign Society controls about 8,000 auxiliary societies; has issued translations of the Sacred Text in 380 different languages; dis poses annually of about 5,000,000 copies of the Eible; and spends each year about \$1 200,000. The American Bible Society in the ninety years of its work has disposed of about 78,509,529 volumes.

After an exhaustive treatment of figures, Father Gillis states the position of the Church in reference to organizations of this kind and shows that it is only opposed to the promis enous circulation of unapproved trans-lations of the Scriptures wherein the reader is thiown upon his own re sources for the meaning of the text. The article on the "Bohemian Brethren," now known as Moravians, cover four pages in the Encylcopedia and traces the history of this sect from the days of Wyclit and Hus in the fourteenth century down to the pres-

ent day. The American branch of this denom ination we established in 1731 by Count Zinzendorf in Georgia, which at that time bad just bee armed from the larger territory of the Carolina gradt "to serve as an asylum for m-solvent debtors and for persons fleeing"

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### FIVE-MINUTE SERMON. Second Sunday after Epiphany.

6

CULBING

"His name was called Jesus." (G sepel of the The feast of the Holy Name of Jesus, dear brethren, is one which suggests to us many thoughts. It recalls to our us many thoughts. It recails to our mind the sweetness of our Saviour. It speaks of His t inderness for sinners and of His mercy to the penitent. It tells us, to, of His power—the infinite power of God, and of His awful majesty.

It is a day that fills us with inspecty. It is a day that fills us with joy and with sadness. It brings us joy because the Holy Name is a precious treasure enriceing each of us, and a mighty shield defending us against the attacks of our suprifued ensuring

ed from the housetops."

KNOW THAT HE CLOISTERED NUNS

MORE QUESTIONS.

Cleveland Universe.

19): "I will give to thee the keys the kingdom of heaven (kingdom "I will give to thee the keys of

heaven meaning Christ's Church.") It was to Peter alone that Christ said (Luke xxii: 32): "Thou, being once converted, confirm thy brethren." It

passages prove that the Savior confided

he commission of the Twelve, include

their success in all time to the end of

Q lestion-Did the Apostles ever rec-

ognize in St. Peter the vicar of Jesus Onrist and the infallible doctor of the

Answer-I will let Waterworth ("The

Fathers on St. Peter and His Succes-sors," p. 47) answer this: sors," p. 47) answer this: "Peter acts on all occasions as the Head. Everywhere he takes the lead,

and the rest gather round him as their

centre. They act with him indeed, but he initiates all, suggests all, and takes

tiles into the Church, and the ob servance, or rather the cessation, of

the ceremonial law; all points of mag-

.Again, his miracles are recorded

with all

all probability the same undisputed leadership would appear."

Question-St. Peter never thought of being Pope and never acted as if he

Answer-The Jesuit Water worth and

Question-Neither Peter nor Paul were ever in Rome, as the history used

in all the high schools of Oaio teach.

Answer-Are you sure of what you ay about the Ohio schools? No one

the Protestan Briggs say he did.

h of

the

office. Says Prof. C.

the world.'

Church?

It was to Peter alone that Christ

WAS POPE!

A. Briggs, the

of our spiritual enemies. And we are sad, too, to day, because we are reminded how much the Blessed Name of God our Saviour is reviled and PETER'S PRIMACY\_DID HE HIMSELF ased irreverently. And to-day the Church protests with all her power against blasphemy and cursing. To-day Question—Is it correct to believe that Jesus gave to all His Apostles the same power He gave to St. Peter ? BUS Answer—Such a belief would not be she calls upon her children to turn with loving hearts to God and to praise and bless in an especial manner the Holy Name of Jesus. Not that she would true. have Christians confine their praises to to day alone, but she would impress upon us by this day's feast the constant duty of decimations. said (Matt. xvi:) "Thou are Cephas (Peter, petros, in Greek, Rock in English) and upon this cephas I will build My Church, and the gates of hell shall not prevail against it." It was to Peter alone Christ said (Matt. xvi : duty of giving reverence to the Holy Names of God and of Jesus.

The wicked habit of cursing, which the Church lifts her voice to cry out against, is an evil of a very serious kind. And it is something that unfor-(Luke xxii: 32): "Thou, being once converted, confirm thy brethren." It was to Peter alone that Christ said (John xxi: 17): "Feed My Sheep" (not some, but all of His sheep). These

tunstely is too common among Chris-tians of every ago and walk in life. Young children and gray-haired men and women are guilty of this irrevar-ence towards sacred names. Rich men and poor men, men who say they have faith and men who have no faith, all are ddicted to the impious vice of cursing. Think how shocking it is to hear the

to Peter, and through Peter to his successors, both successory in His Church and infallibility in his teaching Think how shocking it is to hear the mame of Him Who so loved us that He gave the last drop of His blood for us; Who literally poured out His life for us; think of His name brought into the guiter! Think of that name, " which was called by the angel" with awe, in-troduced into the lewd speech of the bar-room, or called upon in witness of the ribald jest! Think of gossiping women varying the monotony of their unsavory discourse with ejaculations filled with irreverence towards God and our Saviour! famous Protestant Biblical scholar (The North American Review, February 15, 1907): "It is evident that Jesus, in speaking to St. Peter, had the whole history of His Kingdom in view. He sees conflict with the evil powers and victory over them. It is, therefore, vain to suppose that we must limit the commission to St. Peter. We could no more do that than we could limit the Apostolic commission to the Apostles. The commission of the primate no less than our Savisur!

Go to the shops, to the mills, to the business houses, and have your ears offended and your soul grieved by the injury done to the Holy Name. And go to the homes of Catholic men and women-to the homes of some of youand listen ! Hear the father and the mother cursing each other and their children! Hear them call upon God to damn them, to strike them dead, to hurl them to hell !

You unuatural parents, you teachers of wickedness to your own children, how shall you escape the wrath of God ? You who should bring up your children in the love and fear of God have be come the agent of God's enemy, and are come the agent of Gal wenemy, and are instructing your offspring in the way of eternal perdition. And how many more of you, instead of calling your little boys and girls about you when bedtime mes, and teaching them to lift their hearts and voices in prayer to God how many of you are altogether negli gent about this most important duty of taking care that your children pray! When the veils are drawn aside, and you stand before the judgment seat of Christ, you will learn how many sins you have been the occasion of by your neglect of duty and your bad example. The home, the street, the work place, are easn and all the scenes, and often

the means emphatically of propagating and making converts to the Gospel. the stronghold, of this rampant voice of bad language. And the men and women and children who debase themselves at length by the Author of the Acts, and scandalize others, and sin against who draws special attention to the God by this evil habit, are more numer n we like to acknowledge.

wondertul powers which he possessed. But besides all this, it is he who ex-ercises the dread power of binding and Our duty is plain enough. If we have the misforcage to be of those who have loosing and jodging in the cas contracted this vice of foul speaking, Inanias and Saphira, and Simon Magus. let us resolve now upon amendment Indeed so prominent and pre-eminent is the part of Peter, that it would be a and impose upon ourselves some suit able penance for our crime, and study very easy task to compare it, reverentto discover and apply the proper remely, but truly, with that of Christ in the THE CATHOLIC RECORD.

are the nuns not permitted to visit their homes after taking faal vows? many others are to her credit. A cap italist in one of our Western cities, a strayed Catholic having heard of some Answer-The Sisterhoods have been established, not by the Church, but by high-minded and spiritually gifted need of a certain mission in one of our need of a certain mission in one of our new possessions, called on a well-known layman and begged him to 'get them everything they wan', and send me the bills.' Last week a Bishop told us of a Catholic gentleman whose yearly alms a nount to \$60,000 or more though in some quarters he has the reputation of being 'cl as fitted.' We could multiply such examples from personal knowledge. within the Church, with the women within the Church, with the Church's approval, for the purpose of attaining the highest Christian perfec-tion through the observance of the evangelical counsels of voluntary pov-erty, chastity and obselence, as recom-mended by the Savior in Matt. xix:21 being cl.ss fixed. We could multiply such examples from personal knowledge. "It is a mistake to suppose that wealthy Catholics are not generous because their benefactions are unberaldand 29.

An inclosed or cloistered nun is one An inclosed or cloistered nun is one who ordinarily does not go outside her convent encloaures. The Sisterhoods are self-governing bodies that have framed their own rules and that select their own officers. The legislation of each Sisterhood differs from that of each Sisterhood differs from that of every other; the reason why some adopt a rule not to visit their homes again may be found, I imagine, in Matt. xix:29: "And everyone that hath left

house, or brethren, or sisters, or father, or mother, or children, or lands, for My name's sake, shall receive a hundred fold and shall luberit eternal life." W. S. KRESS.

## THE SIGN OF MARY.

"By the Sign of the Virgin Mary" is the name which designates the only drug store in the Tyrolese town of Habl. A statue of Mary, Health of the Sick, has stood in the niche above the doorway for more than a hundred years, and the name has been handed down with the store from generation to generation. A translation from the German in an exchange gives the story of the Sign of Mary.

One cold winter night when the pro prietor of the place had long retired, he was called from his comfortable bed by the loud ringing of his bell and the pounding of little fists on his front door. Cross at being disturbed, but still true to his calling, he rose hurried ly to discover the reason for all this noise. There she rtood, a timid, frail bit of humanity, bundled in a huge shawl, but still shivering with cold and

fear. "Please would the Herr Apotheke she stammered, "would the kind Herr A potheker put up this medicine at once, for the poor mother is very sick?"

The man growled a sleepy reply about other people's sick mothers and late hours and unreasonable disturbances in general, and about loss of sleep because of the illness of his own children in particular. He scanned the prescrip tion, reached for his several ingredient mongst the painfally neat arrangemen of bottles on his rough board shelves, and after ten minutes work handed the child the required medicine.

"There, now; carry it carefully," he warned her, "or you may drop it and break the bodyle, and I couldn't fill it a second time on this cold night." "Thank you," she said gratefully, as

she looked up at him and paid him the sum he asked. "That will cure our good mother the doctor said, that and the Blessed Virgin, of course." "Yes, yes, and the Blessed Virgin,"

the prominent part in all. The facts that establish this are too clear and evident to need repeating. Through-out he also is the teacher; and where any new point has to he davalaged the man answered as he slammed the any new point has to be developed from the doctrine of Carist, it is Peter door and turned to put away each bottle into its own special place, preparatory who deduces it; as witness the election of Matthias, the reception of the Gen-

to going back to bed. Glad to be away from the cross drug gist, the child ran up the hill as fast as her little legs could carry her toward her humble home.

Twice she turned to see that the nitude, but the second and third, espe cially, and so utterly unexpected and druggist's little lamp was still barning. Its faint flicker lighted up in special strange, that they seem at one time to threaten a schism in the Church. Fur-ther, his teaching and discourses are relief a homely little wayside shrine, worn and weather-beaten and of little artistic beauty, a wooden image of the Virgin Mother before which the town people since time immemorial had rested, and had sent up fer.ent prayer for spiritual or temporal help. "Dear Mother Mary, save our mother.

Thou alone canst help her," the girl prayed, with all the beautiful faith of childhood.

She arose, full of new hope and courage, but as she tried to run on her big shawl caught on a sharp edge of the stone upon which she had knelt and she stumbled and fell. It was not a vagaries of superstition. We have seen men, not of mean intellect or neglected education . . . talking unknown tongues, working miraculous cures cominish her precious errand. course, between the Founder and Law But. oh ing down with messages from God to dear 1 There was a sudden cracking sound — the bottle, and slipped and broken into a thousand pieces, and the We have seen giver and His interpreter and servant." Briggs says: "Peter was certainly the House of Commons. We have seen an old woman with no talents beyond Briggs says: "Peter was certainly the chief of the Apostles, according to the cunning of a fortune teller, all the Gospels, during the earthly life of our Lord. The early chapters of precious medicine lay upon the icy with the education of a scullion, ex slied into a prophetess, and sur-rounded by tens of thousands of de-voted followers, many of whom were, in What shall I do? What shall I Acts represent him as the acknow ledged chief of the Apostolic commis do ?" she moaned and wept. " Mother is ill and needs the medicine. But the station and knowledge, immeasurably sion down to the Council at Jerusalem It we had the continuation of the narra tive of St. Peter's work in Antioch, Western Asia and finally in Rome, in druggist is cross, and he said he would her superiors, and all this in the nine not get up for me again. Still, mother must not die! Mother in heaven, help teenth century.



"But-Dut-we are poor, and when must we pay ?" "Pay ?" the druggist shouted. "Wh, you paid me before, and let me see how much. "Fifty pfennige? Yes, here is the identical coin. Take it back; it is yours. And here is a gold piece for your mother. But no, you'll drop it," he continued teasingly. "I'll carry you home and the medicine and the money and all, and in a few days your dear mother will be up and around again, and all will be well. Come." He stopped to tarn down the lamp, then, bundling his precious burden into his arms, he asked her for full direc-tions to her home. "Mother Mary, thou hast holped," the happy child murmured to herself.

the happy child margured to herself. "Yes, ye«, the good Mother Mary," the druggist answered fervently, as he smiled up at the little statue in the niche over his doorway — "Mary, Health of the Sick."

#### A PROTESTANT ON THE SUPER. STITIONS OF INFIDELS.

Boston Pilot. The Pilot has, already, noted Protest The Pilot has, already, noted Protest-ant journalistic appreciation of many points in the Encyclical of Pope Pius X. on "Modernism," showing that a common peril to all who believe in Christ and love their fellow-men is realized as the result of the destruc-tive criticism of divine revelation. The following letter appearing in the Boston Herald, under the title, "Arch-bishon O'Connell and Modernism."

bishop O'Connell and Modernism,' takes up a point in His Grace's Pas toral, relative to the superstitions of infidels. It is the more impressive as the writer is not a Catholic :

To the Editor of the Boston Herald : Will you allow me space in which to renew the attention, both of Catho-lics and Protestants, to one bit of Archbishop O'Connell's explanation of the Pope's deliverance on the subject of Modernism ? Here it is : As the modernist arrs in over value

As the modernist errs in over valu

As the modernist errs in over valuing the temper of the age so does he err in his appraisal of the men whom he would win. Reason and liberty he conceives to be their only guiding principles. Faith and authority he imagines have no weight with them. Yet, never since the declining days of the Remen Kempire here there here an the Roman Empire, has there been so much unreasoning faith in stultifying occultism and oriental vagaries among the western peoples as now flourish in this boasted age of reason. Those who loudest decry the yoke of faith as de-grading, are often themselves childish votaries before some fantastic mystic shrine or among those who pitably grope for religious comfort in the dark-

mess of some superstitions sect. Wisor and timelier words were never written. People who look with pity-ing compassion upon the "poor, ignor ant, superstitious Catholic servant girl, who prays to the Virgin and be-lieves in Catholic miracles" around designed to make the name of the Cath olic priesthood and the religious con lieves in Catholic miracles." avow their belief in marvels and mysteries given then currency." which make you stare with astonlsh-ment. The man who ridicules the doctrines of the Resurrection will gravely assure you that he has seen the spirit of his dead grandfather walk out of the darkened cabinet of a mater ializing medium! Childish supersultions which are no more respectable philosophically, than the vood oism of a Louisiana swamp, are cushioned in the magnificent churches of great cities. It is the old story of credulity and scepticism walking hand in hand? It is astonishing how history repeats itself. The old Ronan noble who did not believe in God was afraid to buy a piece of land or take a bath 'till he had ascertained the relation which the moon bore to the crab! As Macaulay says, "We have ceased to wonder at any



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a city not far from cultured Boston.

OF CHRIST.

in Graymoor, Garrison, N. Y., makes this touching allusion to the Vicar of Christ in a recent issus: "There is a

Christ in a recent issue: "There is a special reason why this Christmas we should remember with loving hearts and strive to do honor to the Pope. It is the year of his jubilee as a pricet of the living God. For many months the Catholic world has been looking for-ward to celebrating this jubilee with

great pomp and rejoicing, but owing to the outbreak of satanic hatred and

wickedness unspeakable at Rome, the

anticipated festivity and joy have been

largely turned into mourning and grave anxiety by reason of the foul indigni-ties and insuits to which the Holy

Father, the Cardinals, the Bishops, the priests and even the friars and nuns have been subjected by the anti-clerical socialists, who now control the muni-cipal government. The public journals have recked with the vilest scandals, deal and the mains of the Cath.

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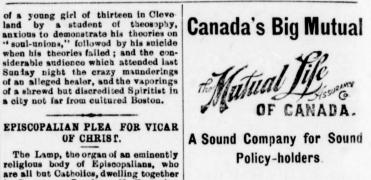
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**How Christ Said** the First Mass..

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we are not ourselves the victims of the habit, let us help others by our example. Let u, show our displeasure on every occasion when bad lang lage is used. Let parents bring up their children strictly, teaching them respect for sacred names and the duty of rever ent prayer. And let us always, by in ternal acts of praise, give honor to God whenever we hear His Name dishonored , and thus do something to abste the evil of this horrible vice.

#### WEALTHY CATHOLICS.

EVERY WHIT AS GENEROUS IN THEIR BENEFACTIONS AS ARE NON-CATH OLICS.

Dissenting from the opinion evident ly held by Father Roche, author of "The Business Side of Religion." that, generally speaking, wealthy Protest ants are more generous in their gifts to religious causes than are the corres-ponding class among Catholics, the Ave Maria says : "Wealthy Catholics are every whit

from her private purse. And this is only one of innumerable bene

disputes St. Paul's being at Rome. Some Protestants controversialists de nied that St. Peter had been there, as generous as wealthy non-Catholics. Of course, the number of the former-as wealth is computed nowadays-is recognizing that it would be a body blow to the supremacy of the Bishops of Rome if they could establish that comparatively small, but they give generously, constantly and unostenta tiously, as a rule. The more frequent Peter's See was not that of Rome. They have now given up that attempt. Commenting on their action, the Pro-testant Whiston has said : "None but and more munificent their benefactions. the greater would seem to be their reweak Protestants pretend to deny that fuctance to have them found out. St. Peter was in Rome. This is so clear " We know of one millionaire Catho-

from Christian antiquity that any Prolic in the United States, whose name is te tant must feel ashamed o acknowl edge that it has ever been uenied by Protestants." soldom, if ever, mentioned in connec tion with 'princely gifts' of any sort, that expends a 'little fortune' every year Question-Can an ordiaary saloon-

vere.

in charitable work. A Catholic lady of keeper be saved, even if he does attend of our acquaintance once supported forty poor families for a whole winter Mass? Answer-Much more is required for

salvation than at ending Mass. The saloon business is not one that we would desk.

is only one of innumerable bene factions on her part—and very prob-ably the only one, too, of which any public mention has ever been made. (It is hoped that this writing will es cape her notice.) Another Catholic lindy contributed \$20,000 to a good work to which her attention had been recommend to persons axious about their salvation, for it i sure to subject them to many temp' long, and still more sure to hold out temptation to others. It would be unjust, however, to say that the saloon-keeper cannot save his soul, since his basiness can be conducted morelly called in these pages. It was only by gooident that we learned of this beneconducted morally.

Question-What are the nunneries or? What is an inclosed nun? Why Caction, and there is no telling how Why

1+ Letter & manual and

me and I'll go back and get another bottle." Then, more swiftly even than she

had run the first time, she hurried down that hill, looking neither to right nor to left, for she felt as safe noon country road as in her own home. The only fear she knew now was the fear of not being able to rouse the

lruggist. But what has happened ? The oil

lamp was burning brightly, at she could see through the frosted window pane. The man must be busy putting up medicines for his own sick children, she thought, for hardly had she touched the door before it was swung wide open and the druggist stood before her.

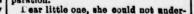
"The medicine," she began, fright-ened to death, "the bottle-Oh, please Herr Apotheker! There on the ice in front of the shrine on the hill. Please don't be angry 1 Oh, good Herr Apotheker 1 It fell and the bottle broke and --'' While she went on stammering her

excuses she suddenly felt herself caught up in the big strong arms of the

duggist, who kissed her impulsively while tears of joy ran down his cheek. Then be laughed and cried hysterically

as he set the bewildered child high up on top of his old-fashioned oaken

"Mother Mary, thou has saved us all," he cried, and when his over-wrought nerves had recovered from their fearful tension he realled the prescription, this time using the quintee the doctor had ordered instead of that deadly morphine which, by a fearful mistake, he had put into the first preparati





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# CHATS WITH YOUNG MEN.

The Way to Succeed. Men who become successful in the latter years of their life sometimes give out the set of guiding rules to which they attribute their success. The following rules are said to have been formulated by Andrew Carnegie

been formulated by Andrew Carlegie for his own guidance: 1. Never enter a bar-room, nor let the contents of a bar-room enter you. 2. Do not use tobacco. 3. Concentrate. Having entered upon a certain line of work, continue

sombine upon that line. Do not shirk; rather go about

4. Do not shirk; rather go about your task. Do not let any young man think he has performed his full duty when he has performed the work as-signed him. A man will never rise if he acts thus. Promotion comes from exceptional work. A man must learn where his employer's interests lie and push for these. The young man who does this is the young man whom cap-4. does this is the young man whom cap ital wants for a partner and son-in-law.

He is the young man who, by-and-by, reaches the head of the firm. 5. Save a little always. Whatever be your wages, lay by something from

6. Never speculate. Never buy stock or grain on margin. Whenever you

7 Nover indorse. Whenever you enter on business for yourself, never indorse. Whenever you enter on busi ness for yourself, never indorse for others. It is dishonest. All your resources and all your credit are the sacred property of the men who have trusted you. If you wish to help an-other give him all the cash you can spare. Another set of rules for young men

to follow are those laid down by a man who built up an immense business, the ramifications of which extended all over the United States. They will bear perusal and are as

follows: If your hands cannot be usefully em-ployed, attend to the cultivation of your mind.

Always speak the truth. Make few

Live up to your engagements. Keep your own secrets, if you have any. When you speak to a person, look

him in the face. Good company and good conversation

are the very sinews of virtue. Good character is above all things else

If any one speak evil of you, let your life be so that none will believe him. Drink no kind of intoxicating liquors.

Ever live (misfortune excepted)

within your income. Small and steady gains give com-

petency with trarquility of mind. Earn money before you spend it. Never run into debt unless you see a

way to get out again. Never borrow, if you can possibly

avoid it. Do not marry until you are able to

support a wife. Never speak evil of any one.

Save when you are young to spend

when you are old. Read over the above maxims at least once a week .- Our Young People.

Overcoming an Unfavorable Impression It is one of the most difficult things in the world to change our first impres of a person, whether good or bad. We do not realize how rapidly the mind works when we meet a person for the first time. We are all eyes and all first time. We are all eyes and all ears; our mind is busy weighing the person upon the scales of our judgment. We are all alert, watching for earmarks of strength or weakness. Every word, every act, the manner, the volce- the mind takes in everything very rapidly. and our judgment is not only formed quickly, but also firmly, so that it is very difficult to get this first picture of the person out of our mind. 4 Oareless, tactless people are often

the person out of our mind. 5 Oareless, tactless people are often obliged to spend a great deal of time in trying to overcome the bad first impres-sions they make. They apologize and explain in letters. But apology and explanation usually have very little effect, because they are so much weaker than the strong picture of the first im pression which frequently persists in spite of all efforts to change it. Hence it is of the utmost importance for a it is of the utmost importance for a youth who is trying to establish him-seif to be very careful of the impression he makes. A bad first impression may be the means of barring him from credit and depreciating his worth at the very outset of his career. If you can leave the impression that If you can leave the impression that you are a man first, that your manhood stands high up above everything else, that your integrity and your nobility are the most salient things about you and tower high above your other quali-ties, if people can see a real man behind everything else you exhibit, you will get the world's confidence.—Success.

### OUR BOYS AND GIRLS. " REMEMBER, MOTHER !" CLIENT OF OUR LADY PROVES HER

POWER.

The retreating forces of the French army were making their way toward hospitable Savoy, and had arrived at Faucilles (Jura), where they halted for their scanty meal laid out on a heap of snow, which served as a table.

Whilst the chaplain of the army was dispatching his shate of the repast, an aide de camp of the general in command of the retreating army, approached him saying :

"Quick, Father, quick, the genoral has sent for you to go and prepare for death a soldier condemned to be shot." " To be shot : But what for ?"

"This is not the time to enter into explanations," was the reply. On arriving at the place of execution the chaplain bade the picket of soldiers to lower their rifles and tooderly en

"My dear child, since men have no

mercy for you, I offer you the pardon of God. Offer up to the justice of man and God the blood you are about to shed; mount up to heaven, the country of the repentant and the brave."

As the priest raised his hand to give him absolution the Prussian balls fell at their feet. "Fly, save yourselves, the Prussians are upon us," was the ery on every side. The chaplain standing by the sergeant, still blindfolded, re stored him his liberty and his sight,

saying : "My son, behold a mark of the divine "My son, behold a mark of the divine

mercy; now you will have time to pre-pare to appear before God." The soldier was kept under guard until the army arrived at Gex, where each detachment went to the town hall to receive their pay. At the door the

chaplain met the general, who, watch in hand, pointed to the room where the prisoner was confined : "You have a quarter of an hour, Father," said he, "to prepare the sol

dier for death. I am sending two men to the cemetery to dig his grave over which he will be shot."

The chaplain went to the sergeant. "Father," said the poor man, " is lt really true I am going to be shot ?" " I am sorry to say it is, my poor her."

boy." The soldier having calmly made his confession suddenly exclaimed :

"Oh ! Father, must I really die and never see my poor mother again. How proud would she have been to have known that I had died on the battle field; to be shot, and that by my comrades i No, no, Father, it is too hard; have pity on my poor mother, save me. . . . In a moment he sprang to the window to effect his escape, but seeing he was

on the second story of the building, he fell back into the arms of the priests y ing: "Save me! oh, save me!"

should say ?" "No, Father, I come from the Pyren-

ees, from Lourdes." "And do you pray to the Blessed Virgin ?'

Father, I have never passed a day

"Father, I have never passed a day during the whole of this sad war with out reciting the Memorare." "What, my son, you come from Loardes, and every day you pray to the Blessed Virgin ! Surely our Lady will save you. Let us kneel down and recite together the Memorare; help perhaps will not be long in coming !"

Hardly had they finished the last words of that unfailing prayer, when repeated knocks were heard at the door. The soldier fancied that his last moment had come, and sinking down burst into tears. "I am going to die, My poor Mother! I shall never, never see you again !' On opening the door the chaplain s w

before him a stranger in a great state

### THE CATHOLIG RECORD

would have been amply punished by a few hours imprisonment. Hiding his disappointment and humiliation, and with a twist of his red mustache, the general sent for the

chaplain. "Father, he said, "though it grieves The to see my orders connermanded, I am delighted to give you pleasure and assure you that the sergeant is free." On his return, the chaplain found his man in a kneeling position, and ad dressed him in these words :

dressed him in these words : "Sergeant, what did the Blessed Virgin say to you during my absense?" "You know better than I," replied the sergeant in an inaudible voice. "Very well, my son, the Blessed Virgin sends you good news; you will have more time than you think to pre-pare for death."

He did not dare to tell him the truth

at once, lest the shock should be fatal as the ball of ceath ; then the chaplain

said : "In the meantime follow me." " To death ?"

"No, my son, I swear to you on the nonor of a priest, no; once more, follow me.' The sergeant, leaning on the arm of the chaplain, arrived in front of the town hall, where the infuriated crowd

waited impatiently 16 him hard brown sight of him, shouts were heard on all sides, exclaiming "It is he, it is the sergeant going to be shot !" "Not yet," said the chaplain, in a

tone which commanded confidence and "Where are you taking me to ?"

asked the soldier. Without making a reply the priest conducted him to an altar of Our Lady

in a chapel close by. Meanwhile the crowd outside pressed on to see what

was taking place. "Kneel down, my man, and let us recite together before the statue of Our Lady the Memorare." This being done, the chaplain, help-

ing him to rise from his knees, said : "My son, you will not be shot, you will see your mountains again, and tell everyone that your heavenly mother wed you through the Memorare." The condemned man and his comforter

left the chapel together, amidst the cheers of the crowd, transported with joy at the good news. "Long live the sergeant !" cried the

Glory be to the Holy Virgin who saved the sergeant," replied the chap

A MOTHERLESS CHURCH.

lain.

We had made our little round of bservation, not unmixed with admiration and reverence, within the beau tiful new church. Truly there was much to commend and admire-but to me there was a lack that ached through every thrill of admiration, and watered

my every word of praise. There were many windows, all of them inspirations, each portraying certain events in the life of the Saviour, events from which sermons in number like the sands of the seashore

have been preached, and yet the while f mused, the thought kept praying through me, "Forgive them, for they know not what they do." And then we came to the last window, and as we paused within a rainbow shower of mellow lights, the pictured face that shone down was sweet, wondrous sweet, with the wistful, Madonna like gentle-

ness that touches you like a caress. A wave of thankfulness swept over me, an impress developing into con-viction, when one of the members of the church approached and remarked with official courtesy and enlightenment: "The angel of the Resurrection! Is it not grand? Yes, our windows are really works of art. We economized in various ways in the building of this church, and it would astonish you to know its moderate cost, but when it came to our windows it was the be cathedral glass and artistic skill that we demanded, and we have it here in

windows that are inspiration Of course we sincerely acquiesced

lo ked, but she unto whom the angel said, " Hail, full of grace-blessed art thou among women," has no place or welcome. The Son is honored, but the mother who was co-sufferer with the Son for the sins of the world is dis-Son for the sins of the world is dis-honored by indifference ! The Son Who suffered upon the cross is Lord and Savior ; bt: the mother, whose heart was pierced with a sword of sorrow be neath that cross, " that the thoughts of many hearts might be revealed," is "no more than any other good woman," as a minister once declared. The be-loged anothe St John the Diving re-

loved apostle, St. John the Divine, re ceived her at the foot of the cross as His beloved, blessed mother, and de-voted His life to her service. And when the apostles were assembled together in obedience to the parting command of our Lord, awaiting the promise of the Holy Spirit's coming, the mother sat in the midst of them. the mother sat in the midst of them. And yet Christian churches who throw wide their doors to the Son, to the apostles and saints, close their doors

upon the mother ! Know we a man so small, so insensible, so low that would abide in a house that closed its door upon his mother ?

When we reflect that the Protestant Church has ever been a motherless institution, the thought comes that per haps we discover a cause for its being ceaselessly riven and rent asunder by dissensions and divisions into many, many sects-like unto a household of

disobedient, discreterly, headstrong children without a mother ! "Father, forgive them; they know not what they do." A generation or so are and no Bartist or Mathedist so ago, and no Baptist or Methodist church would have tolerated a picture window or any other picture about their church. Music would have been an abonipation. The writer's own grandfather would not look upon a picture of our Lord, nor tolerate such a thing in his house. He considered it "sacrilege" that any man should dare to paint a picture of the Saviour! What would such Baptists of the years game by the pic of the should be gone by th nk of the church I described in the beginning, which is a Baptist church? Is it not simply a matter of light, and more light ?

A certain convert to the Catholic faith, in the first wary advances, while weighing and sifting with that troubled anxiety that is the nettle rash of the soul, an infliction surely of satan, stord stock still and asked of her instructor: "Of what need is the Hail Mary?" On her pilgrimage towards heaven she did not want to carry anything but what was abso lutely n cessary. The priest, the one man out of all the world to suit her case, patient, pardoning, tolerant, with time to spare, simply and calmly-but so kindly-made answer : " Why, my child, you don't have to unless you wish." But then he told her to go home and read her Bible. And he directed her to read certain chapters and passages relating to the Di irgin Mother. In parting he said : Surely, you believe that the Blessed Virgin Mother was superior to any other being here on earth, save our Lord ?" She stopped short. Why, certainly, she

Hail from



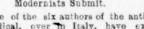
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had always unconsciously, involuntarily, felt and believed it. Then, full confelt and believed it. Then, full con-sciousness and light began to dawn upon her. And many a time aiter, when the "Hail Mary" was her covert from the tempest of bitter need, she recalled the words she said: "Of what nee is the Hail Mary ?"

Of what need is the Hail Mary ? A thousand times, and a thousand more, the Catholic should bless God for the faith that is in him. In church and out : in season and out of season ; like Daniel in a far country as he knelt and prayed with his face toward the Holy Temple in Jerusalem, his arms out stretched in supplication, with the the words of Solomon's invocation like strong arms beneath him, we should love passionately our religion, and our Church, and her every place of wor-ship, whether it be grand cathedral with noble dome and stately, towering spire, or the plain, simple, lowly chapel with its little wooden cross.-Lydia Whitefield Wright in Clevelard Uni-

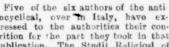
### Modernists Submit.

encyclical, over in Italy, have ex-pressed to the authorities their conpresent to the authorities their con-trition for the part they took in that oublication. The Studii Religiost of Florence, edited by Don Salvatore Minocchi, which was perhaps the first review in Italy to unfull the banner of Modernism, has announced that its present number is the last. In France the Modernist magazines Demain and Quiczane have disappeared. It is cer-tain that another concemnation of the Modernist Rinnovamento of Milan is imminent, and more than likely that the censure will not be limited to the last number, which consisted almost entirely of criticism or defiance of the



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verse.

#### When to do a Thing.

When to do a Thing. A successful man says that he owes much of his prosperity to a lesson taught him by his employer. This man's principle was "Do it now." In stead of putting things off with the idea of atcending to them "sometime" he made it a rule to "do it now." Thus he was often in advance of his competi tors both in taking hold of a good he was often in advance of his competi tors, both in taking hold of a good thing, or letting go an unprofitable one This principle may be applied to the smaller affairs of life as well as to the most important. The little things we ought to do and don't do, worry us most. "Sometimes" they must be attended to, and the oftener they are brought to mind and dismissed again to that indefinite time the more trouble they give us. Then, after all, we are otem surprised to find how little troubel it is to these things, and want to attend to these things, and want somebody to kick us for not realizing it sooner. Happy is the man whose rule is promptness in all things.

An unworthy son may prove recreant to his mother's love and to the early teaching of the fireside. But some day the memory of that mother will rise before him and stand there until tears come to his eyes and prayers to his lips. At such a time he would give all that he has gained through disobedi-ence to be just like her. There is no faith like the faith of a Catholic mother and there are few influences that will arrest the waywardness of men like the remembrance of her. remembrance of her.

"Father," he said, "do you not hear noise going on in front of the town hall?"

"Yes, sir, I do ; but allow me to ask who I have the pleasure of speaking to, for it is easy for you to know who I sm ?

am ?" "I am the Magistrate of the town. Public peace is in danger and my duty is to establish order. The people are clamoring for the release of the ser geant; they will not have it said that French blood was the first to be shed. If the execution takes place there will be new calamities, Father ; so help me to save the life of the prisoner." "Sir, willingly would [ do so, but

unfortunately my honor and conscience as a priest forbid me to interfere in this affair."

"Then must we let him die ?"

"No sir, if we can do otherwise. But I have a plan to save him. Ask the commander charged with the exe cution to show you the written order. I know there is none, hence the loud murmurs of the soldiers, for the general gave the order for his execution in a

noment of passion." (This is but one of the many instances on record of the tyranoy practiced in that unfortunate war; the general, the sad hero of this adventure, being consad hero of this adventure, being con-demned July, 1871, by courtnartial, for two similar offences.) The magistrate went in search of the commander.

"Have you a written order ?" he asked. "No," replied the commander.

"And how, sir, do you dare shoot a man on the strength of a verbal order. Produce the order, please, or I oppose the execution."

far from meriting sentence of death, he | even the woman of Samaria is not over-

we went away, deep down in my heart a voice whispered: "A motherless church-a motherless church !" A motherless hom-! How sad a place, indeed! Perhaps none, save the

motherless, can know how sad. And yet can it be that only they who have known the mother's love may measure the anguish of its loss? When I was very young [ had the good fortune to enter into a brief correspondence with a well-known and experienced writer. I remember among many interesting stories that illumined and levelled his letters to the range of my taper ray of intelligence was his reminiscent Florence Percy and her hour beneath the arclight of glory. She was famed and feted for her poem, "You Kissed Me," and o hers, but to me the song of her soul has ever been the dear old her soul has ever been the dear old poem that formed many a reading les-son in the class room, "Rock Me to Sleep, Mother." It was the heart-ory of genius that sang.

Yet with strong yearning of passionate pain Long I to-night for your presence again." and

<sup>•</sup> Mother, come back from the echoless shore. Take me again to your heart as of yore. Weay of sowing for others to reap. Rock me to sleep mother rock me to sleep."

Rock me to sleep mother rock me to sleep." "Home is where my mother is," re-plied the boy to "What is home?" Let us surmise that we enter a home Upon the walls we behold the portraits of various members of the family, friends, perhaps, and relatives, or at least some favorite writer, artist, or hero. But we see no token of the mother—no hint or word of her. What shall we think? She must have been a most unworthy mother, or these, her children and members of her family, must be most unworthy and ungrateful

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#### IGNOBANCE AND ATHEISM.

8

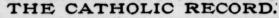
"These new doctrines kill, I will admit," he exclaimed, "but they do not regonerate. Do not listen to those superficial minds that pretend to a deep philosophy, simply because they have found, like Voltaire, certain difficulties in Christianity. Measure your prog-ress in philosophy by the veneration it creates within you for the religion of the courd." the gospel."

There can be no question of the greatness of Taine's intellect. He must greatness of Taine's intellect. He must rank with thinkers like Goethe, Lessing and Newman in point of sheer intel-lectuality, and it is consequently not surprising that he had courage enough to avow in after years, that his early atheism grew out of his ignorance of the teachings of the Christian faith; that as he nut it he dealared arainst that as he put it, he declared against Christianity after perusing one of the epistles in the New Testament.

There came a time, nevertheless, when his artificial ideology was insuf-ficient of itself to explain to him the mysterious evolution of history and politics, by processes which defied hu man analysis, and the origins of which a could only refer to a supermitted man analysis, and the origins of which he could only refer to a supernatural mind which was constituted the abso-luce, after which he had so long been the most indefatigable of searchers. It was then that he addressed himself to young minds, counselling them that Christianity was not only the sole hope of man's regeneration, but that a neg-ation of it involved a negation of art and knowledg, and invited the stulti fleation of the human mind. Of all the striking examples of return to the early truths, that of Taine is the most promi-

Yet, says M Lacombe, if ignorance of Christian teaching is excessive among those who combat it, is it less so among those who profess it? The spectacle which the French nation pre-

among those who combat it, is it less so among those who profess it ? The spectacle which the Krench nation pre-sents at this moment in its tragic orisis would unfailingly show that the dis-case among the people is not only a moral one, but an intellectual phonom-enon. Here we have an eruption of satanic implety which is based upon assertions by wilfully distorted minds and of which no profs have been asked by those most affected. A century of philosophy seems to be about to start in which scientific truth is to be soaght to the exclusion of all other truths, and if it be not arrested, destroyed. Here is atheism that owers its origin to the fast that it will not seek the truth, in other words, to igorance. It is to the great glory of Leo XIII, that h- turned the thoughts of men to only asked research in good faith and not the dealaration of scientific truth and inventions have produced nothing absolute. Nothing that science has: .Compliated dig the invited laith and science to work to genere without fear and with the spirit of peace in their hearts. Of science have have and with the spirit of action on the absolute. Nothing that science has: .Compliated to the spirit was have who have accessed on the first invited laith and science to work to genere without fear and inventions have produced nothing absolute. Nothing has provided men with light or consola-tion in the dark hours of the bunch flag rules of the price was paid woof dilfe and price without fear and inventions have provided men with light or consola-tion in the dark hours, of the human produced nothing absolute. Nothing has provided men with light or consola-tion in the dark hours, of the human provided men with light or consola-tion in the dark hours, the influence of the any science of the reset were and in the dark hours of the human provided men with light or consola-tion in the dark hours, the influence of the any science of the spire have the human provided men with light or consola-tion in the dark hours, who human provided men with li The there are a second where the second where the second and the second man's Journal.



THE DAUGHTER. It't not meself I m grieving for, it's not that I'm

(He is a good man, is Michael, and I've never foil his frown) But there's sprow beating on me like a long of the risking winkled face of her I left in Kerrydown.

kerrydown. Iv's just Herself i'm longing for, Herself and no other-Do you mind the morns we walked to Mass whon all the ficids were green i-Twis I that pinned your kerchief, oh, me mother, mother, mother! The wide seas, the cruel seas and half the world between.

word between.
It's the man's part to say the word, the wife's to up and follow—
(It's a fair iand we've come to, and there's plenty here for all)
It's not the homesick longing that lures me like a swallow
But the one voice across the world that draws me to its call.

It s just Herself I'm longing for, Herself and no other-Do you mind the tales you told me when the turf was blazing bright ? Me head upon your shoulder, oh. me mother, mother, mother. The broad seas between us and yourself alone to night !

alone to night : There's decent neighbors all about, there's coming and there's going : It's kind souls will be about me when the little one is here : But it's her work that I'm wanting, her com-fort I'd be knowing And her blessing on the two of us to drive away the fear.

it's just Herself I'm longing for. Herself and

no other-Do you mind the soft spring morning when you stitched the wedding gown !-The little, careful stitches, oh. me mother, mother, mother. Messel beyond the broad seas and you in Kerrydown!

wall : God's first sweet Passion-flowers was thy heart inspotted. Madona, in the lap of Sorrow nurs'd ! The Cross, the nails, the thorns, the scourges knotted Within its depths were hidden from the -Theodosia Garrison in McClure's Magazine for January.

### LITTLE CHILDHEART.

(Baltimore Sun ) Little childheart, little mildheart, little form

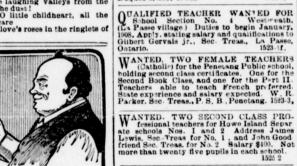
Little childheart, inter mindneart, inter form of airy grace: Little lips of love and laughter where the elf-smilles romp and chase. Little wonder of the morning, little treasure of the hight, When the stars are in the heavens and your eyes are stars of light.

eyes are stars of light. Little childbart, little wildbart, little dancer in the dew. All the oldbart turned to goldbeart for the dear delight of you ! All the marvel and the magic, all the wonder and the gleam Of the world of beavenly goodness drift around you in a dream. 1 4. Hesson, for 1908 Duties commencing Jan, 3rd State experience, qualifications and salary, etc., to J Gastchone, Sec. Treas., Hesson, Perth Co. 1521-tf. TEACHER WANTED FOR CATHOLIC Separate school No. 6, Tibury, Ont. Duties to commence Jan. 3rd. 1908 Must be able to teach French and English. State qualifications and salary required to David Duquet e, Sec. Treas. 1524-2,

Little childheart, undefiled heart, take my THE POWER OF THE CONFES-

hand and with your trust Lead me down the laughing valleys from the tumuit and the dust! Light and lead. O little childheart, all the The Editor of CATHOLIC RECORD, London,

avenues of care With the glory of love's roses in the ringlets of your hair !



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bow Beneath the very shadow of His Cross ! --ELEANOB C DONNELLY.

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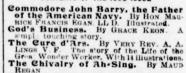
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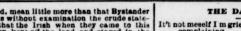
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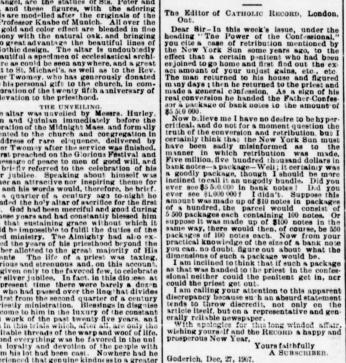


THE CATHCO

SIONAL.

Irishmen are using to be trusted on farms, could only be done in the case, probabily the actual case, that their existence was unknown and unsuspected. Of course, it is one of the curlosities of Irish political controversy that those who are readi-est with sweeping settlements of Irish diffi-culties do not know, or even suspect, the qualities of the men with whose fate they deal so lightly. Curlous is it not that a race unsuited for a land should have struggled so long and so bitterly to get hold of enough of it to minimian existence? It is sixty years, now, since a clear-headed Irish leader wrote that "the recon-quest of our liberties would be incomplete and worthless without the reconquest of our lands." which latter "would be complete in facif and adequate to its purposes, and could possibly be achieved. To has been achieved thanks to a succession of those "agi-tators" of whom Bystander so thoroughly dis approves, until now all the land of Ireland is open to purchase and ownership by Irish farm-ers, save only those fat lands which are too good for human beings-whose place is in the box shift for the cathe. Possibly the Weskly Bun may know of Oatwile cases where Irish Catholic farmers have given a fairly good ac-count of themselves even when living on land rich enough to grow cathet. I have known some such cases myself. J. C. WALSH. **IORONTO**, Ont.

365% renge St., 1000010, Ont. 672 Mailehisedec. The High Priest is represented in the act of receiving the bread and wine from a youth, who is reverently kuceling before him, and is surrounded by a group of worship. pers, who have come to winness the sacrifleo of the action is surrounded by a group of worship. pers, who have come to winness the sacrifleo of the action is surrounded by a group of worship. pers, who have come to winness the sacrifleo of the action is surrounded by a group of worship. pers, who have come to winness the sacrifleo of the action is they are typical of the Great Sacriflee of the New Law, which is offered on the alter of the Cabolic Church. As the Church is desceed to S. Michael, the archi-ang houring to the acholic Church. As the Church is desceed to S. Michael, the archi-one in his a dat and a look of trumph on his expressive and attrikingly boautiful face. Sanda the Archangel on the prostrate form of the now arberly defated Lucifer. The statue is magnificently colored in a dress of a purple wings. It is seven and a half feet high, and is as fine a piece of culptore as was ever carved from a block of wood. It is admirable in its matural pose, the beauty of the rich drapery which falls so gracefully around it, and es-pression of the boaufiul face. This statue and the two relivers are the work of the dis-tioguished Minitch sculptor Remeks. In Archangel, are the statues of Sis. Peter and Paul, and these figures, with the adoring angels are modelied after the criginals of the attar gold and color effect are bleaded in fitoe harmony with the natural oak, and bringing out to great advantage the beautiful lines. All over the altar pold and color effect are bleaded in fitoe harmony with the antural oak, and bringing out to great advantage the beautiful lines of the attar gold and color effect are bleaded in the harmony with the antural oak, and bringing out to great advantage the beautiful lines of the altar pold and color effect are bleaded in



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massion other unvertiend at minimizer massion contermana new. Ballevale latelligeneon: Ballevale latelligeneon: Ballevale latelligeneon: The sitter is the centre of devotion in the formation of the material building. Hence no pales are sported to make ta structure, built in fait full and Rev. Fatter Twomey deserves special congrusulation in this connection. The high altar of 60 bits architecture, built in golden oak, and the natural color of the wood is preserved. All the efforts of the architect the sculptor of on the issue are well with the volume in the high and the painter are brought into play in order to make it devotions it to high the high ormaned. It was build is the bound is preserved. All the efforts of the architect the sculptor and the painter are brought into basuif it is well with the take the sculptor and the painter are brought into basuif it is well with the take of Mayer in Munich, and the result devotions it is to be setting in the basuit is the base of the architecture is the sculptor and the painter are brought into basuit to the structure in the base of the architecture is the sculptor and the painter are brought in the base of the sculptor and the painter is admirably proportioned by the architecture is the sculptor and the painter is admirably proportioned by the architecture is and in front of the atlast table there is a very satisfying color effect, in the studied in the base of the culptor and the painter and the devident is more the able to the studied in the base of the sculptor and the sculptor and the painter and the sculptor and the painter and the sculptor and the painter and is general effect. If the alter table there is a base and alter the base of the culptor and the painter and the sculptor and the painter and the THE IRISH AND THE LAND. To the Editor of The Sun-In view of all the circumstances, the comments of Bystander upon passing events are ordinarily to be taken without remark. If they please, so much the better; if not so much the vorse; always and either way, they are clothed with the interest that attaches to their origin, and that may will suffice. Nevertheless it is difficult to see how such a commentary as he made in your la-t issue upon the present phase of the list nevershow such a commentary as he made in your la-t issue upon the present phase of the rish question can be let pass without notice. Bystander's attitude towards the Irish nation-alist movements is so well known that there is nothing au prising in bis belief that it is better or grow catlle on the sevil of Ire is nothing au prising in bis belief that it is better of grow catlle on the sevil of Ire is nothing au prising in bis belief that it is nothing au prising in bis belief that it is better of flocks and herds" (which here is nothing sup reader of the Weily San found it necessary to charge with one state must have been more that a little startled to and him supporting this view with the start must have been more that a little startled to da him supporting this view with the start must have been more that a little startled to and the order of the Weigh San must have been for the which the is supple-THE IRISH AND THE LAND.

The second secon

and the C. Date of the second

the proof reader or the typese to blame. Quite likely the si \$5,500.

We thank "Subscriber " for draw-

ing our attention to this matter. It

would most certainly be ridicalous to

think that such a package as that de

scribed was handed the priest in the

Goderich, Dec, 27, 1907.

Yours faithfully A SUBSCRIBER.

#### JOY IS LIFE'S TREE.

### DIED. WHICKEY.-At Buff4lo. N. Y , on Det Miss B. Hickey. May her soul rest



scribed was handed the priest in the confessional. We have no doubt either the proof reader or the typesetter was to blame. Quite likely the sum was \$5,500. JOY IS LIFE'S TREE. The world is sweet and fair, and bright, And they aboundent every where. The elorious stars crown every right. And thro the dark of every stare Above us shineth Heaven's light. From the cradle to the grave We sure will find they give and gave Much less of thorns and more of flowers. And tho' some tears must ever lave The path we thread, upon them all The light of smilles forever lies.	ORDO ORDER EARLY. Send for my prices before buying elsewhere J. J. M. LANDY 416 Queen St. west TORONTO, Oat. Hair Goods by Mail Hair Switches, Puffs, Curls, Pompadours,	promising opening to Catholic butcher with capital and ability to cater to best trade in town. Address Box 42 CATHOLIC RECORD. London, Ont. 1525-L. HOME WANTED.	<ul> <li>b) the American Navy. By Hon Maunice Francis Rear LiD. B Hustrated.</li> <li>God's Business. By Grace Kron. A simple touching story.</li> <li>The Cure d'Ars. By Very Rev. A. A. LIMOS V. F. The story of the Lite of the Grace Wonder Worker, With Hillustrations.</li> <li>The Chivairy of Ah-Sing. By Mary F. Nava House and B. By Mary F. Theonah Catholic Spain. By Mary F. Nixon House To Grace With B Hustrations.</li> <li>His Marker, Br Markon Ames TaoGart.</li> <li>The Ladadox B. Darger P. Breather of our land theory of the State of our land the formation of the Grace of the Grace by Bary F. Sawara and Sawara and the Sawara a</li></ul>
As o'er the rains from clouds that fall. The sun shines awerer in he skies, Life holdeth more of sweet than gail. For ev'ry one; no matter who— Or what their lot—or high or low; All "earts have clouds—but heaven s blue Wrays robes of bright around each wee; And this is bruest of the true : That joy is stronger here than grief Fills more of life. far mere of sears And makes the reign of sorrow brief; Gives more of smiles for less of tears, Joy is life's tree—grief but its leaf. DIED. "HICKEY.—At Buffalo. N. Y. on Dec. 97, 1907. Miss. B. Hickey. May her scol rest in peace I	Curris, Fompadours, Toupees, Etc. Twenty-five per cent. discount for the next fourteen days. Send sample of hair. We can match your hair to perfection. Satis- faction guaran eed or money re- funde . We do not need to see you. Write for free catalogue. DAY & MOHLER The King St. Hair Specialists. 115 King St. West, Toronto, Ont.	A YOUNG GIRL OF THIRFEEN WHO A is a Catholic orphan desires a home in a Catholic family. Applications may be made to Mrs. John Conway, Sudbary, Oat. 1625 2 ORGANIST WAN FED WANTED AN ORGANIST WHO MUST also be a good vocalist and musician. Duties to begin immediately. Good wages. Aoply "W." CATHOLIC RECORD off the Lon- don, Ont. 1525 2 CANVASSER WANTED. WANTED AT ONCE LADY CANVAS est for Catholic weekly p.p. T. State age experience and salary expected. Must come well recommended. Apply A. B. C." CATHOLIC RECORD, London, Canada. 1525-15.	The Diamond Gross. By SHIELA MAHON. Notable Events of the Past Year. With Hustrations. Little Folks' Annual FOR 1908 Stories and Pretty Pictures for the Young. 10 cents a copy The Catholic Record LONDON, CANADA
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