

The Catholic Record.

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

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A Dream.

Back she came in a dream of light,
Her eyes were pale as the stars at dawn,
And over her brow so smooth and white
The shining folds of her hair were drawn.
As love may look on the parting bier,
I had seen her go o'er the seas afar,
Yet marvelled nothing to feel her near—
'Tis only in dreams our lost ones are.
A varying light from every side
Stole in through the beach trees leafy
Bare,
For I thought that the west was saffron-dyed
And the east was a blossoming field
Of stars,
The cheek that looked to the western sea
With the glow of a happier time still
Shone,
But the one that was next the east and me
Was wan as the light of a snowy dawn.
Only a little while she stayed,
And she left no promise of day behind,
But the skies were over me star-
arrayed
And a dream-place vacant within my
mind.
And I felt—for my life was incomplete
For lack of the vision that would not
stay—
As a child that hath tasted of something
sweet
Doth feel when 'tis snatched from its
Hips away.
—Cecily Malone, *Derry Journal*, Dunfanaghy,
County Donegal.

THE GREAT CARDINAL NEWMAN AND THE ANGLICAN CHURCH.

MORE THAN ANY OTHER MAN HE WAS
THE IMPERSONATION OF CATHOLIC
REVIVAL IN ANGLICANISM—THE ROMAN
QUESTION—JERUSALEM—SYDNEY—
HIS FAREWELL—FATE OF TRACT
NINETY—THE SINKING VESSEL AND
THE FINAL END THEREOF.

That John Henry Newman more than
any other one man was the impersonation
and embodiment of the Catholic
Revival in the Anglican Church few
will deny. When the enterprise of re-
formation shall be an accomplished fact we
believe its brief epitome will be found
in the religious experience of that one
personality, whose first religious awaken-
ing came from the evangelized teachings
which had originated with the Wesleyans
in the eighteenth century, who grew in
knowledge and spiritual stature until he
had outgrown the limitations of the
Carolina divines and submitting him-
self to the authority of the Vicar of
Christ received in his good old age the
exalted dignity of a prince and Cardinal
of the Holy Roman Church.

Educated and drilled by the Royal
Superiority for three hundred years in
horror and detestation of Rome as the
Scarlet Woman and of the Pope as anti-
Christ English Churchmen had very
pronounced prejudices. And that which
aroused opposition to the Oxford Move-
ment from the start was the suspicion
that it was a revival of Popery, and
the Tractarians gained more and more
a following among the clergy and people
the chief rulers were heard again as of
old to say: "If we let them thus alone
they will accept their teachings and the
Romans shall come and take away both
our place and nation."

At the outset no man feared this less
than Newman himself. His genius had
erected the Anglican Church into a
Via Media between Rome and Geneva,
he was infatuated with the ideal of his
own creation, and a sincere apologist
for the "Catholic but not Papal"
theory of national churches. A Roman
Catholic writer, J. R. Milburn, in his
brochure on "The Oxford Movement,"
says: "Rome in his eyes was great,
but great with the greatness of anti-
Christ—in England an intruder and dis-
turbance; and objectionable by her claim
to infallibility, which overrode the con-
sent of the Fathers, and was at variance
with the conditions of the human re-
ception of knowledge."

Yet as early as 1836, Dr. Arnold of
Rugby prophesied: "The Movement
will not take the form which Newman
wishes but its form more natural and
consistent form of pure Popery." Cer-
tainly in Newman's own case Dr.
Arnold was right. In Tract 71 he wrote:
"The controversy with Rome has over-
taken us like a summer cloud." The
first staggering blow which the giant of
Oxford sustained in this controversy
was dealt by the very authority he had
confidently invoked, the voice of Anti-
quity. In 1839 he took up the study of
the Monophysite heresy, which denied
the human nature of Our Lord, and
leaned on the imperial arm for support.
In the mirror of the fifth century he be-
lieved he saw reflected the image of the
Establishment. His "Church of the
Via Media was in the position of the
Oriental communion; Rome was where
she is now" (Apologia, p. 114).
A second and heavier blow was the
reading of Cardinal Wiseman's article
on the Donatist schism in the *Dublin
Review*. The words of St. Augustine in
refutation of the Donatists "Securus
indiat orbis terrarum" (unerring is the
judgment of the world-wide Church)
ounded for Newman the death knell of
his appeal to Antiquity as against the
Church of Rome. "Here, then," he
wrote, "was Antiquity deciding against
itself." * * * The theory of the Via
Media was absolutely pulverized by
those great words of the ancient
Father. (Apologia, p. 117).

Yes, even so, he loved the Church of
England passionately, and had no wish
to abandon her in submission to Rome.
In relation to the present Church Unity
movement it is worth while asking:

Would Newman have left the Church of
England had she listened to him, as a
teacher sent from God, and accepting
his convictions concerning the Papacy
set resolutely to work to undo the Re-
formation settlement and recover com-
munion with the Apostolic See? There
is much reason for thinking he never
would. Shortly after the publication of
Tract 90, "when he had been posted on
the battery hatch of every college,
and when he was being denounced as a
traitor, who laid his train and had been
detected in the very act of firing it
against the time-honored Establish-
ment," he wrote to a correspondent,
"whatever be the influence of the
Tracts, great or small, they may become
as powerful for Rome, if our Church re-
fuses them, as they would be for the
Church if she accept them." * * * If
this state of things goes on, I mournfully
prophecy not one or two, but many
secessions to the Church of Rome" (Apologia, p. 110). Again two years
later he wrote: "There were no con-
verters to Rome till after the condemna-
tion of Tract 90."

Along with the seer of the denun-
ciation rained upon him after the ap-
pearance of the last of the Tracts, that
which cut him yet more deeply to the
heart was the passing by both houses
of Parliament of a bill confirming a com-
pact with Lutheran Prussia for the
establishment of a Protestant Bishopric
of Jerusalem. An act which scandalized
Newman and his Tractarian colleagues
much as the Amendment to Canon 19 is
grieving the hearts of Catholics in the
Episcopal Church at this very hour. In
1842 Newman went into retreat at Little-
more, to use his own words, "as wounded
brutes creep into some hole to die." This
was followed in 1843 by his resigna-
tion of the living of St. Mary's, Oxford,
and his retirement into lay communion,
but not until October 8, 1845, after two
years more of travail and agony and
prayer did his submission to Rome take
place.

One of the most touching things in
literature is his valedictory to the
Church of England contained in a ser-
mon he preached at Littlemore on the
"Parting of Friends." It reminds one,
if we may reverently so speak, of our
Lord's lamentation over Jerusalem. He
says: "O my Mother, whence is this to
thee that thou hast good things poured
upon thee, and canst not keep them, and
hastest children, yet darrest not own
them? Why hast thou not the skill to
use their services, nor the heart to re-
joice in their love? How is it that
whatever is generous in purpose, and
tender or d e p in devotion, thy flower
and thy promise falls from thy bosom,
and finds no home within thine arms?
Who hath put this note upon thee? * * *
to be strange to thine own flesh, and
thine eye cruel toward thy little one?
Thine own offspring, the fruit of thy
womb, who love thee and would toil for
thee, thou dost gaze upon as through a
portent, or thou dost loathe as an
offense; at best thou dost but endure,
as if they had no claim on thy patience
and vigilance, to be rid of them as
easily as thou mayest. Thou makest
them stand all the day idle, as the very
condition of thy hearing with them, or
thou hiddest them beneath where they
will be more welcome, or thou sellest
them for naught to the stranger that
passes by. And what wilt thou do in
the end thereof?"

These words of Newman are indeed a
vivid revelation of his own state of
mind, but are they an exact statement
of the treatment meted out to him and
his fellow Tractarians by the Church of
England? After their long and devoted
lives in her service is it conceivable
that Kolbe, Pusey, Neale, Hadden,
Church, or Carter would have delivered
on their death beds any such valedictory
to their ecclesiastical mother? Their
farewell to Ecclesia Anglicana we know
was very different. And yet Newman
was her favorite, her most gifted son. In
spite of the deep, almost fanatical, pre-
judice of the English people seventy
years ago against anything and every-
thing Roman, open or secret, and in
defiance, yet Newman was not a-
ked to surrender his living at St. Mary's,
Oxford, he retired into lay communion
by his own initiative; Pusey was sus-
pended for two years, but Newman was
not suspended.

Nor is it true that the Anglican
Church ever actually condemned Tract
90. The occasion selected for that pur-
pose by the opposition was February 13,
1845, when 1,500 people assembled for the
contest in the Sheldonian theatre, Ox-
ford. The proceedings were opened with
the discussion of Mr. W. G. Ward's
book, "The Idea of a Christian Church." Mr.
Ward himself speaking in its de-
fence. The book was condemned by a
vote of 777 to 388. But when it was
proposed to introduce Tract 90 for con-
sideration, Mr. Guillemand, of Trinity
College, as Senior Proctor, resorted to
an extraordinary exercise of the pro-
curatorial veto, quashing the assault by
the single sentence, "Nobis procuratoribus
non placet." For this he and his col-
league, the late Dean Church, were
thanked in an address composed by Mr.
Gladstone. The very storm of Protest-
ant protest it provoked has given Tract
90 a name and a fame greater than all its
eighty-nine predecessors, and the prin-
ciple of interpretation it elaborated in
regard to the Thirty-nine Articles of
Religion so far prevailed in the event
over all opposition that it is perhaps
more generally accepted among Angli-
cans to-day than any other interpreta-
tion.

After telling of Newman's reception
"into the communion of the undying
Church," to use his own phrase, Mr.
Milburn says: "The end was indeed
come. The trusted captain, who so long
as he thought there was a chance of
saving the ship held back his men, was
now among the first to abandon the sink-
ing vessel. The cry was now, 'Save

qui pent.' If these words fairly re-
present Newman's thought at the time,
the subsequent history of the Anglican
Church goes very far to prove that he
was wrong in his anticipations, and it
seems to us that certain of our broth-
ers, both Roman and Anglican, are
equally wrong, who are saying the same
thing about the Anglican Church at
the present hour. The departure
of Newman was indeed as
Kolbe called it, "a thunder-bolt,"
and as Lord Beaconsfield said years
afterward, it was "a blow from which
the Church of England was still reel-
ing." But divine Providence did not
permit either the Tractarian Movement
to collapse or the Anglican ship to
sink. On the contrary, the Catholic
Revival in the Church of England be-
came one of the most notable religious
events of the last half of the nineteenth
century and the extension and expansion
of the Anglican Communion into
an almost world-wide institution num-
bering many millions of adherents, has
been the concomitant of Anglo-Catho-
lic progress. In fact, no one of the al-
most innumerable weapons forged
against the Oxford Movement pre-
vailled for its overthrow, and what
seemed most destructive at the time
has in the course of a few years been
left by the roadside as a piece of broken
artillery. The Gorham Judgment, for
instance, fell as a staggering blow upon
the Tractarian forces in the early days
of the movement, but it has proven as
fruitless to stop the progress of Anglican
belief in baptismal regeneration as a
child's embankment of sand to resist the
rising sea. Even the creation of the
Jerusalem Bishopric, had as it appeared
at the time, seems to have been con-
verted into good, and under the pacific
administration of Bishop Blyth, it has
tended to draw the Eastern and Angli-
can churches closer together.

And what wilt thou do in the end
thereof? This question of Newman's
many anxious souls in the Anglican
Church are asking now. What will the
Anglican Church do with the Catholic
Movement in the end thereof? We
started out by saying that Newman him-
self was the impersonation and epitome
of that movement and the end thereof
by the fiat of our Lord Jesus Christ is
union with His Vicar, and occupant of
St. Peter's Chair. There is a national
and an ecclesiastical conscience, as well
as that of the individual, and by the
dictates of conscience, nations and
Churches, as well as individuals, are
judged, but the conscience of a nation
or of a Church is slower and much more
tortuous in arriving at conclusions than
is the case with individuals. Nations
and churches live on through the course
of many generations, the span of the
individual is three score and ten. What
Newman grasped by quick intuition and
the prophetic vision in the course of a
few years, the Anglican Church, as a
complex organism hampered by civil and
religious tradition, foreign and hostile
to Catholic truth, has slowly, laboriously
and painfully, "here a little and there a
little," absorbed and appropriated
through the course of a man's allotted
span and still the process of Catholic
assimilation on the part of the Anglican
Church goes on. The first decade of the
twentieth century is signalized by a
new and distinct advance. Following
"long the road that Newman in his men-
tal progress travelled, the Anglican con-
science is now awakening to the ques-
tion of corporate submission to the Holy
See," and what will she do in the end
thereof? * * * As in all else the Anglican
Church, while seeming to reject, has yet
in the event more and more accepted
the teaching of John Henry Newman,
will she not in the end, like him, find
her rest and refuge in the communion of
the Apostolic See?—The Lamp (Anglo-
Catholic).

REV. DR HEUSER TO PRESIDENT'S CRITICS.

SETS BAPTIST MINISTERS RIGHT ON THE
DOCTRINES OF PAPAL INFALLIBILITY,
THE TEMPORAL POWER AND OTHER
MATTERS.

To the resolutions passed by the
Baptist minister's conference in this
city on November 30, condemning Pres-
ident Roosevelt's denunciation of "un-
warranted bigotry" in politics, Rev.
Herman J. Heuser, D. D., of the faculty
of the Seminary of St. Charles Borromeo,
Ovebrook, and editor of The
Ecclesiastical Review, has made the
following reply:

"The Church claims infallibility cen-
tered in the Pope when he speaks ex
cathedra. This necessarily involves
his right to define the sphere of his own
authority."—(Baptist conference.)
The inference that the claim of
Papal infallibility involves the right of
authority rests upon a misconception of
what the term "ex cathedra definition
of faith" signifies in Catholic doctrine.
The tenets of that doctrine are clearly
set forth in the creed or profession of
faith to which the true members of the
Church are pledged. When doubt is
thrown on any one of these tenets by
rationalism or the premature assertions
of science, or in any other way, as, for
example, the divinity of the virgin birth
of Christ, the apostolic succession, the
inspired character of the Bible, or the
like, the Pope is called upon as supreme
head of the teaching Church to define
the nature of the doctrine in question.
As the doctrine itself, being the teach-
ing of the Man-God, is held to be infal-
lible, so the definition of it, in virtue of
the assistance of the Holy Spirit, prom-
ised for the maintenance of Christ's
doctrine to the end of time, is held to be
infallible. It never exceeds the limits
of the recognized deposit of faith, nor
does it ever regard any other matter
than faith or morals comprised in what
is called spiritual doctrine.

These ex cathedra definitions have
therefore nothing to do with secular
or political interests. Like the term
"royal supremacy," which occurs in the
English statutes of Henry VIII, the doc-
trine involved may be misconstrued to
extend over the realms of both con-
science and secular law, but such mis-
interpretation would not come from
Catholic legislators, since they must
understand the true meaning of "ex
cathedra definitions" if it can only come
from non-Catholics not familiar with the
terms of theological teaching.

Nor is there any warrant for the state-
ment that Catholics would carry out the
principle of union of Church and State
by a supposed order of the Pope rather
than favor the American ideas of civil
and religious liberty. Where union of
Church and State obtained in the
Middle Ages and in the Latin coun-
tries of later ages, it was so because it
had been the expressed will of the
nations or accepted as a remnant of such
will and legislation.

These conditions changed when the
so-called Reformation demanded recog-
nition of dissenting religious bodies
where formerly there had been but one
religion. Where Catholics, when in the
majority, would do under these changed
conditions is best demonstrated by the
study of the little kingdom of Belgium
within the last century. Since 1830 the
struggles between the Liberal and the
Catholic parties have thrown the bal-
ance of power now on one, now on the
other side. From 1857 to 1884 the
Catholics were subjected to the most
unjust and intolerant discrimination in
educational matters and in the appor-
tionment of public offices.

This created a reaction, and in 1884
the Catholics attained an overwhelming
majority. Since then the laws
limiting the free exercise of religion,
of instruction and of accession to public
offices have been eliminated. The
people enjoy the fullest liberty of
assembly, the press and education. The
primary schools were placed under the
control of the communes, each commune
being empowered to decide whether or
not religious instruction should be
given.

The State subsidized these schools on
condition that they accept the State
programme and submit to State in-
spection. In short, all laws subversive
of liberty were repealed and the prin-
ciple of toleration prevails under a
Catholic government. A similar condi-
tion will be found in Canada, where
Catholics are in the majority both in
population and in the Government.
The only exception, pointing toward
sectarian discrimination, obtains in
Manitoba under a Protestant or non-
Catholic majority.

The Baptist conference objects to the
Pope's claim of temporal power and re-
presentation at the courts of sovereigns
and foreign governments. In the first
place, the Pope's claim is not so much
one of temporal power as rather of in-
dependence from temporal power of
foreign potentates who might interfere
with the free exercise of his spiritual
power. Napoleon's desire to govern the
Pope's actions is an example in point.
If we remember that the Catholic
Church is a very different thing, in its
legitimate extent and influence from
the local churches claiming allegiance
of religious-minded men, the necessity
of its international representation will
be more easily understood.

The Church, though its aims are
purely spiritual, must reach her chil-
dren through an external administra-
tion. For the local trustees of the
ordinary institutional church she has to
provide administrative colleges of Car-
dinals, sacred congregations and com-
missions, regulating a uniform disci-
pline and maintaining the integrity of
doctrine. Thus the exercise of spiritual
jurisdiction implies the need of an im-
mense external regime by which the
head of the Church keeps in touch with
its members, and this demands a cer-
tain freedom or independence from the
interference of possibly prejudiced
rulers who may wish to claim for them-
selves the title of "the only supreme
head on earth of the Church," as did
Henry VIII. for England.

The habit of pointing out certain
phases of past history to show that
"Rome has approved of persecution for
the suppression of heresy" is altogether
fallacious. Apart from a good deal of
prejudicial history, in which the
authors injected their individual
bias, as is shown by more recent critical
study of historic documents, it might
be argued that religious partisanship,
whether Catholic or Protestant in name
has always fostered persecution for the
suppression of any opinion different
from its own. A latent view might be
taken even of this weakness common to
Tract 90, that the history of the
suppression of the fanaticism of popular up-
risings and persecutions in our own
time and country, but the simple fact
that much of all this is foreshadowed
and exemplified in the history of the
Bible, particularly that of Israel, in
whose divinely guided destinies Pro-
testants believe hardly less implicitly
than Catholics or orthodox Jews.

The good God wishes and means to
save health and strength and joy and
abundant life. So much we know. It
is always going on. Jesus Christ is
giving life more abundantly, and awak-
ening the dead now, just as he said he
would. Five hundred years hence they
will publish a story about you and me.
We shall seem very romantic then; and
we shall be worth reading about; if what
we do is simple enough and brave
enough, and loving enough for anybody
to think that we do it "for the love of
Christ," or for any body to guess that we
had been bound together in His name.
And service cannot be mistaken which
is rendered.

MISREADING THE SYLLABUS.

Some confusion arose in that portion
of the Rev. Father Buell's admirable
exposition of the meaning and scope of
the Syllabus which dealt with the fifty-
fifth proposition by the insertion of the
word "not" in a place wherein the con-
trary meaning was intended. The pas-
sage should have read "which affirms
the Church should be separated from the
State and the State from the Church."
A careful perusal of the passage would,
however, make the intended meaning
clear enough. It was earnestly to be
desired that all the people who are now
shouting about the Syllabus and separa-
tion of Church and State would take
the trouble to read and inform them-
selves of what the Syllabus actually
condemns, instead of feeding themselves
on fiction and reveling in elaptrap. In
the Syllabus the declaration that the
Church and the State should not be
separated has no reference to any place
like the United States, but only con-
emplates an ideal state of things where
the people are all of the Catholic faith.
Father Buell's review of
the actual conditions here is so
accurate, so lucid, so unquali-
fied and so destructive of all the mis-
conceptions now being dinned into the
ears of the public by the Lutheran and
other organs of division that we may
be pardoned for repeating a few of the
most pregnant passages of it, in view of
the fact that one of the Lutheran
papers came out recently with another
denunciation of the Syllabus and a long
bogey article based on its mistaken in-
terpretation of the meaning of that
document. Father Buell said:

"The people (in the United States)
are not Catholics: at least four-fifths
of them are of no religious faith or of
any but the Catholic faith. The first
amendment to the Constitution forbids
the making of any law respecting the
establishment of any religion or forbid-
ding the free exercise thereof. The
sixth article of the Constitution ordains
that no religious test shall be required
as a qualification for any office or public
trust under the United States. We
Catholics look upon these Constitu-
tional requirements as practically as
the best that can be made where the
Catholic faith has never been the
religion of the whole nation, and even
if the conditions were reversed, and
the nation were four-fifths, or even
ninety-nine per cent. Catholic, we Catho-
lics would be compelled by no tenet
of the Catholic religion, by no utterance
of the Sovereign Pontiffs to alter
our Constitution. We would consider it
wrong to violate the religious liberty,
the freedom of conscience, the freedom of
worship, of even a small minority of our
fellow-citizens."

Having thus emphasized the disclaimer
of a representative Catholic priest and
citizen, we would now take up the other
side of the question for a moment and
ask those reverend gentlemen, Lutheran
Presbyterian, Baptist, etc., what is there
to object to, from their respective
points of view, in the union of Church
and State in the ideal Christian State?

SOCIAL STUDY CLUBS.

From Kansas City comes word of a
new departure in the line of social
study. Those who knew Father Dowling
when he was president of Creighton
university, will not be surprised that
he has originated the idea. The Catho-
lic Register says: "In recognition of
the growing importance of Socialism,
Father Dowling, S. J., pastor of St.
Aloysius church, Kansas City, has in-
augurated a series of class meetings for
the men of his congregation who desire
to study that subject. The meetings
will consist of addresses and discussions
intended to show the real attitude of
the Church towards Socialism, to answer
objections and see what there is merit-
orious in Socialism and how much of it
can be accepted by a loyal Catholic."

"Father Dowling's position is that
the Church does not oppose, but encour-
ages legitimate aspirations of the work-
ing classes for social and industrial
betterment; but she must disentan-
gle the denial of the rights of private
property, and she must stand against
irreligious atheism which many
reading Socialists make a necessary
part of their social creed. If the lead-
ers of that cult were to eliminate the
objectionable features, some of which
are essential to the movement for social
reform, they would have on their side
the immense power of the Church, com-
posed in great part of working people.

The Catholic Church, according to
Father Dowling, is the historical and
traditional friend of labor, the helper of
the oppressed, the natural ally of the
proletariat. The toiler has a number
of acute grievances that call urgently
for redress, and all possible help should
be enlisted in his behalf and none repel-
led, by a narrow, prejudiced and short-
sighted policy. The tenets of Socialism
should be made broad enough to admit
all toilers to its fold, no matter what
may be their religious convictions. The
fire-eater, the radical, the bigot and the
blatant unbeliever must be relegated
to the rear. The platform should not
be narrowed along ethical and religious
lines, until sympathetic friends of social
reform find themselves out of place in
company which needlessly does violence
to their conscience and their ideas of
common morality. Social reform needs
the assistance of all the forces it can
muster, and it should not be throttled
in the house of its professed friends."

Why not adopt Father Dowling's plan
in other places? Social study clubs
could be organized with little effort and
lectures and discussions, of this interest-
ing and interesting, would insure good
attendance. The good that can be done
in this way is immense. Let us have it
tried here in Omaha.—True Voice.

CATHOLIC NOTES.

The Rev. John Micaud, Bishop of the
Diocese of Burlington, Vermont, died at
St. Vincent's Hospital, New York, Dec.
22nd, 1908.

The Paulist Fathers conducted a two
weeks' mission lately in the Visitation
Church, Philadelphia, at which over
twelve hundred men took the pledge.

As a result of a two weeks' mission in
Philadelphia by the Jesuit Fathers, a
converts' class of one hundred and forty
members was started. Of this number
fifty are non-Catholics, the others being
neglected or neglected Catholics.

The convent of the Benedictines on the
Isle of Wight has added another
member of the Austrian royalty to the
ranks of its nuns, Princess Adelheid,
eldest daughter of the Duchess Maria
Antonia of Parma, has definitely taken
the veil.

The 100,000 members of the Holy
Name Societies of the diocese of
Newark, N. J., are to make war on
theatres which give indecent plays.
With such an immense force working in
common, the doom of disreputable
drama should be sounded.

After a year and a half of active con-
struction it is officially announced that
the new Cathedral of Saint Paul will
cost when completed \$4,500,000, but
this cost covers only the bare structure
with rough plastered walls, destitute of
the rich interior ornamentation, decora-
tion and furnishings, which will be
added in the future.

Sister Gregory of the Little Sisters of
the Poor, St. Louis, the proud possessor
of a certificate which entitles her to practice
as a stationary engineer. She re-
cently passed examinations before the
board of engineers and is authorized to
operate steam plants with not more
than fifteen pounds pressure. She is
now in full charge of the boilers and
engines at the institution.

Lord Justice James Mathew, one of
the greatest jurists of his day in Great
Britain, passed away in London on
November 9. Sir James Mathew was
born in Cork, on July 10, 1830. He was
the nephew of Father Mathew, the
apostle of temperance, and not only
was there sympathy, but a distinct like-
ness, between them, especially in the
ardor and geniality of their character.

Long ago Cardinal Newman said that
intellectual education cannot be ex-
pected to concern morality. It has
nothing to do with morality; that is de-
pendent on character. The great Eng-
lish Cardinal said that he would as soon
attempt to hold vessels at anchor with
strands of silk, or quarry blocks of gran-
ite with razor blades, as expect intel-
lectual qualities to restrain human pas-
sions or hew out true success in the
moral difficulties of human life.

It is interesting to know that the
brilliant red cloth of the Cardinals
robes worn at the Vatican has been
manufactured for many generations
by the same firm of merchants at Bur-
scheid, near Aix-la-Chapelle. The
secret process for distilling the dye is
given by father to son, with every pre-
caution to prevent any outsider from
gaining possession of the receipt. This
family of cloth merchants is of
Huguenot descent, and are all Protest-
ants.

It is unofficially reported that the re-
sults of the Catholic census taken up by
the Government under the direction of
Archbishop Glennon will show a Catho-
lic population in the United States of
17,000,000. The estimate given in the
Catholic Directory for 1908 is "about
13,877,426." This is a pretty large dis-
crepancy, and bears out the contention
of those who have been insisting that
American Catholics are greatly under-
estimating their own strength and num-
bers.
A meeting of the irremovable rectors
and consultants of the Peoria diocese took
place on Thursday with Archbishop
Quigley of Chicago, to select three
names to be sent to the Pope for a suc-
cessor to Bishop Spalding, whose con-
tinued ill health has obliged him to
resign the episcopal office. The scholar-
ly Bishop's resignation is a source of
profound regret, not only throughout his
own diocese, but all over the country.
It is to be hoped, however, that a release
from the burden of episcopal labors will
be efficacious in restoring the Bishop to
health once more.

When the explanation... occupy more than one day... His mother, overcome by emotion... distinctly: "Yes! I have placed my trust in Thee, O Sacred Heart of Jesus!"

occupy more than one day, and, for holding him longer, she would trust to chance and her own invention... The appeal of a mother made instant way to Sir William's heart... The next day she found him with a little crucifix in his hand... "I am going to die and I am resigned to God's will," and glancing at the picture he murmured his favorite aspiration...

His mother, overcome by emotion one day, left the room to weep... distinctly: "Yes! I have placed my trust in Thee, O Sacred Heart of Jesus!"... "Sister," said the Father, smiling, "it is not so easy to come back from the other world..."

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THE LOVE OF THE SACRED HEART.

A TRUE STORY. Written for The Missionary by Rev. Richard W. Alexander.

There was a crowd gathering in the city's great thoroughfare, which increased every moment, and murmurs of horror were heard from its depths... "I am going to die and I am resigned to God's will," and glancing at the picture he murmured his favorite aspiration...

WIT AND HUMOR.

A paper describing an accident says: "Dr. Crawford was called and, under his prompt and skilful treatment, the young man died on Wednesday night."

A paper describing an accident says: "Dr. Crawford was called and, under his prompt and skilful treatment, the young man died on Wednesday night..."... "I am going to die and I am resigned to God's will," and glancing at the picture he murmured his favorite aspiration...

RELIGION'S PLACE IN LIFE.

From Lecture by Rev. Herbert Lucas, S. J.

Knowing, in accordance with what has already been said, the value of a lofty ideal, and taking my cue in part from the passage which has just been read, I would say that a man gives to religion its due place in his life if he aims at becoming a power, aided by God's grace, gradually to become—more and more "absorbed in God..."

MESSAGE FROM THE OTHER WORLD.

APPARENTLY WELL AUTHENTICATED INSTANCE OF RECENT APPEARANCE OF A DEPARTED SOUL.

The following narrative is from the pen of the Rev. A. Body, O. P., who is known personally to the editor of the Revista Catolica... "I am going to die and I am resigned to God's will," and glancing at the picture he murmured his favorite aspiration...

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DR. A. W. Chase's Nerve Food. Rich, red blood. That is what pale, nervous, weak people need. The elements from which nature forms rich, red blood are found in condensed and easily assimilated form in Dr. A. W. Chase's Nerve Food...

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LETTERS OF RECOMMENDATION.

Mr. Thomas Coffey
My Dear Sir—Since coming to Canada I have been a reader of your paper. I have noted with satisfaction that it is directed with intelligence and ability, and above all, that it is imbued with a strong Catholic spirit.

Mr. Thomas Coffey
Dear Sir: For some time past I have read your estimable paper, the CATHOLIC RECORD, and commend to you upon the manner in which it is published, its manner and form are both good, and a truly Catholic spirit pervades the whole.

LONDON, SATURDAY, JANUARY 2, 1900

ARMINIANISM AND CALVINISM.

One of the difficulties in the proposed Church Union is the harmony of creeds. Both the Presbyterian and the Congregationalist bodies are Calvinistic. The difficulty therefore does not lie there. It is with the Methodists who are believers in Arminianism. How they are to be reconciled is hard to see.

the Presbyterians and Methodists are seeking a common creed. The Presbyterians have a double advantage: first from the fact that Arminianism started from Calvinism; and secondly that Methodists are not nearly so tenacious of any doctrine as they themselves do.

Arminianism is the doctrine of the party formed among the Calvinists: so that it owes its origin to a separation from Calvinism. From the start human reason tended to revolt against Calvin's horrible decree of predestination absolute—salvation and damnation netted out without regard to merit or demerit.

STAGE WEDDING.

What with some ministers turning their churches into theatres and others using the stage for church purposes the sectarians are fast bringing religion into contempt. Here is a Baptist minister in London who actually employs stage methods in his religious service.

ianship can be too watchful over those who hold in their hands the keys of the stability and happiness of society. We are glad to know that the Church to whom the care of all the sacraments, matrimony included, was intrusted, has different methods of securing respect for their administration and proper legislation regarding time, place and all other circumstances.

FREQUENT COMMUNIONS.

A correspondent seems to have doubts about frequent communion as explained in a paragraph taken from "Rome." We should distinguish people who are well from those who are sick. Amongst those who are sick there are again two classes: those who can observe the fast required for communion, and those who cannot observe it, or who cannot receive holy communion fasting.

LUTHER.

Some one asks us why Luther left the Church, and, secondly, why the Pope condemned him. For several years previous to his condemnation Luther had displayed a tendency to side in arguments with un-Catholic doctrine and practice. Warm disputes had taken place concerning indulgences. Rome paid little attention to them, assuming that they derived their importance more from the heat of the disputants than from the doctrine positively.

He indulged in brutal invective, he burned the Bull and urged the people to leave Rome. "If," he said, "you do not separate from Rome, there is no salvation for your souls." To explain why Luther left the Church we should have to seek it in his character as well as in the formal action which really expelled the Augustinian. He was coarse in soul, lacking in humility and mistaking refinement for sinful luxury.

ANSWER.

A correspondent wishes to know whether it is a mortal sin if you do not confess a sin you think may not be a mortal sin and yet you are in doubt as to whether it is a mortal sin. The sin should be confessed as doubtful. In the case of a scrupulous conscience a prudent confessor is not only the best judge but the best physician. It is for him to decide the gravity and nature of the sin and to prescribe both the remedy for the future and the line of conduct to follow in regard to the confession of doubtful matters.

TRAGEDY OR COMEDY.

A little histrionic acting went on about a fortnight ago in the Talbot Street Baptist Church of this city. It was well prepared and well acted. There was a kind of interlude between other parts of the service. The actors were two: the minister and a young man. About a week before the young man, tired of life, had taken a dose of chloroform with a view of terminating this world's woes at any rate.

FROM TORONTO COMES A DESPATCH

stating that Mr. James Haverson, K. C., considers it unreasonable to cut off any more licenses in that city. This is an open question. Many will agree and many more will disagree with Mr. Haverson. But in the following additional statement he will, we think, find a majority against him: "There is a great outcry against the saloon, for men must drink, and they will drink. Horses drink water, and men—some at least—drink whiskey. Who would think of not supplying a sufficient number of troughs for the horses to drink? Then why not have enough accommodation for those people who want to drink anything else?"

should have something to spur on his latent energies. He takes to the saloon as a duck to water, and pours into his stomach something which the wine clerk compounds for him and calls a bracer. Common sense tells him that a good cup of tea or coffee would give him better staying powers for his work, but he brushes this thought aside and quaffs the stuff that puts him in an aeroplane for a short space. True for you, Mr. Haverson, the man takes to whiskey and the horse takes to water. What sort of service would he give his driver? Poor, weak humanity! how often it may take salutary lessons from the lower animals.

REV. MR. GIBSON lately delivered a sermon in the Talbot street Baptist Church, in this city, in the course of which he made some very uncomplimentary references to those engaged in the whiskey business. For this very few, save those who are engaged in that industry, will find fault with him. While it may be considered necessary to allow spirituous beverages to be sold in hotels worthy the name, there should be no place for the saloon in our centres of population. The amount of harm done to the rising generation in these places is incalculable.

AN INCIDENT of a touching character took place in St. Peter's Cathedral on Christmas day. The sermon was preached by the Rector, Rev. J. T. Aylward. It was one appropriate to the occasion, leaving in the minds of his hearers an inspiration to thankfulness for all the inestimable favors received from Our Divine Lord—an inspiration to joyfulness because we were celebrating the natal day of the world's Redeemer.

A WONDERFUL LIBRARY. He referred to the library containing 24,000 manuscripts in every language in the world, and students could often be seen poring over these manuscripts trying to unravel their message. In other rooms there are the numerous gifts to the Pontiffs, some of rare beauty and value, and others of great historic significance. "Amid the curios is a love letter of Henry VIII. to Anne Boleyn," said Father Teefy. "I do not know how the Vatican came to get it," he added, amid laughter.

GROWTH OF THE VATICAN.

The speaker then spoke of the great growth of the Vatican under the power of Pope Julius II. He was the Pope of temporal power, the man who freed Italy from French domination, and made her free. He brought Michael Angelo to the Vatican, and he began to enlarge and beautify. While a great ruler he devoted much time to the liberal arts, and was the patron of artists and scholars. Michael Angelo rebuilt and constructed the Vatican, until to-day it is the glory of the world.

MANY OF OUR AMERICAN exchanges have of late been speaking quite strongly about the woman who thinks she has a mission to reform the world and takes flights from one end of the country to the other on convention business. This sort of work may be all very well in its way, but while the good woman is absent who is taking care of her family? Possibly she has no home work to perform. If such be the case she is not as blameable as one who has little ones who need training. Viewed from any light there seems to be a glaring unfairness about the appearance of a woman on a public platform. We have too many of them. It may be that they mean well and desire to advance the cause of Christianity and philanthropy, but they could do this more effectually were they to remain in their proper sphere. Many a young man is doing the saloons while his mother's time is taken up with delegation work.

FATHER TEEFY AT THE CANADIAN CLUB.

INTERESTING ADDRESS—A GLANCE AT THE VATICAN. London Advertiser, Dec. 18.

At the noonday luncheon of the Canadian Club, held to day, Rev. Dr. Teefy, of St. Michael's College, Toronto, was the guest of honor. He delivered a strong address on "The Vatican," explaining the art treasures there, and giving a detailed account of the work of the celebrated artists of antiquity, Michael Angelo, Fra Angelico and Raphael. He gave a close study of Pope Pius X., touching also on the work he had accomplished during his pontificate.

In opening Father Teefy expressed his regret at his inability to prepare something distinctly Canadian for the Canadian Club. Pressure of work at this time of the year made it quite impossible for him to do so. However, he was delighted to be present, and if the address was at all interesting to those present he would be satisfied. He selected as his subject "The Vatican." To some it spelled museum, and to some it spelled something else, something very serious. The Vatican was very irregular building. The Coliseum of St. Peter's was 855 feet in length, and 468 in width, but it could be placed on the ground floor of St. Peter's Basilica. The Vatican contained 11,000 rooms. When going through it, one was overcome by a feeling of reverence.

"When going through it, we cannot talk," said Father Teefy. "We are drinking in the best history, and receiving impressions of which we cannot talk."

In Byron's day, he continued, the Vatican library was in charge of a cardinal, a famous polyglot, who spoke fluently sixty languages. It was of him that Byron said that he should have been interpreter for the Tower of Babel. In the statue building, there were several groups of statuary, the two principal ones being the Laocoon group and the Apollo and Belvidere group. Father Teefy described them in detail, explaining their history and their meaning.

The speaker then spoke of the great growth of the Vatican under the power of Pope Julius II. He was the Pope of temporal power, the man who freed Italy from French domination, and made her free. He brought Michael Angelo to the Vatican, and he began to enlarge and beautify. While a great ruler he devoted much time to the liberal arts, and was the patron of artists and scholars. Michael Angelo rebuilt and constructed the Vatican, until to-day it is the glory of the world.

He spoke of the great work of Fra Angelico, Michael Angelo, and Raphael, pointing out the work done by each in the great centre of the church.

The Sistine Chapel was especially spoken of and the great drama of humanity as depicted by Angelo on the walls and ceiling of the chapel was vividly described.

"The work of Michael Angelo, who had but two friends, Dante and Savonarola, has preached more sermons to humanity than any other preacher in church or pulpit," said Dr. Teefy.

The conclave at which the Pope is elected is held in this chapel. Father Teefy spoke of the election of Pope Pius X., who on the first ballot had but one vote, but who was afterwards selected as head of the church.

This unknown man had ruled the church well. He was greater than Pope Leo XIII., great as he was. In France, he had opposed the Judaic minority in control, which had attempted to make France atheistic by banishing all religious teaching from the schools. He had also condemned modernism in his church in Germany, France, Italy and even among the English-speaking members. "We may have our differences of opinion, wide differences, perhaps, but we all believe that Christ is the Son of God," said Dr. Teefy. "By applying Kant's philosophy to the miraculous birth they would seek to destroy our faith, but Pope Pius forced us to defend the Church. He prevented again the great battle of Arianism."

AMERICAN exchanges speaking quite strongly man who thinks she has a form the world and takes the end of the country to convention business. This may be all very well in its the good woman is ab- taking care of her family? as no home work to per- be the case she is not as one who has little ones who Viewed from any light to be a glaring unfitness appearance of a woman on a m. We have too many of y be that they mean well advance the cause of Chris- philanthropy, but they more effectually were they their proper sphere. Many is doing the saloons while time is taken up with deleg-

Father Teely spoke of the Pope's attitude toward the Vulgate, and he had set a number of monks revising it. At the head of this committee was an English Benedictine monk of great scholarly attainments. A hearty vote of thanks was accorded the speaker. FATHER VAUGHAN IS PLEASED. Writing in the London Tablet of December 5, Father Herbert Vaughan, D. D., of England, has pleasant words to say of the First American Missionary Congress recently in session in this city. Father Vaughan is a brother of the late Cardinal Vaughan and also of the famous London Jesuit, Father Bernard Vaughan, and his opinion carries much weight overseas. "The Catholic Church, during the past quarter of a century, has been making rapid strides in the United States of America. On the intellectual side, it has inaugurated a Catholic university with a first class equipment of professors, and subordinated to this, there has been built up a system of colleges and parochial schools throughout the country. Moreover, Catholics have been erecting cathedrals that will vie with some of the famous cathedrals of the old world. Besides these signs of material progress, there has been a considerable development in spiritual organization. This latter is indicated by the inauguration of the Apostolic Mission House and the missionary movement among non-Catholics which has been carried on for some years with remarkable success by the Paulist Fathers, and more recently by diocesan missionary hands. All missionary movements are signs of growth and when they are vigorous and universal they are infallible marks of unusual health and strength in organization. "The first great American Missionary Congress, which was held this week at Chicago, is in many respects a measure of the activity which is now stirring the great body of the Catholic Church in the United States. "The idea of calling such a congress arose, in the first place, from the mind of the Archbishop of Chicago. Its object is perhaps more briefly and clearly set forth in the Archbishop's own words, which were as follows: "To mark the change of the Church in North America from missionary condition to its full share in the efforts of the Church universal by striking the note of self- ishness clearly and forcefully. To crystallize the missionary sentiment now being awakened in the Catholic clergy and people, to the end that all may realize their common duty of preserving and extending the Church of Jesus Christ. To study missionary conditions, especially of America and the colonies of the United States, and plan for their improvement. To pledge to the Holy Father America's loyal support and active co-operation in his great task of 'restoring all things in Christ.'" In closing his page report of the congress Father Vaughan becomes somewhat critical. It was unfortunate, he thinks, that "owing to the number, and sometimes the length, of the papers read at the congress no time was left for discussion." Discussion would have been interesting, no doubt, but perhaps its unavoidable omission was just as well at the first congress. The paper is sufficiently thoughtful and profound to afford us a number of topics for discussion ever since. It is not a bad sign that words were said which have evoked so much of comment. In concluding we find Father Vaughan remarking once more: "The Catholic Church in America is certainly full of activity and zeal, but it appears to me that one thing at least is necessary to make the work complete. They need a national universal league or confederation of prayer for America's conversion. It seems as if this spiritual side of the work was somewhat neglected. When it was my privilege to address the congress, I urged this point. I pleaded for such a society as the Guild of Our Lady of Ransom or the arch-confraternity of Our Lady of Compassion—for a league of prayer that would be preached everywhere and erected in every parish of the United States. Surely such a confraternity, added to the organized and systematic work now being carried on with such signal success would certainly hasten the conversion of one of the greatest nations in the world." The latter suggestion is an excellent one and worthy thoughtful consideration. It may be ventured, however, that it is easier to reach the 2,000,000 Catholics of England with such an organization than to induce the 10,000,000 Catholics of the United States to accept membership in such a worthy society. It is pleasant to learn, though, that the late congress impressed Father Vaughan quite favorably. Although barely two months in the country, he frankly admits the activity and zeal of American Catholicity, and gives us credit for "erecting cathedrals that will vie with some of the famous cathedrals of the old world." Certainly we have cause to be glad of having won the admiration of this distinguished English prelate. A quarter of a century hence we will be able to show him even greater marvels. —New World.

visously to eliminate from the minds of our citizens all sectarian rivalries and prejudices. These infirmities only cloud the mind or bias the judgment. We should aim to make it impossible for a man to be influenced, in the casting of his vote, by the mereous deration of one's nationality or his supposed religion. The first thing to be considered by a voter is the ability and honesty of the candidate for office. If the voter be influenced by religious animosities, by the recollection of the injuries, the wrongs, of which he or his fathers were in former years the victims, the ballot in his hands is a dangerous weapon. If the voter be a man like the writer of this paragraph in the Watchman steeped in religious antipathies, which are born of ignorance, he is a dangerous man in the community. We do not say that a man may not prefer to vote for a Catholic, provided the Catholic is in every way fit for the office, or for a Baptist who has all the necessary qualifications for the position. We simply insist that the primary, the most important and necessary qualification for public office is not the religious profession of the candidate but his fitness, his sterling character, his knowledge of affairs, his well known and inextinguishable integrity. But how can our Catholic citizens be expected to approach the ballot-box with a mind thus unbiassed, free from religious resentment, while they themselves and their most cherished religious beliefs are made the object of vulgar misrepresentation and ignorant attack? "In this case the Watchman, exceeding even the ignorance of the Lutheran ministers of New York, undertakes to tell us what Catholics believe, and why this belief unites them for public office. The first specification of the indictment runs as follows: "It is the doctrine of the Roman Church that the authorities of that Church should direct its members in their relation to the State." But Leo XIII, who has dealt profusely with this question in his Encyclical Letter, Nov. 1, 1885, declared that the powers of the Church and of the State both come from God, and that each power is supreme in its own sphere, and that it is the conscientious duty of every citizen to obey the civil government. Our own Cardinal Gibbons wrote, on the occasion of the centenary celebration of the adoption of the American Constitution: "The constitution of the United States is worthy of being written in letters of gold. It is a charter by which the liberties of sixty million of people are secured and by which, under Providence, the temporal happiness of countless millions, yet unborn, will be perpetuated." The Watchman's second specification is: "It has been declared by the Pope within a year that the allegiance of Roman Catholics to their Church is superior to their allegiance to any particular power." Roger Williams, the father of the Baptist church in this country, refused to obey the civil government in this colony of Massachusetts. Was he also wrong and a rebel? Jesus Christ established a twofold power when He said: "Render to Caesar the things that are Caesar's, and to God the things that are God's." The Apostle Peter, in his reply to the Jewish authorities, as given in Chapters IV, and V, of the Acts of the Apostles explains for all time the meaning of our Saviour's words: "If it be just in the sight of God, to hear you rather than God, judge ye; for we can not but speak the things which we have seen and heard." And again: "We ought to obey God rather than man." The Watchman does not give us here the words of Pius X, but, whatever words the Holy Father used, this was, doubtless, his meaning. The civil power in France has undertaken to destroy the constitution of the Church, given to it by Jesus Christ Himself; and Pius, obedient to the commission given to him in Peter: "Strengthen the faith of thy brethren," is merely performing the duties of his office. Let the French Government, following the example of the United States, keep within its own sphere, giving to God the things that are God's and it will experience no opposition from Pius X. But Pius X, himself replying to addresses, made during the celebration of his sacerdotal jubilee just closed said on this very subject: "The Church will always defend the constituted authorities, imposing love, obedience, respect and observance of the laws, helping the state to provide for the maintenance of peace. At the same time the state should always render to God the things that are God's by showing itself respectful to that authority of the Church which God has given her, and by not thwarting but rather protecting her and her children." The third specification of the Watchman is: "The history of the Roman Church shows that it is its purpose to control civil government." If the Watchman means by the word, "control," that the Church has helped, in all ages, when it had the power, to establish civil government on principles of civil and religious liberty, it is right; otherwise it is mistaken. No sane man would think of denying these truths. There is no need of quoting either Pope or Council to prove the loyalty of Catholic citizens to any and every form of civil government, whether that government be represented by a tyrant like Nero, or by a number of tyrants, such as we find to-day in France. But the absurdity of the Watchman's contention is best shown by the history of the Church or —what serves our purpose equally well—by the civic worth, the unselfish, patriotic loyalty of American Catholic citizens. But has the Watchman, in its comments, or in its assumed facts, troubled itself to ascertain the truth? We fear not. Its purpose appears to be to arouse by every possible means, the unfounded fears, entertained formerly by well-meaning but mistaken people, and to stir up the dying embers of religious animosity. We submit, in all earnestness, that such an effort is a real crime against the public welfare. However, the Watchman, we believe, will fail in its aim. We know many of its own co-religionists who have no sympathy with this intolerant spirit. The late Deacon Richardson of the Cambridge North Avenue Baptist

church had no patience with methods so un-Christian. The present worthy mayor of Cambridge, a Baptist, we believe, has, by his private and official life, repudiated ideas and methods so narrow and no less detrimental to the civil than to the religious life of the community.—Sacred Heart Review. MAD! A VIVID PICTURE OF THE SUFFERINGS OF THE SECULARIZED FRENCH NUNS. Translated for the Catholic Standard and Times from the French of the Marquis Costa, of the French Academy in the University. I met Dr. Mercereand yesterday. You don't know Dr. Mercereand? He is the most freethinking doctor of Paris. I should add, and the most original, for the good doctor laughs at his high-sounding clients of the Champs-Elysees or the Avenue Montaigne. He has eyes and heart only for the practice he has won for himself on the outer boulevards. Nowhere else does the human animal appear to him so interesting, because he meets it there with all its vices and all its virtues. What a curious book Mercereand could write about his campaigns in the country of the "Forts" whose overcrowded population he has been visiting for the last ten years! Will he ever write it? I hope so. He almost made me a promise to that effect yesterday. Mercereand got off the omnibus Madeleine-Bastille. He was covered with mud up to his eyes, and apparently in a ferocious frame of mind. "Hello, doctor!" I said, extending my hand. He did not deign to notice it. Presently he turned on me. "Do you know if your friend Ezine is preparing a new edition of his 'Foolery'?" "I don't know," I said. "But why do you ask such a preposterous question?" "Why?" Because he could add another heartrending story to all those he has already woven into his work." Then Mercereand passed his arm through mine and began to thread his way along the Boulevard Malesherbes, where he lives. I allowed myself to be taken in tow, for I was sure to hear an interesting story. "Come, now," he said, stopping short all of a sudden, "can you imagine a more revolting spectacle than to see our legislators gluttingly buttering their bread with five millions whilst the wretches whom they have cast upon the highways are dying with hunger?" "I'm not a millipede—I've often seen people die—but upon my life I never assisted at such an agony as I have just been witness of in the Rue du Chemin-Vert, in the Eleventh ward. You know, I have the bulk of my practice in that quarter. I know everybody there. "A fortnight ago I was told about two women who had taken up their quarters in a mansard there. Who were they? No one knew. The gossips had their usual say, and it wasn't exactly of a flattering nature. It must be admitted that the appearance of the new arrivals, who called themselves sick nurses, was such as to justify the most daring surmises. The one, a woman of about forty-five, with her furbeled dress and short Scotch cloak, looked very much like a dealer in ladies' cast-off dresses. The other, still young and rather good-looking, cut a most sorry figure under her wretched straw hat, trimmed with a large feather that had once been curled. "In this make-up they had proffered their services to the cure. An alms of a few francs and the cure requested them to go on their way. Quite natural! The old, well-established institutions are

afraid of competition. Then they timidly pulled every doctor's doorbell and awkwardly presented themselves at every chemist's shop in the ward, everywhere offering services that were nowhere wanted. Think of the fruitless walks, the closed doors! The master is busy! The master is not in! Poor creatures, they learned to know but too well all the annoyances in store for those who look for work. They belonged to those who seek shelter in doorways; who stand about the braziers of the street pavers; who, careworn and sick at heart and tired of existence, haunt the seats in the public squares. And God only knows on what they lived—on a bread crumb perhaps, or a sou drawn from the pity of the passer-by. "I don't want to talk literature: that's not in my line. I'll be brief. "A policeman was their good Samaritan. They had picked him up after a fall he had sustained and dressed his wounds, and he, not to be ungrateful, put in a good word for them in the quarter. In this way they had gotten something to do. Instead of money, they were paid in a little coal and a few potatoes for the long nights spent by the bedside of some decrepit old man or sick child, and little by little the good offices, the sweetness—don't smile! the astonishing sobriety of the newcomers had won friends for them. "At last, when my ears had been dimmed full of the praises of the Miles Vernay—the name they had assumed—I made up my mind to go to see them and judge for myself. "They occupied a garret on the fifth floor of one of those human beehives where people are born, where they die, unless they die in a hospital, but where they do not live, they are so wretched. I climbed and climbed until at last I discovered a slip of paper pinned to the door: 'Miles, Rose and Louise Vernay, sick nurses.' "I found two women there, the one old, the other young, as I have already told you. Want and exposure and mental suffering had emaciated their frames, paled their cheeks and hollowed their eyes. In a moment I had laid bare the wounds of these unfortunates for such were the women before me. Their convent, a provincial convent, had been lately closed. As they had been infirmarians in their community, the Mother Superior had sent them to Paris as sick nurses. "It's a good trade; there are no slack sea ons," the good Mother had said. "And since their arrival they lived on privations, living on privations! What a nice antithesis! I promised not to let them die outright! Two days ago I received a note from the younger Miss Vernay, begging me to call at the Rue du Chemin-Vert. She had grave fears for her companion, who was a prey to the most terrible and unaccountable changes of humor. At least that's how I translated the incomprehensible phrase with which the poor little thing wound up her letter. "Urgent business matters obliged me to put off my visit for twenty-four hours, but in any case I should have been too late. "The most indescribable disorder reigned in the garret when I arrived this morning. Beds and bed clothing were heaped up in a pile in the middle of the room. The floor was littered with shreds of garments and head dress. On the table lay the fragments of a broken crucifix. "The older of the women was sitting, or rather crouching, by the stove. Her lower lip hung down; her eyes were glazed and fixed. Her gray locks hung

loose about her neck, and half concealed an unsightly, sunken breast. Her breath came in jerks; her hands trembled violently. "No, it wasn't a fit. I saw at a glance that it was a case of prostration consequent on an acute crisis of delirium exhaustion. But you're not a doctor. It will suffice for you to know that want of blood, caused by excessive privations, often leads to this terrible alternation of stupidity and raving madness. I came at the end of one of these crises. It had lasted all night. "Imagine what such a night must have been. Imagine, if you can, what must have taken place between those four walls where, in utter darkness, the child struggled with the mania and dared not call for help, lest her companion, in her ravings, betray their secret. For at the top of her voice the mad woman kept crying for her content; 'They've driven me from it—a curse upon them, the wretches! They are damning me—Vive Jesus!' "What else can I tell you?" sobbed the girl when I continued to question her. "She did not come to herself until our crucifix fell. When she saw the broken pieces she believed herself damned. She crawled about the room on her hands and knees gathering the fragments, kissing them, and repeating over and over: 'Forgive me! Forgive me!' Oh, monsieur, I believe I shall go mad, too!" "Poor child! Another shock like this would indeed have been her undoing. I prevailed on a kind-hearted neighbor woman to give her shelter for a day or two. Then I made the necessary preparations for transferring the sick woman to St. Anne's hospital. "Two hours later all was in readiness. The ambulance was waiting at the door, and I was on my way to the garret when one of the nurses whom I had despatched from my clinic told me that the woman had just died after a fresh crisis. I knew that the patient could not hold out much longer, but I did not expect the end to come so soon. "The whole neighborhood was in the room when I arrived. The dead woman lay on her little cot, surrounded with flowers. Two candles were burning near the broken crucifix. "All these poor people had done the best in their power, for the people are good and kind and charitable, infinitely more so than those who in their name display their eloquence on the platform of Parliament, fall upon defenseless women, starve the priests and, in their wanton lust for spoil, rob the dead even of the prayers for their souls. "Thus spoke Mercereand, the most skeptical, the most freethinking doctor of Paris. PROTESTANTS AND MIRACLES. Referring to miracles the Catholic Times observes upon it as remarkable that whilst Protestants hardly ever believe in Protestant miracles, a fair number of them show faith in the Catholic places of devotion from which miraculous cures are announced. Quite a considerable percentage of the pilgrims to St. Winifrid's Well, Holywell (Wales), are, it is said, Protestants. In the columns of the Daily News we read the following words which were uttered by the Rev. Dr. Campbell Morgan (Protestant) on November 18th, in the course of an address in connection with the London Missionary Society: "I see that Dean Robinson (Protestant) believes in the validity of miracles at the shrine of Thomas a Becket. That is my own belief. Undoubtedly there have

INCURABLE HEART TROUBLE LOOKED FOR DEATH IN A SHORT TIME. Entirely Cured by "Fruit-a-tives." "Gentlemen,—The days of miracles are not all past and I feel that my complete recovery, from what seemed inevitable death, is practically a miracle. I suffered from severe Indigestion and Dyspepsia for nearly two years. I could not take food without fearful distress and I became almost a skeleton as the result of the suffering. I could not do any work and became so run down and weak that I could hardly walk. I was attended by two experienced doctors. They both pronounced my case heart failure and incurable, and I looked forward for death in a short time. I not only had the doctors but after they gave me up I tried many remedies and treatments but got no better. "At this time my son asked me to try "Fruit-a-tives," and from the outset of taking these wonderful tablets I was better and gradually this medicine completely cured me. I took a large number of boxes, perhaps a dozen, and now I am entirely cured and I have gained over thirty pounds in weight. I am now so well that I have sold my farm and bought 200 acres more land. I make this statement voluntarily for the sake of humanity, and I am convinced that "Fruit-a-tives" is a wonderful remedy that will cure stomach trouble where doctors and everything else fail." (Sgd) Henry Speers, J.P. The doctors were all wrong. Mr. Speers had what we call "Irritated heart." Indigestion and dyspepsia completely upset the stomach. Poisonous gases were formed which swelled the walls of the stomach and pressed against the heart. "Fruit-a-tives" immediately strengthened the stomach, insured sound digestion and regulated the bowels. There were no poisons—no noxious gases remained in the system, and the heart was no longer irritated. Then the pain and fluttering stopped. "Fruit-a-tives" is put up in two sizes 25c and 50c. If your dealer has not both, write Fruit-a-tives Limited, Ottawa. b en great cures at Lourdes. These are possibly resultant on spiritual forces." And whilst Dr. Campbell Morgan thus candidly avows his conviction that miracles have taken place at the shrine of St. Thomas and at Lourdes, he expresses his distrust of faith-healing operations among American Protestants. He has, he says, been studying very carefully the reports of the American Emmanuel Mission, and has come to the conclusion that many of them border on blasphemy. Testimony such as this in favor of the Catholic Church is valuable. The Times wonders that people who admit the authenticity of Catholic miracles do not feel that their proper place is within the Catholic Church. They will feel it and get into their proper place by and by. There shall be one fold and one shepherd.—N. Y. Freeman's Journal. Willing hands can always find something to do. There is no dearth of objects claiming attention, no lack of duties demanding performance, no day which is not full of important obligations and no hour which is not pregnant with possibilities of immense good to be garnered and of work to be done.

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FIVE-MINUTE SERMON. A New Year's Sermon.

Rev. Joseph Timmins. Our days upon earth are of a shadow; and these days stay. (I. Par. xxxix. 15)

Wise people regard their years of life as so many milestones placed along life's highway to eternity. Each year places its milestone, each year robs us of a friend. Time in its swift and ceaseless flight leaves behind it field, village and town, placing each year its milestone on the highway along life's journey and leaving each year its significant tablet on our hearts. So many years, so many milestones, so many finger boards. Which shall be the last you know not, neither do I. So we have lived another year and so have taken another step towards life's goal, which is death, and the year which we now begin is perhaps the last milestone for some of us. We stand perhaps before the door of death, through which all must enter, but none ever returns. Has the journey been long? Ask the gray-haired old man, listen to the dying, who have reached the end of life's journey, and both will answer: "My life has vanished as if in a moment."

Yes, our days upon earth are as a shadow; and there is no stay. My dear brethren, we enter upon a new page in the world's history; we stand at one of the cross-roads of life; therefore let us take two very important questions for our consideration today.

First, I ask what passes by? and I answer time, and, second, I ask what remains? and I answer eternity. Time flies rapidly by. Consider the stream of a fast flowing river; which it courses along its wide bed, never pausing for a moment; wave follows wave, the one drives the other before it, and what they cry out to the flowers growing along its banks is their perpetual farewell song, thus announcing their arrival and departure with a greeting. So, too, it is with time. With it there is no standing still, but with it a constant flight; one portion drives the other before it. It has not two parts, the past and future, but no present for the very moment in which we now speak it has already changed its name from present to past. Thus, therefore, is time a constant flight of succeeding moments, each one dying the very instant it is born to give place to its successor. And, as time flies, so, too, do all things with it, as the heathen poet beautifully says: "Times change and we change with them."

Time has sprung from the abyss of nothingness. From there it has come into the world and therefore does it hurry with all its might to give back unto those things made in time to their first origin, thus hasting them back again to the abyss of nothingness from whence they first sprang. Look over the whole earth: on everything has time placed its seal and impressed everything with its stamp of mutability. It has written its name on that faded rose. And what are the words? They are these: "There was a time when this rose was fresh and beautiful; now it is quite otherwise." Time has placed its name on the old castle built on the hill. Where are those gallant knights and those noble ladies who were wont to look from the citadel's height on the beautiful valley below? All is still in those large halls which once echoed with shouts of laughter and merriment, and now the wild ivy twines itself along its deserted and crumbling walls. Time has inscribed its name on the old church yonder. Where is the architect, whose chisel and the stone masons who cut of love for God's holy service built the high arch and tall tower, and where are the worshippers who a hundred years ago worshipped within these walls? Ah! the tower and arch still withstand the storm and rain, but the architect, with his assistants and the pious people have long since sunk into their graves, and no one knows their name or is able to point out their resting place. So the whole world is a large cemetery, and the vast earth its graveyard, since everywhere over its surface are scattered the graves of the dead.

Time has written its name on the forehead of the aged. Once was this head young and beautiful; now it is steeped and bowed with the weight of years; rich locks of hair have fallen from him and now he is bare and his beard is like the water's snow. See the candle before you; how peacefully its light burns, still it is consuming itself until finally it is extinguished. And as for man, his first step in life is at the same time his first step towards the grave. He cannot live unless at the same time he dies, and the more he lives the more he has died. As for time it gives him no rest, but bears him ever onward. When men meet they ask each other: "How are you? Where are you going?" We name this place and that, but it seems we wish to forget some place and that is the grave. So man journeys ever onward. There is no standing still for him; he goes forward with time and grows old with it. Man travels ever onward, but seems to forget in the words of Sacred Scripture that he is like the flower of the field that blossoms forth and is trodden under foot, and like a cloud scattered by the wind, he has no stay. The king must one day lay down his sceptre and crown and himself be laid in the grave. His vesture another will wear and on his throne will be seated his successor. The priest of God will ascend no more the altar and his good people will be instructed by another. Soon will they forget him, and become attached to their new pastor. Life is a stage on which each one for a brief period acts his part and then disappears, only to be followed by another, who puts on the purple garment just laid down, acts his part when he too disappears, and becomes as poor as the one who went before him. And so the figure of the world, says St. Basil, passeth away, since for it, as well as for time, comes a last and final day when both shall be no more.

And you, my dear brethren, do you wish to be an exception to the general law? Must you not go the way of all flesh, the way of your ancestors, your parents and your relations? A very

beautiful and practical story is told of an old monastery clock which had inscribed on its face these Latin words: "Una ex haec"—one of these. Here was a most powerful sermon. In these words it said to each one who stood before it: "One of these hours is also your hour, shall be the hour of your death." After the clock has run a certain number of hours it stops running and stands still. You have an appointed number of hours which God has determined for you before your birth, and the counting of your heart calls off the number, day, and night, until it has counted the last hour. It counts the number fast, very fast, and when it has come to the last few heart beats it begins to beat very slowly and now it beats no more. So time goes and we go with it. "In the beginning," sings the Psalmist, "hast thou, O Lord, founded the earth and the heavens are the works of Thy hands. They shall perish, but Thou remainest and all of them shall grow old like a garment. And as a creature Thou shalt change them and they shall be changed. But Thou art always the self same, and Thy years shall not fail. The children of the servants shall continue and their seed shall be directed forever." (Psalms cii.)

The world, then, says the Sacred Scripture, shall perish, but we have still a second question to ask: "What remains?" And you answer: "There remains for us only God and eternity." Time is a creature of God, and since it has a beginning it has also an end. Not so eternity. It is like God Himself. Therefore it is as old as God Himself, without beginning and without end, and therefore also it is as unchangeable as God who knows no change. There is in it no past and no future, but an ever-abiding present. Consider the terrestrial globe in its immeasurable greatness and let us suppose an ant making a journey around it. How often must it travel around the same before it has beaten a path, and how long would it have to continue before it had cut this world in two? Let us suppose it would take millions upon millions of years. Subtract this number from eternity, and how many years would still remain? Eternity in all its entirety, for after the lapse of all these years eternity has scarcely begun to exist. Take, again, all the men that have lived since Adam, who live now and all those who shall live till the end of time. Let the first of these begin to count the days and nights of their lifetime upon earth and the number of persons who have lived during this long period; then let those who are now living begin where the first have left off, and after these let those who are to live till the crack of doom continue in like manner. Now if we consider these days and nights and persons to represent each so many millions of years we shall have indeed an uncalculable sum of years. Subtract this immense number of years, and I ask what portion of eternity remains? and I answer as before, eternity is thereby not in the least diminished, but still remains in all its fullness. What remains? God. Yes, God alone remains and His years know neither beginning nor end, and with Him remain His love and His justice. There remains the punishment of sin. It is an eternity, the eternity of hell. Wee to him to whom this punishment shall be decreed. Wee, threefold wee, to him who must endure this eternity. Hell remains, and just as it is impossible for God's justice to have an end, so also it is for the pains of hell to have an end. There remains God's love and bears with it an eternity, the eternity of heaven. Happy is he who will one day find his dwelling there. Happy, thrice happy, are all those who are permitted to stand round the throne of the Lamb with crowns on their heads and palm branches in their hands. Heaven remains where the end of the Most High is forever visible, whose sight ravishes the blessed and whose joy and jubilee are without end. And so eternity remains, a double eternity—the eternity of heaven and eternity of hell. What remains? Man and his works. We know that man's body is formed from the dust of the earth and must return again to dust, but his soul is born of God and must return again to God. The children of the servant shall continue and their seed shall be directed forever. Man remains, and with him his works. The storm of the sea drives wave upon wave before it, and what remains behind is either the mire or gold sand which is cast upon the shore. So, too, in the storms of life. What remains after the storm of life is over remains forever, and what is cast upon the shore of eternity is either the mire of sin or the gold sand of good works. Man has three friends. The first is his earthly possessions, which he must leave behind him; the second are his relatives and friends, who follow him to the grave, and his third friend are his good works, which alone follow him beyond the grave and accompany him to his Judge. There he stands mute and silent—his works, good or bad, represent him and shall determine his destiny for all eternity. Time is changeable; it flies rapidly by. Eternity is constant. It alone remains. What we have become in time, that we shall be for all eternity, so that during life we may be said to be either saved or lost. Therefore, I exhort you all to seize and make use of the moments of life, for on their wings depend eternity. Time is for us the birthday of eternity; each moment of it is worth an eternity, since in a moment of time may be gained or lost an eternity. Oh! what would the damned give for a single moment of time, since in it they could by a sigh and an act of contrition deliver themselves from their torments? And it shall never be granted them. And we who have now these moments of time, shall we suffer them to pass by unemploy-

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and so have cause throughout all eternity to sigh in vain for a few moments of time? Choose now while there is still time. During these days you wish each other a happy New Year, but I wish you one and all something of far more value—I wish you a happy and blessed eternity. Amen.

DR. CRAPSEY ON MODERNISM.

Dr. Crapsey of Rochester was for many years a minister of the Episcopal Church until his theological speculations raised a suspicion of his orthodoxy and he was charged with being in antagonism with the principles of his Church. An ecclesiastical jury sat on him, and the charges being verified he was deposed. His authority to preach his private judgments in the name of his Church was denied.

But the doctor is an energetic man, clever, a good talker, and had a goodly number of admirer followers in his congregation. He therefore set to work to establish a new organization which, doubtless, he hoped would evolve or develop in time into a new Church. He secured a hall and obtained giving forth his theological speculations and views on men and things to those who assembled to hear him.

The Pope's late Encyclical on Modernism was too interesting and important a subject to pass without catching his vigilant eye. It did, and he recently gave out his meditations upon it. It is on some points in these meditations that we propose to comment; and in doing so we will for the sake of brevity quote Dr. Crapsey's words as reported.

Dr. Crapsey: "The Church's principle of teaching rests not upon internal truth, but upon the principle of external authority."

Just what the doctor means by "internal" truth is not clear. Does he mean truth as known to the mind by the operation of the mind's own powers, and exclusive of the action of all agencies external to it? If so it seems to us that his investigations into the origin of ideas and of knowledge have not been as profound as the importance of the subject demands. He posits mind or reason and authority in opposition as antagonistic or incompatible agents. We will try to show him that instead of being antagonistic they—authority and reason—are co-operative and necessary to each other in the acquisition of knowledge; that knowledge, without the agency of some authority other than the mind or reason itself, is impossible to man in the present phase of existence.

How did the knowledge which he possesses come to his conscious intelligence? How does he know what he knows of the world or of the universe in which he lives? Did his mind evolve its knowledge from itself and without the aid of some authority other than itself?

We do not think he will risk an affirmative answer. He will say that all philosophers of note, that the mind comes to a knowledge of the world outside it by means of the five physical senses. They are its only witnesses, its sole authority, without which the universe cannot become a subject of thought. It is by the authority of the senses that the mind can begin to think, that is, to reason about the universe in which we live.

Thus the mind begins its journey towards knowledge by accepting the authority of the senses. Reject their authority and you can know nothing, think nothing about the things of sense.

It follows then that the principle of authority, with which Dr. Crapsey credits the Church, is the principle, principle or starting point, from which the mind sets out to acquire knowledge. Doubt the validity of authority as a means to the truth and you isolate the mind from the universe of things, and leave it in a vast and awful solitude, unknown and unknowing. It is by the authority of the senses that the mind comes in conscious touch with the universe of things, and knows that anything save itself exists. Hence a denial of this authority of the senses closes the way to all knowledge of things and renders knowledge impossible. It remains then that in the last analysis the way to knowledge is the way of authority other than reason itself. Some authority must therefore be accepted as a necessary condition to the acquisition of knowledge.

What then, must we reject reason and trust to authority in our search after truth? By no means. Reason and authority are co-operative; each pre-supposes the other. The authority

(of the senses) addresses reason—the mind—and gives it the materials, the data, necessary to its action. And reason must accept that authority before it can have a thought of the universe outside it; it must accept it or remain forever quiescent, like a fly in amber. Reason of itself cannot supply the materials, the data, on which it acts. They are given to it by some agent other than self, whose authority must be accepted as a condition of thought. Like the millstones, it grinds only the wheat that is given to it.

The main function of the individual thinking principle called reason, is to think. It must think things, for it cannot think nothing. But things cannot become present to its consciousness except by the instrumentality and authority of some other agent. Hence again the necessity of authority to thought concerning things. When we speak of the senses we refer to them as external authority, for they are as much external to the mind as is the farthest telescopic star.

But a word or two more about Dr. Crapsey's rejection of external authority and his appeal to what he calls "internal truth" as the only medium to the acquisition of knowledge. As we can only guess at his meaning we assume that by "internal truth" he means some truth as known to his mind, that is, something that he is persuaded is true. But how did he come to a knowledge of this supposed truth which he would make the criterion or standard? Take for instance his knowledge of astronomy. Did he evolve it from his own internal consciousness, or did he, on the authority of his senses, learn it from some astronomical professor whose authority he accepted? Move as he will he meets with authority on which he must depend for the validity of his knowledge of things. In the present case he depends on the authority of his senses for the existence of the professors and then on the authority of the professors for the facts of astronomy.

Again, if the mysterious or vague thing which he calls "internal truth" be a valid guide for him it is equally internal to others, and equally a valid guide or light to them, like the sun that shines for all. On this hypothesis, why does he assume to teach others, having no better guide or light than he? What need is there of him as a teacher of his fellow men? Why not leave them to see things in their head light of "internal truth"? Is this new lamp not as luminous for them as for him? It is to this sincere that the doctor's theory consigns him.

Dr. Crapsey: "It is now personal intelligence that is the power which has come in contact with the principle of authority."

"Personal intelligence" is an abstraction, a universal that has no real existence except as an attribute of some real thing or person, as whiteness, stupidity, mortality. No action can be attributed to such abstractions, and consequently they cannot come into contact or collision with the Church. We assume, then, that by "personal intelligence" he meant the intelligence, mind, or judgment of a greater or lesser number of persons. But why speak of this as of some new power that now comes in contact with the Church? Is this "personal intelligence" something that has recently come into existence, like electric lighting? Have not the minds of some people been in contact or collision with the Church from the beginning? Are they not as ancient as mosquitos and gophers? Why then say now, as indicating a new state of things? Is it because the doctor's own collision with his church is a thing of recent date? He mistakes if he imagines that little affair has changed the attitude of the "personal intelligence" of the civilized world towards the Church.

There are several other things in Dr. Crapsey's lecture suggestive of comment. But enough for the present.—N. Y. Freeman's Journal.

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Table with 5 columns: Year, Income, Assets, Surplus, Business in force. Data for 1907 and 1908.

Dominion Land FOR SALE. Any Dominion Land open for Homestead or pre-emption entry may be acquired by the purchaser of scrip issued by the Dept. of Interior. Volunteer Bounty Scrip entitles the purchaser to take up two adjoining quarter sections and cultivating or keeping stock thereon for three years he will receive a patent from the crown. Homestead entry may be made for another quarter section adjoining and under the pre-emption law another one quarter section may be purchased at Three Dollars per acre. Lands in Moose Jaw and Lethbridge District. PRICE OF SCRIP \$800. OWNER, R. J. HEALY, 124 Shuter St. Toronto.

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BISHOP KEANE TO CEDAR RAPIDS NON-CATHOLICS.

PROVED THAT CATHOLICS ARE ENTITLED TO A HIGHER RATING, SAYS WESTERN EDITOR.

Out in Cedar Rapids, Iowa, Bishop Keane, of Cheyenne, Wyoming, has just concluded a series of eight lectures to non-Catholics. All the expenses of the "mission" were paid by the Knights of Columbus, the city Auditorium, seating about three thousand, was crowded every night.

"It must be admitted by all," says the Cedar Rapids Republican, "that the lectures have left a profound impression on the community. The addresses have been in some demand that the Republican and Times have not been able to supply all inquiries. Of the week's issues they have left only enough copies for their own files."

"It was the first series of lectures of the kind attempted by Bishop Keane, and he has been himself overwhelmed with the success that his efforts met and with the personal kindness and intellectual hospitality of Cedar Rapids and audience. He had hardly expected such a reception. Protestants received his views as kindly as Catholics themselves. It may be said that the object of the lectures has not been to 'revive the Papacy,' as one man feared, nor to combat Protestantism. The object has been rather to dispel certain confused and prejudicial ideas that are still held by many otherwise intelligent people in regard to the Church which Bishop Keane represents. Catholics have long felt that they are entitled to a higher rating, to use a commercial phrase, in public opinion."

"And this end was accomplished in this city undoubtedly. It was accomplished not by abusing Protestants, nor by praising Catholics, but by the simple setting forth of the truth as it appears to one of the learned men of the Catholic Church. Bishop Keane was, of all men, the fittest to render his Church this service, for he is learned, sincere, logical, kindly and courteous of utterance; in short, the highest type of a Christian gentleman, as both the Church and the world understand that phrase."

"The eight addresses have given Cedar Rapids a distinct moral uplift and a new intellectual stimulus. We shall all be better men and women as we learn to understand each other better, credit each other's good motives and honor each other's sincere beliefs and consistent practices. This is a good idea in politics as well as in morals."

A NON-CATHOLIC AT LOURDES.

H. H. Bashford, a non-Catholic, writes in the Cornhill Magazine an account of "A Jubilee Day at Lourdes" which, despite its subtly-suggestive note of unbelief, contains many passages which mirror forth faithfully the wonderful manifestation of faith in the power of God through His Blessed Mother of which Lourdes is the scene. He says, for instance: "It is fifty years this year since the little peasant girl, Bernadette Soubirous, made known to her relatives and friends the visions that had been vouchsafed to her in the cavern by the Gave; and it is impossible not to be impressed by the extraordinary position that her native village has since come to hold throughout the Catholic world. As we linger over our coffee an unbeliever among us raps the table dogmatically with his teaspoon. The neurotic imaginings of a hysterical girl, he tells us, a little brown water out of a rock and the infinite gabbles of evolving humanity in its lower intellectual stages—these are the ingredients of the novena of Lourdes. And yet and yet—well, by the day's end, even our unbeliever, unbelieving still, has contrived to modify his statement by a little, has come to behold in this scene of twentieth-century pilgrimage, in this odd jangle of electricity and medievalism, of science and, if you like, superstition, something that lies too deep among the root fibres of the human being to be a mere spectacle for an instructed seoffer."

And here is another passage in which Mr. Bashford seems to have caught some of the spirit of the Catholics who flock to Lourdes, either to be cured of some bodily or mental malady or to praise Almighty God who has wrought there, through the Blessed Mother of His Divine Son, Jesus Christ, such works of tender mercy to His suffering priest: "Is it not wonderful? A young priest, speaking English, pauses for a moment at our side. Is it not wonderful? And he reminds us that, alas! France must be no longer regarded as a Catholic country. He shakes a sorrowful head. The State has pronounced against religion—against clericalism, if you like to put it that way—but in reality against religion, and with a fervor of bitterness, of which only a Latin race could be capable. They have robbed us of the children, he says, and the times are evil; and yet, behold, there is another country in all the world that could offer such a spectacle of faith as this? The smile that is never far away, for all the solemnity of Lourdes, breaks out again, if a trifle wistfully. Ah, la belle France, but it will all come right in the end. The nonultra will swing back. The heart of the people must have its God again, and its God is still the dear Son of our Lady of Lourdes."

The great central ceremony at Lourdes is described, impressively and sympathetically, by Mr. Bashford: "The procession and Benediction of the Blessed Sacrament, when the Host is borne in the monstrance to each sufferer, and heartfelt cries go up to Him Who healed the sick of old in Judea. The officiating priest on the day described by Mr. Bashford happens to be a fellow-countryman of his—an English Bishop. The writer says: 'The hot sun pours down upon us. There is no shade. The great arena is a white glare of reflected light. And to the Bishop, swathed in vestments, stooping continually to each succeeding sufferer, the centre, if only vaguely, of this great tide of adoration, our sympathy goes out. For fully an hour, perhaps for longer, his slow

journey must proceed. None can be left out. He must neither slacken nor weary. As he draws near at length, and we too bend at his approach, we can see the perspiration standing out in beads upon his forehead. The crowd about us thrills to the approaching wave of ecstasy. But for him it has been the wave's crest all the way along. And yet it is just this, as he tells us afterwards, that robs him of any thought of bodily fatigue. He is borne upwards upon it as upon a sea of visible and passionate belief. And he himself is supported by the very exaltation of all these ten thousand worshippers, that it has been his high privilege to arouse. Afterwards, in the quiet of the hotel, he may encounter the inevitable weariness of reaction, but over his mission holds him tireless. So, finally, and to an ever-deepening note of almost agonized ecstasy, he completes the long round, moves up towards the platform at the top, takes his stand before the assembled body of men and priests, and pronounces above the whole kneeling concourse the words of his last benediction. An immediate stillness falls over us, prolongs itself for a moment, and then, from a far corner, there comes a sudden odd cry. The multitude of faces swing round like a leaf to the wind. A meek-faced little woman, who has been bed-ridden for fourteen years, rises up from her invalid chair, totters a few steps into the open space. Behold, she is a miracle. (One miraculously cured).—Sacred Heart Review.

A Protestant Tribute to "Mary, the Mother of Our Lord."

Rev. William Hutton, of the Greenwich Presbyterian Church, spoke on Sunday evening on "Mary, the Mother of Our Lord." Delivered at the same time that celebrations were being held in Catholic churches in honor of her Immaculate Conception, this discourse was more appreciative of the Blessed Virgin than is usual among our separated brethren, and in line with a growing tendency.

Dr. Hutton stated that he considered the subject a proper introduction to his Christmas sermons. He alluded to the prophecies of the coming of the Messiah to be born of a virgin; to the honor conferred upon Mary as the chosen one; to the fact that she was selected from the truly Godly, and not from among those of wealth and social standing. She was sincerely pious and of beautiful character, as revealed in her reply to the Angel Gabriel. This was dwelt upon, as also the respect shown her by her Divine Son during His ministry and at the cross when committing her to the care of the beloved disciple. The influence of the Christian religion in the uplifting and honoring of womanhood was so commented upon.—Philadelphia Catholic Standard and Times.

ROBERT EMMET OF THE AMERICAN NAVY.

A very interesting feature of the American fleet to Australia was the affection and honor shown by the leading men of Australia to Ensign Robert Emmet of the American navy. The name, Robert Emmet, has, after more than a hundred years, power to awaken springs of patriotic affection in the hearts of people of Irish blood, and the Robert Emmet of today, an American sailor and a great-grandnephew of the Irish patriot who died for his country, received an ovation among the Australians. At the banquet tendered by the Government to the admiral and officers of the American fleet, this young ensign was discovered, and immediately sought out. Soon there gathered around him a number of the leading men including the Prime Minister of New South Wales, who shook Mr. Emmet's hand warmly, saying, "I welcome you as an American officer, but above that for the other great reason too." "Here was this young man," says the correspondent of the New Zealand Tablet, "only twenty years of age, thousands of miles from his home in New York, on a foreign shore, yet he had gathered round him in that spacious banquet hall an enthusiastic body of friends, gathered as if by magic, and drawn towards him by the common tie of fidelity to Ireland." Later a representative gathering of Irish citizens assembled to honor Ensign Emmet, and presented him with a costly souvenir of his visit. This young seaman of the Emmet family is the son of Colonel Temple Emmet of New York, and is an officer on the "Connecticut," the same battleship on which Father Gleeson is chaplain.—S. H. Review.

A client of St. Gerard returns thanks for temporal favor received after novena and promise of publication in the CATHOLIC RECORD.

"LIFT YOUR HATS BOYS!"

The practice now so widespread among Catholics of raising the hat when passing a church, as a mark of respect to the Blessed Sacrament seems to have been of Irish origin. In view of this claim the Holy Father last year authorized the Holy See to grant an indulgence of one hundred days to the faithful of his diocese each time they offer this mark of faith and veneration. The following spirited stanzas, bearing the title given above, are by one of the many gifted Catholic women who are now using their pens for the credit of their faith in the United States. The name of Miss Mary Sarsfield Gilmore will recall that of her American musical world.

We deprecate the "Age of Reason," That demands a human sign; To affirm the faith that sees not, Yet believes the Word Divine. We denounce the world as Godless, And bewail Christ's slighted love; But I think the angels chide us, As they gaze from skies above.

Dr. Chase's Ointment is a certain and guaranteed cure for all kinds of itching, bleeding and protruding piles. See testimonials in the press and ask your neighbors about it. You can use it and get your money back if not satisfied. Send for leaflet to EDMANSON, BATES & CO., Toronto.

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For a church has been my neighbor, And my outlook day by day Has been teaching me the lesson That faith has not died away. And my proof that modern Christians Keep the fervent soul's of yore Are the men whose hats are lifted, As they pass the church's door.

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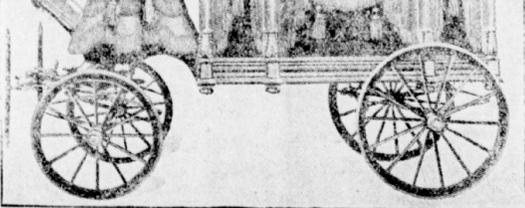
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And the duke gains self-respect, And the postman's step is lighter, And the office looks mild; And the man of sin smiles gently On the sinless little child, And the sad and gloomy seem kindred, Who were aliens before; And the strong and weak are brothers, As they pass the church's door!

TEACHERS WANTED.

- WANTED A PROPERLY QUALIFIED TEACHER, able to teach both French and English for the R. C. Separate school No. 7, Tilbury North, Essex County, Ont. Salary paid this year \$350. Address: Thos. D. Duquette, Sec. Tilbury, Ont. 1574-1.
- CATHOLIC SINGLE MALE TEACHER wanted immediately for Wilkewick Industrial School, Ontario, Salary \$425. Apply stating experience with testimonials to Rev. T. H. Couture, Wilkewick, Ont. 1574-2.
- WANTED TEACHER FOR S. S. NO. 6 MONT- eagle. Holding a first or second class certificate. Apply at once stating salary and qualifications to Edward L. Evesque, Sec. Treas., Maynooth, 1575-2.
- A TEACHER CAPABLE OF TEACHING A French and English for S. S. Section No. 2, Hugel, Salary \$225. Duties to commence Jan. 4th, 1909. Apply to Rev. T. J. Crowley, Sec. Treas., Box 52, Warren, Ont. 1575-3.
- TEACHER WANTED FOR S. S. NO. 7, MARA, a Catholic male or female teacher holding a first or second class professional certificate. Duties to commence Jan. 4, 1909. Applicants please state experience, qualifications and salary expected. Address: Peter Mangon or Edward Kenny, trustees, Mil- lington, P. O., Ont. 1575-4.
- TEACHER WANTED FOR THE R. C. S. S. No. 14, Hardman, Salary \$250. Apply, stating experience and qualification to Dan Cahain, Vernonville, P. O., Ont. 1575-5.
- TEACHER WANTED FOR THE R. C. SEPARATE school Section No. 3, Dover, village of Painscourt. Close to church and school. Three miles from electric road and seven miles from town of Champlain. Apply to Isaac Beaudry, Sec. Dover South, Ont. 1575-6.
- TEACHER WANTED FOR R. C. SEPARATE school Section 3, A. Malden. Duties to commence 1st of January. State salary and qualifications. Apply to John Dufour, Sec. Treas., North Malden, P. O. 1575-7.
- TEACHER WANTED FOR CATHOLIC SEPARATE school, Section No. 3, Dover, village of Painscourt. Close to church, sidewalks, etc. Capable of teaching both French and English. First or second class certificate. To teach a promising salary \$500 per year. Duties to begin Jan. 4th, 1909. John B. Blaine, S. T. 1575-8.

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INFORMATION WANTED.

BY RICHARD MANGAN, ATKINSON P. O. Frontenac Co., Ontario, of the whereabouts of his son "Eddie," a boy nineteen years of age who mysteriously left his home on the farm on the 30th of October, 1907, and has not been heard from since. His parish priest is Rev. Father Traynor, Brewer's Mills, 1575-10.

EXPERIENCED TEACHER WANTED FOR R. C. Separate school No. 5, Sombra. Must have first or second class professional certificate. Salary \$420 per annum—Duties to commence on January 4th, 1909 or as soon after as possible. Apply to Joseph Cain, Port Lambton, Ont. 1575-11.

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