The Catholic Record. LONDON, SATURDAY, FEB. 4, 1905.

AN ALL EMBRACING CANOPY.

churches which dot the plains of embrace the flower and highest develop Europe, Carlyle says that religion ment of Catholic Church music, Adlies over them like an all-embracing mitting that the greatest contemporary heavenly canopy: like an atmosphere and life-element, not a horrible, restless doubt, but still less a far horribler cant: but a heaven-high unquestionably encompassing holiness interpenetrating the whole life.

SYMBOLISM IN ART.

Digby says that this architecture was fraught with typic and mysterious love. And he goes on to point out how a German writer explains the necessity for considering it in this symbolical point of view. Each of these gothic cathedrals was only a symbol of that magn ficent invisible Church which, pervading the whole state, had spread its roots to the lowest depths of life : he shows in theology, philosophy, science and policy, the principle of that social order and harmony which distinguished this remarkable epoch; for society was then constructed on the plan of a cross: Rome was placed as an altar at the point of intersection -a mystical altar containing as in a tabernacle the source by which faith is communicated. Around it was gathered the devout multitude united in one faith and one hope. The light of the Divine sun, descended, softened and colored by the Fathers and Doctors of the Old and New Testaments.

And Ruskin, viewing their vaulted gates, trellised with close leaves; their window labyrinth of tinted tracery and strong light; their misty manes of multitudinous pinnacle and diademed tower-the only instance that remains to us of a faith and fear of nations, says their builders have taken with them to the grave their powers, but have left us their adoration.

FAITH THEIR INSPIRATION AND STRENGTH.

These men were directed and inspired by faith and strenghtened by prayer. They looked with straining eyes into the invisible world, and, catching its harmony, put it as music on the lips-men-its type of beauty in canvas and marble and stone. Not whim or caprice or earthly beauty, or uncontrolled individualism moved them, but the things of the soul which they learned from the Church. To depict these, and in the distinctive style of the Church, was their ambition; and less in its resources, they went on till death stilled the heart, adding ever to the treasure store of beauty and truth.

BEFORE AND AFTER THE REFORMATION.

The Catholic religion, says [Chateaubriand, has covered the world with its monuments. Protestantism has now lasted three centuries; it is powerful in England, in Germany, in America. What has it raised? It, will show you the ruins which it has made, amidst which it has planted some gardens or established some manufactories. And Goethe, speaking of the German paintings prior to the Reformation, says that a spirit of indescribable sweetness, sol ace and hope, seems to live and breathe in them. But since the Reformation something painful, desolate, almost evil, characterizes works of art; and instead of faith skepticism is often apparent.

MYSTICISM vs HYSTERIA.

So in music also the Church has a style of her own. It may grate on ears nasccustomed to it, but use will work wonders, and we shall understand why it must always be unlike the music of the world. Modern individualistic music, says a writer, M. R. R. Terry, with its realism and emotionalism, may stir human feeling, but it can never create that atmosphere of serene spiritual ecstacy that the old music generates. It is a case of mysticism versus hysteria. Mysticism is a note of the Church: it is healthy and sane. Hysteria is of the world: it is morbid and feverish and has no place in the Church. Individual emotions and feelings are dangerous] guides, and the Church in her wisdom recognizes this. Hence in the music which she gives us the individual thas to sink his own personality and become only one of the many who offer their corporate praise.

ine Dealers

an.

When annoyed by criticism from any quarter, our subscribers should remem ber that Richard Wagner, an inconsiderable authority, says that the works of Palestrina, and those of his school, and Speaking of the builders of the of the centuries just before and after, composers have written Church compositions which are of great artistic merit, he avers that these masterpieces can have no claim to pure ecclesiastical style, and are better adapted for public performances as spiritual concerts than employed during divine service in Church.

For us, however, discussion is at an end. Rome has spoken: the question is settled.

CATHOLIC REPRESENTATIVES IN THE CONTEST.

Why has not the Church some representatives among the judges of the Gould Bible essay contest? Certain writers, convinced there could be only one solution to the query, unlimbered their adjectual batteries and went into action. But now it seems they were firing at non-combatants and at bogies conjured up by feverish imaginations. Be sure you're right, then go ahead, is one of their maxims, but they went ahead anyhow, and now a reverend professor apologizes for their impetuosity and 1eminds them that a full knowledge of the facts in the case would impel them to pay due toll to the eighth commandment. Another proof of the unwisdom of "knowing things that aint so." In a letter to the New World, Chicago,

Rev. John A. Ryan, professor in the Theological Seminary of the Archdiocese of St. Paul, informs us that the gentlemen responsible for the selection of judges were most anxious that at least three of these should be Catholies, and made earnest and consistent efforts to that end. They even delayed the prosecution of the work to see whether some Catholic representatives could not possibly be secured. Not one Catholic accepted their invitation. At the request of the committee Archbishop Ireland endeavored to find Catholics who would undertake the work, but he was also unsuccessful. The bold and simple explanation, says Father Ryan, of the nonappearance of any Catholic on the board of judges is that a reasonable and earnest search failed to discover a single one willing to serve in that capacity. Some of those who declined did so because they were themselves competitors for the prize offered by Miss Gould; others, like offered by Miss Gould; others, like On the Incarnation and Redemption, on Archbishop Ireland, owing to more the glories of Mary, on the seven sacrapressing and important duties; others | ments and on purgatory and hell there their social responsibilities, their opportunity and duty of influencing for the better the course of the national life. We are too often diffident, pessimistic, lacking in the courage, the mental alertness; or the enlightened zeal essential to self-assertion when opportunity makes self-assertion a duty. At any rate, concludes the professor, ' the present composition of the board is to be regretted; for it is a standing reminder that something is lacking either in the self-confidence or in the zeal of American Catholics."

It was a splendid opportunity for the advocacy of truth. Catholic scholars had the chance of a life-time to confer with distinguished non-Oatholic scholars, and to do away by the presentment of their views, with many a prejudice against the Church. They had a fair field, and their disinclination to break a lance for the faith may possibly strengthen in some quarters the notion that we are not so sure of our position as we claim to be. If a little catechism led the great Brownson to investigate and try Catholicity, what could we not expect from men trained to expose and defend the Church ?

GEESE WHO DRINK BEER.

"Spectans" in the Springfield

"Spectans" in the Springuoid
Tribune has the following:
"The Republican published in its
Gleanings and Gossip' column an
item stating that 'the London music halls are exhibiting a goose that drinks beer, and can dance a little clog.' "That's nothing. There are any number of geese right here in Spring-field that drink beer, and some of them

can dance a little clog, too.

"Speaking of beer drinking, note the pressure of poverty in any locality, and ask the reason of its exist.

ence. Unerringly will the answer come that three-fourths of it is due to intemperance. Now is a good time to

God will do anything to save a soul that loves His Mother, or that has

CLOSE OF THE LECTURES AT THE CATH-EDRAL AND ST JOHN THE EVANG-ELIST'S. -- "WHY I AM A CATHOLIC." Pailadelphia Standard and Times,

The lectures to non Catholics at the have closed, the former on Thursday evening and the latter on Sunday night. The attendance was large at both Much good has resulted already, and much more is anticipated as the seed sown takes root in minds

and hearts open to conviction.

At the Cathedral during the present week there were distributed about one thousand copies each of "What Catho-lies Do Not Believe" and "Had Christ a Mother ?" seven hundred and fifty o "Plain Facts for Fair Minds" an five hundred of "The Old Religion. A class for inquirers met and formed on Thursday evening in the chapel.

At St. John's Church several hundred copies of "The Question Box" were distributed, and the class for con verts now numbers twenty-two, and i

"WHY I AM A CATHOLIC."
"Why I Am a Catholic." was the subject of Father Sherman's lecture on Sunday evening. each day receiving additions. Sanday evening. Our Lord, said the preacher, established a Church, not churches, and said that "He that will not hear the Church, let him be to thee as the heathen and the publican." He compared His Church to one feld with one Shepherd. He speaks of it as His His Father and He are one; night before He prayed for His people that they might be one in like manner, in order, as He said, that the world might believe that the Father had sent Him. The Church of Christ to be one must have unity of government. One central government is essential to the unity of the family, the State and the nation, so also with the Church of Christ. In what Church do we find such government as makes for unity with a perfect oneness? The Pope, the Bishop of Bishops, is the successor of St. Peter, to whom Christ give the keys, saying. "Thou art Peter, and upon this rock I will build My Church." Without such headship there is no unity even feasible. In this mark of the Church of Christ the Catholic Church has no rival in the field. Without such unity no two of us would agree, let alone hundreds of mil-

The true Church must have but one faith, one creed. We either believe a doctrine or we do not. We must have an infallible means of knowing what God said and what he meant. God cannot change. There can be an evolution of doctrine from within, there can be no novelty, no accretion from without. There can be no reformation of the creed or of God's message. Such an idea is absurd on its face. There cannot be a creed for the first century differing from that for the nineteenth. What Church has but one creed? Look at the history of the past three hundred years, and even now look at what is taking place among the sects. In this congregation of this Church unity of faith exists. It does likewise among the 250,000,000 Catholics of the world. seasing and important duties; others are on paragraph of the season of t agree in doctrine? Some say Christ is God, others deny His divinity. Some say baptism is essential, others that it is not. But those of the one faith cannot deliberately deny any defined dogma without ceasing to belong to the Church. They cease to be Catholics, and the Church does not claim them.

MARKS OF THE TRUE CHURCH
The true Church of Carist must have unity of worship. Sacrifice has been the form of worship since the dawn of the race. Cain and Abel offered sacrifice. From their day to this there never has been a real religion that had not a sacrifice. One Christian Church has a sacrifice, an altar and a priest-hood. Take away the sacrifice from that altar and there is no need of this

building.
The Church of Jesus Christ must have unity of government, of faith and of worship, and I must therefore be a Catholic in order to keep my reason

and my faith. Catholicity is also a mark of the true Church of Christ. Catholic is the proudest name in the world. For the past nineteen hundred years every unbeliever has tried to take that name, but without avail. What St. Augustine said fifteen hundred years ago w can echo to day. Others may pretend to be Catholics, but the world knows what Church is the Catholic Church. what Church is the Catholic with A generation ago we were twitted with being Catholics by those who now try to pretend they are Catholics. Church that is not known all over the world is Catholic.

Here Father Sherman referred to finding a Catholic Church and no other in every village in the Philippines, and in every village in the Philippines, and paid a tribute to the work of the much abused friars. He also quoted an American general as saying that a cer tain large church in Chicago would be considered small in the Philippines. What Church, he asked, is at home in all the world? We all know what one. Its universality is not of an hour nor of

a day, but of nineteen centuries.

"Let me ask my Methodist friends did John Wesley die on the cross for you? Was the Church of Christ not founded until about two hundred years ago in England, and has it not extended ago in England, and has it not extended much beyond England and America? Was John Wesley infallible?" Similar queries were put as regards the Bap-

terians and Calvin, the Lutherans and Luther, and then the preacher asked.

Had any of them any more right to start a church than I have?

This is a question of a divine faith, of a divine religion, one God and one Savionr. It is not a question of allegi-

ance to country, to college or to family. It is a question of allegiance to God and to truth. All other forms of religion in this country are of human origin, and are changeable in creed.

Here Father Sherman referred to the catholicity of the Church as shown in Chicago alone, where its adherents speak forty-three languages, and where a daily paper recently said that three-fourths of those who worship God on Sunday are Catholics.

THE MARK OF HOLINESS.

The preacher then took up the mark of holiness as being essential to the true Caureh of Christ, and asked where does the world look for models of sanc-tity. Christ is a model, but who does world call saints? Of what Church were those enrolled on the splendid calendar of saints? Did you ever hear calendar of saints; Dil you got hear of Protestantism canonizing a saint? When Mark Twain writes of Joan of Arc, he writes like an inspired prophet. The old Church believes in saints, the others don't even believe in the possibility of sanctity. What does sanctity mean? That those who are holy live for God alone, not for the world. Here Father Sherman paid a tribute to the Sisterhoods of the Church. Are they not women with human hearts? Did they not love their fathers and mothers? Why should they not like the nice things of earth as do other women They give up their property in wealth-thirsty America; they yield their own will to that of the humblest superior the Church may place over them. Do you think all this easy? Try it. Yet all this is done for the love of God by tens of thousands of men and women in the Catholic Church. fice. It means self-abnegation. It means following Jesus Christ from Bethlehem to Egypt, from Egypt to Nazareth, from Nazareth to Calvary. That preaches to the world the genuine note of Christianity.

But, it may be urged, there are scandals. Yes, the Church is holy, but it has room for the wicked as well as for the good. It has its Magdalens and its the good. It has its Magdalens and its prodigals, and they know where to find at any stage of life effective means of doing good, of rising from their sins and starting anew; and if they do not follow this course it is their fault. The Church is not to blame. The priest is there with authority to forgive their is there with authority to forgive their sins, and on our altars every day is the Lumb of God slain for us, and, most efficacious help of all, our Eucharistic

Lord to strengthen us.

To become a convert means to make sacrifices, to overcome obstacles, John Henry Newman, Henry Manning, Frederick Faber, men of giant intellects, splendid hearts, men of position in a church full of scholars, found themselves uneasy and unsettled made sacrifices, came to the Church and never more were troubled by doubts. That list could be wonderfully extended of those who have found the Church the harbor and haven of

Here Father Sherman alluded to the conversion of a college professor, whose step came as a result of reading the works of the fathers, such as Augustine Chrysostom, Bernard and others near Apostolic times. This learned teacher found that the fathers believed exactly what the Catholic Church teaches to day, and that he must either come a Roman Catholic or cease to

THE QUESTION BOX. In answer to questions from the box, the preacher said that what are essentials must be determined by the only competent authority, the Church; that the Church has a body and a soul. Baptized Christians living according to Baptized Christians fiving according to their best light are of the soul of the Church; but if they believe the Church to be right, or feel that she may be and refuse to investigate her claims, they are not in good faith and will be lost. A writer who objected to too much "machinery" in the Church was told that practically all the officers that 250,000,000 have to do with are the Pope, the Bishop and the priest. single United States regiment has A single United States regimen has more officers relating to the individual soldier and infinitely more red tape. The "machinery" of the Courch is a model of simplicity. In answer to one who advanced the branch theory, he pointed out that it was essential to the life of a branch that it be united to the

On the same evening St. John the Evangelist's mission to non-Catholics was coming to a close. Father Court-ney discussed "The Religion of the Future," in which he considered the unrest in the religious world, showing the numerous warring sects of Chris tianity and the constant changing of creeds outside the fold. The question naturally arises whether agno materialism and rationalism shall be in the ascendancy, and men be simply guided by the sentiments of their own hearts. Shall Christians be guided by their interpretation of the written word of God, or shall they be governed by Church authority as maintained by the Church of Jesus Christ in unity down to

the present day?

The non-Catholics were thanked for the interest displayed in attending the lectures, which was an evidence of the spirit of God moving the honest inquirer. The speaker expressed the hope that when God sees fit to inundate their souls with light, He will also give them

THE HIGHEST DEVELOPMENT. | CATHOLIC TRUTH FOR NON-CATH- tists and Roger Williams, the Presby- of Bread in Apostolic Days and the Reilly was the preacher, and he asked his hearers if they had their Bibles with them to follow his Scriptural refer ences, and if not, to take notes and verify them when they reached home. His first quoted text was I. Cor. ii. He said in part that the question of the worship of Jesus Christ is an important one, as perhaps nothing is so badly carried out to-day as the worship of God. It is conceded by all to be a du but is rarely faithfully performed. Men seem to think they have done enough if they live honestly and occasionally attend a song service and hear a sermon. This may be a very good way of wor-shiping God, but it is not in full accord

with the plan of Jesus Christ. A WORSHIP OF SACRIFICE.

The G spel testifies that in merging the old law with the new there was to be a new worship, not symbolic merely. but a real sacrifice—a sacrifice not of goats, nor of sheep, but of the same Blody and the same Blood that was offered to the Father on the cross of the Mass. Calvary It is this mark of sacrifice which differentiates true Christian worship from that of unbelievers. The Apostles were participating in an official act of worship in the breaking of bread. You will find throughout the New Testament that this contituted the official act of worship. It was not a mere gathering for prayer, nor for preaching. St. Luke tells us that Carist's first appearance after the Resurrection was at Emmans, and that the disciples who walked with Him did not know Him until He broke bread with them. In the second chapter of the Acts of the Apostles, 42 46, we find that participation in this official act of worship was a test of loyalty.

THE REAL PRESENCE.

We can omit the fact that the Bible is inspired, and, taking it merely as a historic work, establish the fact that the first act of the Apostles in the worship of God was the breaking of bread. Here reference was made to various Here reference was made occasions where breaking of bread was the only form of worship mentioned. Quoting from 1. Cor. x., 16, where St. Paul says, "The chalice of benediction, which we bless, is it not the com-munion of the Blood of Christ? And the bread, which we break, is it not the partaking of the Body of the Lord?" The preacher urged that St. Paul could not be speaking of a mera memento. This he said was a realization of the promise in St. John vi., 48, etc. And here the preacher came back to the doctrine of the Real Presence, and said that the Jews of those days, like the doctrine of the Real Presence, and said that the Jews of those days, like the dissenters of to-day, very naturally asked, "How can this man give us His flesh to eat?" They clearly understood Jesus as speaking literally. Did He correct them? No, He insisted on what He said. Being the God of truth, He was consistent. We could reasonably believe Jesus Christ to be supereminently consistent. We know from the Scriptures that every time Jesus spoke figuratively and was understood literally He corrected, but whenever He spoke literally and was so understood He insisted. Again, whenever the Jews spoke figuratively of eating a man's flesh or drinking his blood, it was meant to calumniate him or to villify him, and nothing was so offens ive to the Jews as eating human flesh also promised blessings to those who ate His Body and drank His Blood, and, according to the Jewish figure, this would have meant that He would righty reward those who would calumnists

and villify Him.

How was it possible? He answered that by referring to His coming ascension, showing how by His own power He would ascend to heaven. Father Reilly said that in the catacomis we would ascend to heave a captifice and and villify Him. find altars testifying to a sacrifice, and that the symbols used indicated a belief in the Real Presence. For instance, pelicans, which feed their young with their own blood. Again, we find that amongst the charges made against the early Christians was one that they ate flesh and drank blood and they were accused of eating little children, be cause the discipline of the secret, to keep the sacred mysteries from pro fanation leaked out and was thus inter refers to the ceremonies of the much like those of the present day, though the ritual has been enriched. At the Reformation the ritual was torn disappeared from it and only a memento emained. How can a communion ser vice, be it ever so devout, be a substi-tute for the Real Presence?

The priest at this altar to day can The priest at this altar to day can trace his orders back to Jesus Christ, When he to-day says, "This is My body, this is my blood," Christ is as truly here as at Bethlehem, at Calvary or in heaven. If He could so veil Him-self as to be unknown to the Apostles at Emmaus, so can He here in the sac rament of the altar. As Mary saw her God in the Babe at Bethlehem, so we see Him in the Host changed by and through His omnipotent power. Granted that the sacrifice has grown in cere mony and in ritual, yet it is the same identical act of worship. We do not lose our identity simply because we have taken on a larger form than in infancy. It is the same with ritual.

Turning to the altar, the speaker "Here is the force which vitalizes the Church of Jesus Christ. Here is what makes this temple not a mere meeting house, but the inner court of the King of Kings, where His children come to speak to their Lord. You who are not of the fold cannot know the comfort the soul receives after a for-

CATHOLIC NOTES. Subscriptions are being raised in London for the purpose of erecting in that city a statue of Joan of Arc. Pre-

Bruchesi to have an auxiliary bishop and has nominated Monsignor Zotique Raccicot, now Vicar General of Mont real to the office.

testants are donating as well as Catho

Pias X, has sent personal letters of greeting to all the European sovereigns whose countries are in diplomatic intercourse with the Holy See, and has received a large number of congratulatory messages from the courts of the various countries of the world.

The solemn investiture of Most Rev. Archbishop Moeller with the Pallium will take place at St. Peter's Cathe dral, Cincinnati, on Feb. 15. His Eminence Cardinal Gibbons will officithe same ate. Right Rev. J. J. Hartley, Bishop Columbus, will be the celebrant

From the London Catholic Times we learn that H. Down, manager of the National Provincial Bank, Ledbury, and his wife and entire family, together with a number of other members of the Church of England, were received into the Catholic Church at Ledbury on the Catholic Church at Leabury on Christmas Eve by the Rev. Father Begley, rector of the mission. The Rev. F. V. Reade, grand nephew of Charles Reade, the novelist, and lately curate at St. Clement's Anglican Church, Cambridge, has al received into the Catholic The ceremony took place at the Oratory, Edgbaston.

Wilhelmine von Hillern, the novelist of international fame, who has been living for years at Oberammergau, was recently received into the Catholic Church. At about the same time the conversion was announced of the dra-matic poet, Martin Unterweger, and of his wife, the well-known authoress, Rosa Stolle. Another recent conversion is that of Dr. Ludwig Seidel, formerly 2 Protestant preacher and until a short time ago Professor in the Gymnasium of Breslau. He will enter a seminary and study for the priesthood. It is rather a significant fact that conversions to the Catholic Church, though frequent enough in Germany, are not often mentioned in the press.

New York January 16,-St. John's Hospital in Long Island City, conducted by the Sisters of St. Joseph, has received a basket made of gold wicker work standing four feet in height, and filled with artificial flowers made from feathers and stuffed birds and insects. from Mrs. Theodore Roosevelt. Mrs. Roosevelt asked that her gift be placed on the alter of the hospital chapet.

Many of the servants in the employ of
the Roosevelts when they are living at
Oyster Bay when taken ill or get in-

WHAT A BISHOP'S IMPRIMATUR IS.

The Most Rev. William Walsh, D. D., Archbishop of Dublin, Ire., has warned the faithful of his jurisdiction of leaslets containing prayers or recommending special devotions, and having what passes with simple people for the Archbishop's imprimator, though without the name and address of any printer or publisher.

an Imprimatur is attached, without the name of the publisher, and without a statement also of the place where the book was printed, and of the year of I may take this opportunity of point-

ing out that in advertisements and other notices of books, a very misleading use is not infrequently made of the fact that the book in question bears an Imprimatur-the Imprimatur being referred to as showing that the Bishop who has given it has formed a favorable opinion of the book, and bas expressed that opinion in official form. Sometimes, too, it is added that the Imprimatur has been given by a particular Bishop whose recommendation of the book may be regarded as having some special weight.

Now, an Imprimatur is not a recom-

mendation of the book to which it is attached. It conveys no sort of approval of the work. A Bishop for whose Im-primatur a work is submitted may per-haps disapprove of the views expressed in it by the author. He may even regret that the author should have thought of publishing the work at all. will not justify him in withholding his Imprimatur, or official License for the publication of the work, it it is found to be free from error in the matter of faith

The Imprimatur is simply an official statement from the Bishop that the requirements of ecclesiastical law have complied with; that the book has been examined by some duly appointed Cen-sor, who has certified to him that it or morals; and that, in these circumstances, he gives the formal permission for the publication of it, without which the publication would be a violation of ecclesiastical law.

An Imprimatur, in itself, conveys

nothing more than this. As a rule, the book to which it is attached is not even seen by the Bishop. His responsibility in the matter begins and ends with the selection of one or more ecclesiastics, sufficiently learned, prudent, and painsportant duty of the censorship of certain classes of works, published in his diocese.—The Pilot, Jan. 11.

FEBRUARY 4, 1905.

BERFORCE, O. P. CONVERT GRANDSON OF THE GREA ENGLISH EMANCIPATOR.

SPANISH JOHN.

BEING A MEMOIR NOW PIRST PURLISHED IN COMPLETE FORM OF THE EARLY LIFE AND ADVEYTURES OF COLONEI JOHN MODNELL, KROWN AS SPANISH JOHN, WHEN A LIEUTENANT IN THE COMPANY OF ST. JAMES F THE REGIMENT HELANDIA, IN THE ERRYICE OF THE KING OF SPAIN OPERATING IN ITALY.

EY WILLIAM M'LENNAN.

1740.

How Angus McDonild of Clanranald and I set out for the Scots College in Rome; how we fell in with Mr. O Rourke and M muel the Jew, and with the latter saw strange conpuny in Leghorn; how we were presented to Captain Creach, "of the Regiment Irlandio," at the Inn of Aquapendente, and what befel there after.

Mr. O'Rourke, we made our way to the Canal, where we found Manuel awaiting us by the boat, somewhat similar to the d'Esu by which we had travelled to Auxerr. with a basket filled with fruit and the sweetmeats we most ad-mired. He begged us not to forget him. and seemed so down at parting that we could not refrain from embracing him, though in Mr. O'Rourk's presence, who behaved very handsomely himself in thanking Mannel, which I thought the more of than our own action, as we were drawn to him and he was not. At last we moved slowly off, waving our adieux friends we had so far

met in our travels.

It must have been Manuel who made the difference, for I remember but little of Pisa or the first part of our journey, save that the open calcohe was pleasant, and that we were much taken with Luigi, our interpreter, who allowed neither postilions for innkeepers to get the upper hand of him or us, and who was always in good hamor. The inns were mostly bad, and we suffered cruelly from fleas, which were nearly as many and as hard to get rid of as the beggars.

About noon, one day in December, we drove into a small town most strongly placed, called Aquapendente, and there, before the door of the Tre Corone, we caught sight of Mr. O'Rourke, standing head and shoulder. above the crowd.

We were so overjoyed to see him once more that we flew into his arms, and there was great laughing and outery for a few moments. At length he shook himself free and pretended to rate us. "Here! Here! You young ruffians! Where are your manners? Don't you see I am talking to a gentleman, or was, antil you two Highland caterans fell on

-Now let me see what you have learned by your foreign travel," he continued.

"Captain Creach," said he, turning to the gentleman who was looking on and laughing, but who, on being addressed, at once took an air of atten-tion, "this is Ian—or, in English, John —McDonell of Scottos, of the mature age of twelve, the scion of an illustrious family, whose ancestors have ruled in Knoidart and parts adjacent from the

days of Noah downwards. "And this," he said, waving his hand towards Angus, "is Mr. Angus Mc-Donald of Clanranald, who confesses to fourteen years, whose name is known with distinction in the Highlands, and with fear through the countries towards

the south. "They are traveling to Rome, there to complete their studies in the Scots College, and may afterwards enter into ition for the higher offices in the gift of His Holiness, provided secular callings have not a greater charm. I have enjoyed the honour of travelling in their company, and can answer for their not always for their discretion. . . . ' And so on, with much more of his Irish balderdash, with out sense or meaning, until Captain Creach, who was a small, genteelappearing man, with a very white face dressed in a habit, half civil, half mil-tary, cut him short and shook hands with us, saying he was sure we would prove a credit to our names wherever we might go, though he would be sorry to see two such fine lads hiding their figures in black petticoats—a senti ment which warmed me to him at once and when I learned he had actually been in the Regiment Irlandia, my de light knew no bounds. I questioned m at once, but found he did not remember my Uncle Scottos—he was too young for that—though he knew his

well, which did not astonish me We spent the morning merrily, I pay-ing for a bottle of wine for him and Mr. O'Rourke, and Angus and I readily agreed to wait over the day that we might enjoy their company, as the Captain was on his way north and Mr. Rourke was not yet ready for Rom Luigi we sent off to enjoy himself after

his own fashion.
Whilst the dinner was preparing, angus and Mr. O'Rourke set off to see fall of water near by, but I re ned in the upper room with my new mained in the upper room with my new iriend, as I had much yet to inquire concerning the Regiment. But after a little he seemed to grow weary of my questioning, and suddenly, without any troduction, asked me if I had any

I answered, honestly enough "Well, then, I'll have to accept a loan from you," he said, carelessly, as if we had been long discussing the mat-

ter. "I'm sorry I cannot oblige you, sir," said I, "rising frem my place and be-ginning to walk up and down, feeling mighty uncomfortable.

"Come, come, my lad," said he, in a roice he tried to make very friendly, 'we soldiers have our ups and downs. and always help each other. Your Uncle Scottos would be proud to help a brother

officer.' That may be, sir, but, according to your own shewing, you never had the honour to know my Uncle Scottos, who is not here to answer for himself."

"You little puppy!" he roared. "Do you know nothing of what should be between gentlemen?"

He saw by my face he had made a

mistake, and at once went on a new pardon my heat. I am only a rough soldier and slow to take a jest. Beleive

me, I had no intent to frighten you." I was the angry one now. "I know nothing of your intents, Captain Creach," said I; "I am only sure of one thing, and that is, you did not and cannot frighten me. I have just enough money for us to get to Rome, and captain the make a loan to you or to any ould not make a loan to you or to ther were I ever so willing. So there the matter rests.'

The words were barely out of my mouth before he rushed at me. I was on my guard, and, throwing a chair in is way, nearly upset aim; but he re-overed before I could get at him, and in a minute more had me by the collar sbaking the life out of me. I did my butt him with my head, but could not get room; so I was kicking and striking and biting like an otter, making noise enough to bring the house when the door flew open, and i ed Angus. He never waited a monent, but attacked the Captain behind, satching his legs very cleverly; where upon I, giving a sudden shove, down we went, all three together, rolling over

the table. Angus and I were both as strong as ponies, and such a fight had no terrors for us; and the Captain, being a small. we were not so ve v unequal min, we were not so ve had him fiat his back, Angus on his two legs and straddling on his chest, with my kneeson his arms, doing my best to get at my French knife, so I might cut h wicked throat, when in burst Mr. O'Rourke, who, catching my hand just as I had my knife free, upset us both and dragged the Captain to his feet. "What's all this jerrymahoo about, you young savages?" he shouted; but I could not answer, as I was wild to get

and over among the chairs and under

at the Captain again, now I had re-covered my wind; and a good day's work it would have been for me and others had I done so. However, Mr. O Rourke held me at arm's length until quieted down, and, after sending away the inn people who were crowding through the door, now they saw all danger over, I panted out the story. "You damned scoundrel!" said Mr. O Rourke, though he was a most religus man and almost as good as a priest. scoundrel; faith I'm sorry I let this baby finish you! But didn't let this baby finish you! we'll tan your cowardly hide for this or my name's not O'Rourke!

But look at the creature's ears!" he broke out of a sudden; "he has them as big as the Prophet's ass! And to think of me being taken in by the animal!" Thereupon he turned him round and bade us mark the way in which his ears stuck out from his shaven pate, now his wig was knocked off, while he roared with laughter.

But this all went sadly against my grain, as I was all for punishing th gae then and there, and I knew Mr. Rourke would soon make this imposible if he went on with his jesting. However, he pointed out that to such an the disgrace would mean as much as his punishment, and he would hand im over to the magistrate himself. The creature sets up to be a gentle man, but if we can get one of his shoulders stamped with a hot iron, as is their fashion hereabouts, 'twill take a aighty fine coat to cover that same," he explained, much to our satisfaction. the innkeeper was called and bidden to lock him up securely; and off marched the Captain with his white face, look-ing half dazed, but offering no words or

apology whatever.

When we were alone, Mr. O'Rourke burst out, blaming himself for leaving ne alone with such a man, calling himelf every name he could lay his tongue to for being taken in with the first scoundrel he picked up. "'Tis a pretty ass I have made of myself, turning up my nose at your consorting with p myself with a picaroon of a captain. and perhaps play second fiddle to the hangman! Job no doubt had me in his eve when he said that 'multitude of ears should teach wisdom ' (et annorum nultitudo doceret sapientiam), but my visdom was a fool to your folly.

own, and by the time dinner was on the table were in our sober sen Then in comes Luigi, who must again. hear the whole story over, and sets us all laughing merrily with his antics, feigning to weep when we told how Mr. O'Rourke would not let me slit the what we had done with the scamp, he was off in a trice and back as soon, dragging the innkeeper with him and bursting with anger. It was soon ex The Captain had escape and Luigi was for haling the innkeeper before the judge; but the poor man cried so piteously, and so besought us not to undo him, that we took compassion and contented ourselves with ordering our caleche and starting again on our journey, Mr. O'Rourke promis-

We arrived at Viterbo through a fin stretch of country, more e-pecially about the Lake of Bolsena, but passed through no towns of importance. had heard such tales of robbers that we here determined to better provide for our personal safety; so we set out from the lun, and, with the help of Luigi. found an armourer, with whom we bar-gained for a pair of pistols, and had them at a fair price. He had some good blades as well, and, now we had egun to have a hankering for weapons I desired one greatly, but was dis-suaded by Luigi, who pointed out they were much too long for me to carry, and, further, that for young gentlement going to college we had weapons enough

and to spare. About a mile from the town we came on a hill so steep we were forced to dismount and climb on foot. "At the top we will find a guard of archers," said Luigi, "who have been there ever

since the days of Innocent the Eleventh. "Not the same ones, surely?" said I, quizzing him, after the manner of Mr.

"I don't doubt it," he returned gravely; "most of them are old and iseless enough to have been since the days of Nero. But that is not my point; that is in the story, if you can

"Go on with your tale, Luigi; he knows nothing of history," said Angus. "History, indeed, you dunderhead!"

said I much disgusted. "Can't you see a joke when 'tis under your nose?"
"I've been carrying my nose in my pocket, according to Mr. O'Rourke's pocket, according to direction, ever since I came into the country, and I don't find your joke so fine that I need take it out," he re-turned, with a silly air of conceit which

"See here, my fine fellow!" said I, stopping short; "if you have a mind to stopping short; "if you have a mind to try any of your Prester John airs with me, you had best put your head ur nose is, or the one will soon be as little use to you as the other.'

"Oh, gentlemen, gentlemen!" cried Luigi at this, much distressed; "I have not even yet begun my story!" "Don't mind us, Luigi," said Angus,

quite cool; 'go on with your story. are only getting the laugh in a wrong end. I did not mean to ruff you, Shonaidh," he added, very hand-omely. for Angus could be quite the gentiewhen he desired.

'I know you didn't," I returned, without offence; but you shouldn't laugh at me when I am trying a joke, My temper is short."

On this we made up without further words, and both turned to Luigi, begg-

ing him to continue with his tale.
"Well, as I was saying, 'twas in the days of Innocent the Eleventh, when a ung Polish friar, on his way towards Rome, was here arrested by two robbers, who, after relieving hin of his purse, which they found much too light for one of his comfortable appearance, threatened him with torture unless he revealed where the rest of his money was hid. He thereupon owned to having some gold pieces in the soles of his shoes, on which they bade him sit down and started to strip his Now, he being very powerful, and marking the favorable position of his tormentors, seized his opportunity and the robbers at the same moment, and brought their heads together with so happy a crack that he rendered them senseless. Seeing their state, he repeated his experiment with such occess that he soon put an end to their occeries forever. Rejoicing at hs rogueries forever. good fortune, he took all their effects, piled them on one of his horses, and, mounted on the other, made his way into Rome with all the honors of war.

However, we saw no robbers, great or small, parhaps because were so well prepared, though we went through a antry full of woods and wild places well fitted for this class of gentry. continued our journey without further matter worth mention until, as we drove out of a little village called Baccano, Luigi jumped up in great excitement, and, crying to the postilion to stop, fairly shouted in his joy, "Ecco Roma!" And far away in the distance, over the rising mists of the morning, v cross of St. Peter twinkling like a star

onged for no more adventures, but, despite our longing, it was nearly evening before we drove in by the Porto del Popolo, and black night before we passed our biggages at the Dogana, and Luigi deposited us in safety at the Scots College, in the via delle Quattro Fontane.

1740-1743.

How, out of a school boy's quarrel, it ame that I kissed the hands of His Majesty, James III.; that I met with H. R. H. the Prince of Wales and other npany, both high and low, until, from thing to another, I took leave of my Books to follow the Drum.

No sooner was our arrival announced than we were ushered into the recep-tion-room, where, in a moment, the Restor, Father Urbani, came to meet

hearts warmed to him at once. He knew all about our people, and, ndeed, had a knowledge of the families as if he had been brought up in the Highlands; he enquired after turn, asking for news of good Father Innes of Paris, and Bishop Hay of Edinburgh, both old friends of his. Nor did he forget even Luigi, but thanked him handsomely and paid him his care, bidding him return the next day to take his farewell of

When he bade us good night he said " You will be the youngest to me: boy in the College, and you have a face worthy of your holy name, John; but I shall call you Little John, Giovannini.' And by that name it was that I went

when I was in Rome. We were given a room together, and I, remembering my father's word, looked at the walls near the beds, but could find no "Sir Patrick Spens," and so knew it was not his room, but resolved to ask the Rector the next

day.

Then began our regular round of work. The Rector engaged a private tutor to instruct us in Latin and Italian, and before the winter was over we were deemed ready to go to the schools taught by the Jesuits in the Collegio Romano; for there was no teaching in the Scots College, only the learning our tasks and submission to

the discipline imposed. It was not long before we welcomed Mr. O'Rourke again, for he was now at the Propaganda, and there and elsewhere he gained much credit for us by publishing the story of our adventure with the Captain, which lost nothing, I

can answer, in the telling.
At the Roman College we met with lads from all parts of the world, and I made such progress before the year was out that I was put into a higher class. and there, unfortunately, fell foul of fellow in a way that nearly put an end to my studies.

This was a swarthy Maronite, from near Mount Libanis, who attempted to palm off a dirty trick on me in school hours. Not being allowed to speak then, I bided my time until the bell rang, when I made for the door, and the moment he came out gave him a boy's punishment, swelling his upper tip and sending him off holding his which was bleeding. All my fellows were rejpiced at the outcome, and pro mised me their support.

Now there were two punishments in vogue in the Collegio Romano, styled, respectively, the Mule and the Horse

the first of which was to be put into the stocks, hands and feet, and receive as many lashes on the bare back with a cat as might be thought proper; the Horse was for less atrocious crimes, for which the offender was made to stand on a bucketstool and was flogged on the Soon after our return from school a

essage was sent to Father Urbani, giving an account of the crime com mitted by Giovanniai McDonell. ras in due course called for by the uperior, in presence of all my fellowcollegioners, and accused. Without hesitation I avowed my guilt, and was hesitation I avowed my gaile, and was thereupon told by the Superior I must undergo the punishment of the Mule. There was a dead silence at this, and all looked at me and waited.

write this as an old man who has lived through a life of action, not with-out his reverses, but as I write I can distinctly recall the wretched misery that chilled my blood and turned my heart to water as the Superior gave hi No distress I have ever gone sentence. through since has equalled the helpless despair that wrung my lonely, miser-able little heart as I stood there trembl ing in every limb before my judge. I was sick with the shame and humilia tion; I was indignant at the injustice; I was overcome by my powerfulness, but I do not think I was air aid.

"Sir," said I, when I could speak,
"I was falsely accused by a coward and
a liar for his own dirty trick, and I did the only thing in my power to right myself. If my way was wrong, I am myself. If my way was wrong, I am sorry, but I will not be tied up and myself. punished like a soldier or a thief. Iam a gentleman born, sir, and I But here I had to rather die first !' top, for I could trust my voice no

longer. Well, well, my lad, we won't talk of any such heroics as dying yet,' the Superior, smiling; whereupon my fellows, taking heart joined in, vowing they would rather leave the Collegio nano and go to the Propaganda than submit to such punishments. only result of their protest was that they were packed off to school, as usual, and I was kept at home.

After the others were gone, and I one in my room, I had begun to won der what was in store in me, when word as brought that the Rector, Father Irbani, waited for me. I entered his resence with a heavy heart, for a boy in disgrace sees a possible enemy in every one; but that kind old man beckoned me to his side, and, instead of questions or reproaches, patted my cheek, and, calling me his "caro Gioannini," asked me if I would not like to accompany him in his coach and see

me of the sights of Rome. I was so overcome I could not help oursting into tears, through which " Dear, dear Father Urbani will go with you anywhere, but I will ever take a Mule or a Horse!

" My dear Giovannini," said he, "the only Horses we will think about are those for the shafts of our coach. Be ready after the siesta, and let me see a more smiling face when next you

So take me he did, and was so sumptuously received at all the great houses he visited—and I as well—that I soon forgot my terrors. Father Urbani was a gentleman of

many of the birth, connected with highest families, and whatever his real name was, he well deserved that of his profession, for no one could be more rbane than he, and his softness of voice always brought my dear father before me. He was full of drolleries, too, for, when we visited St. Peter's he told me of the German in Rome who had never seen the church, though he had started several times with that in view, but always found the sun too hot and the taverns too cool for the long walk, and so kept out of the one and in the other until his day was done before his pilgrimage was accomplished. At length, on being rallied by his friends, he made a great effort and passed safely by his dangers, saw the great church, and returned full of satisfaction. "But," says he, "I think it strange that they should put St. Peter on horseback before the high altar !"-a speech which mightily piqued the curiosity of his friends, until they dissovered he had been no farther than the loggia, and had taken the statue of the Roman Emperor Constantine for

that of the Saint On the third day of our travels we went into the Church of the Santi Apostoli, and there Father Urbani drew my attention to a man kneeling in prayer before a tomb near the high altar. Though I saw nothing more than a dark velvet coat, the soles of his shoes, and part of his powdered head, I asked, with a sudden curiosity

who it might be. "His enemies call him The Pre tender, his friends, the Chevalier de St. George, but many hold he is properly styled His Majesty, James the Third of England," said Father Urbani quietly, but very dryly; at which my heart broke into a rapid tattoo of loyalty in honor of the House whos fortunes my family had always followed, and for whose sake my Uncle Scottos

had sacrificed himself. We were for withdrawing quietly, and had almost reached the door, whe the King finished his devotions and came slowly down the church-a thin, dark-visaged man, very grave and sad-looking, I thought, but his carriage was noble, and the broad riband on his breast looking in keeping. He stopped when he reached us and spoke to Father Urbani, who, to my surprise, did not seem at all put out, and made no greater reverence to the King than he would to any noble of high rank his soft, quiet voice answering him i as though speaking to an ordinary man only remembered this afterwards when telling Angus of the meeting.
At the time I stood like one enchanted,

devouring the King with my eyes. At last he noticed my absorption and said, still in Italian. "Ah! an English lad, I see?"

English lad, I see?"
"No, Your Majesty," I made bold to answer, "a Highlander." At which he smiled, gravely, and held out his hand, which I knelt and kissed with my heart on my lips.

TO BE CONTINUED.

Farmer Henderson came in from the Farmer Henderson came in those the barn one morning with his hands and clothes wet and covered with mud, his face red and his eyes flashing.

"Ned!" he shouted, as he entered the kitchen. "Where's Ned?"

"Here I am!" came a cheery voice

OLD DAN.

in reply; and an instant after a bright, strong boy of some sixteen years entered the old-fashioned country kitchen from the adjoining woodshed,

where he had been cutting potatoes fo " Do you want day's planting.

anything ? I want to tell you this," said Mr. Henderson, as he washed himself at the sink, and rubbed his weather-beaten face with the coarse towel until it was even more red than before. "Old Dan must be killed. Just see the state l am in, and all from that worthless old rascal! I won't have him around anther day. He's good for nothing but to make trouble, and he must be before night!" added the farmer, wrathfully. Ned was about to plead for his pet,

when his little sister came into the roon. " Why, papa, what is the matter?"

she cried, running to him in astonish ment. "Did you fall into the creek? "I might as well," he said, half aughing. "Old Dan butted me into laughing. "Old Dan butted me into the watering trough!" There was a shout of laughter from

both the children, in which their mother joined.
"Well, Jedediah," said Mrs. Hen-

derson, coming into the kitchen, and still shaking with mirth, "what could you have been thinking about to let an 'most twenty years old, knock you into the watering trough?'

"But," explained her husband, "he ok me unawares. I had just filled one pail to carry to the barn, and was dip the other, when the old rascal came at me like the wind, and knocked me completely into the water! He scampered, I tell you, before I could get out. He knew he had done mischief. Anyhow, he's only a nuisance, and I'll shoot him to night when we come back from town, if he's on the farm !"

Two hours later, Mr. and Mrs. Henderson drove away to be absent from home until night. As they rattled out home until night. As they rattled out of the yard Old Dan suddenly appeared, lose to the gate, and wag ging his tail as if in derision, gave utterance oarse "Ba-a-!"

The farmer turned, shook his whip at the fellow, and cried: "This is your last day, my boy; make the most of it!" Ned and Carrie were the only chil

dren. Leaving Carrie in the house alone, after they had considered awhile whether there was any way of averting Old Dan's sad fate, Ned shouldered his hoe and marched off to his work, plant ing potatoes with Bronson, the hired man, in the "back lot." But the little girl of thirteen had no

thought of being afraid. She had the breakfast dishes to wash, some sweeping to do, and the dinner to get, all before

Time fled. The dishes stood in shining rows upon the pantry shelves, the broom had performed its work, and Carrie was preparing the vegetables to be boiled, when there came a faint knock at the door. Supposing it to be the neighbors, the little girl did not rise, but called:

".Come in." was slowly opened, and a

nan stepped within.

He wore a long, black coat buttoned his chin, and very threadbare. His trousers, too, were black and shiny, and much too short for him. On one foot was a boot, while the other was graced by a ragged shoe. He carried a tered silk hat in his hand. His face was long and solemn, but quite red, his eyes bleared, his hands very dirty, and altogether he was a queer-looking visi-

"Is your ma at home, miss?" said he in a half whine, as he glanced sharply about the room.
"No, sir," replied Carrie, wondering

why he asked; "she has gone to Under-hill. Did you wish to see her?"
"Oh, no," the man replied, "I only asked out of politeness you know," and he smiled solemnly on the little girl and winked one eve. "No. I came on business with your pa—particular, urgent business! S'pose he's around, is he

not.?"

"No, sir; he went to town with mother," sai i Carrie.

"Now, that's too bad!" exclaimed the visitor, as he seated himself; "and I've ome so far to see him. But perhap brother or sister would do as well "I haven't any sister," said the little

hostess, laughing, "and my brother's over in the back lot, He'll be in by-and-by, though, if he'll do." "Well, I don't hardly believe he will after all, 'said the man, shaking his head thoughtfully, "and I can't wait to-day, anyhow; I bain't the time. But I'm

terribly hungry. If I could I'd stay to dinner, miss. However, under the circumstances, perhaps you had better give me a light lunch before I go; a piece of pie, a cup of tea, and a little cold meat, or something of that sort.' "Oh, certainly; only I can't give you the meat, for we haven't it in the

house," said Carrie, rising: "but will find something." And she brough from the pantry a whole apple which she placed before him with a

'If you'll help yourself, I'll have

the tea ready in three minutes."

"All right, my dear," said the man, seizing the knife and drawing the pie toward him. "I will act upon your advice. The last time I took dinner with General Grant," he continued, as he cut a great piece to eat, "he said to me, 'Governor, governor, said he, never disregard a lady's advice,' and I have always remembered what he said," and he chuckled merrily, and nodded his head at the delicious look ing pastry before him.

wondered a little at the table manners of the man who had dined with Grant, but she steeped his tea. flavore it with rich cream and sugar, and passed it to him.
"I am not much of a hand for tea,"

said the man, as he drained the cup, "but my doctor says I must drink it

for my digestion. Ruined my digestion while I was in the army, you see," and he winked solemnly. "By the way,"

he winked solemnly. "By the way," he continued, picking up the silver teaspoon from his saucer, "have you any more of these? They are as neat I should like to see the rest of the dozen, if you have them."
"Mother has only eleven," said

Carrie, in her innocence, " and she very proud of them; but I will show them to you.

Then she brought the little box with the precious table silver-eleven tea spoons, four tablespoons and an ancien eream jug-all pure silver, and ship brightly-and placed them before her inquisitive visitor to admire.

That is, the pie was demolished and the teapot empty. As the little girl handed him the treasures he aros took the box to the window, examined its contents with a critical eye moment, and then, as if in joyful sur 'I am right. They are the very

spoons! The very same ide spoons that my friend lost when h a boy! How lucky it is that I have found them at last!"

With these words, and a very low bow, the rascal opened the door and slipped away with the spoons and the silver cream pitcher down the path

toward the gate.

For an instant Carrie stood motionless, then, rushing after him, she shricked:

"Give me those spoons! They are my mother's spoons, and you are trying to steal them! You are a thief, thief! Bring them back, bring them

The man, however, paid no attention to the child's cries, but ran rapidly down the path, carrying the arms; and the spoons would have been lost forever if a new party had not appeared on the scene.

Old Dan was quietly nibbling the grass near the gateway. Hearing his little mistress' voice, he looked up at the very instant that the tramp passed What he saw about the man turbed him I don't know; but, erecting his head with a hoarse shot after him like a cannon ball.

The man turned to receive him and efend himself, but the ram struck h fairly in front and knocked him, half senseless, flat on his back, scattering the silver in all directions.

For an instant the fellow remained sprawling in the dust, then he arose, limping and groaning, and with out a glance at his enemy, began to gather up his stolen spoils. He had partly completed his task

when old Dan, who all this time had been watching the proceeding from eneath his shaggy eyebrows, shook his long beard, and with another tremend-ous "Baa-a-a!" dashed at him again, and over he went a second time, his treasures flying from his hands. And now began a strange battle. With cries of rage and pain, the man recovered his feet and turned upon the

ly, while Dan, accust med to such war are from years of experience with the him, and in return butted him to the earth again and again. The spoons and cream pitcher were knocked hither and thither, as the com-batants struggled, the road was trampled

am, kicking and striking at him furious-

into something like a race-course, the air was filled with very bad language, very angry "baas" and a great cloud But after some five minutes, victory declared itself upon the side of the quadruder; and, bruised and bleeding, with clothes in rags, minus hat and shoes, the vanquished man suddenly turned away and ran limping down the

road, leaving his antagonist in ful possession of the field and the stolen silver. Old Dan remained motionless, gazing after his enemy until he disappeared around a distant turn in the road then, shaking the dust from his coarse wool, he gave utterance to a low grumble of satisfaction, and, wagging his tail, returned to his dinner in tront

of the house. Half an hour later, as Carrie washed the coveted spoons and the bright little pitcher, and laid them carefully away once more, she told her brother the story, and how the robber was foiled; and Ned, full of enthusiasm,

"We will not kill Dan at all, for I do not believe that father would shoot him now for \$100. And the boy was right. The old ram won more than he knew when he

fought the tramp.—Ex. They who are faithful in visiting the

Blessed Sacrament as often as they can now, from their own experience, that there is no more sure and easy means for obtaining from our Lord Jesus Christ everything we want, provided that we ask Him for it with a reverest confidence, both in the general assembly of the faithful, and also especially at certain hours of the day when He is most seldom visited, or by very few persons; but for this we must when we pproach Him in the church be filled with reverence. gratitude, confidence and love.

Men of vulgar minds always pay greater tribute to money than they do to talent.

> No Breakfast Table complete without

EPPS'S

An admirable food, with all its natural qualities intact, fitted to build up and maintain robust health, and to resist winter's extreme cold. It is a valuable diet for children.

The Most Nutritious

and Economical.

Father Bertrand Wilberforce, who death (on the 14th ult.), says the Lo don Tablet, will be regretted by a wid circle of friends, was the bearer of name associated in some ways more in mately than any other with the reviv of the Catholic religion in England ding the nineteenth century. When M Gladstone wanted to illustrate his co tention that the converts to Rome we drawn from the Low Church and a from the High the name of Wilb force was one to conjure with. W but knew of "the Clapham sect," and the diary of William Wilberforce diary on which, if truth were told, M Gladstone seems at times to have melled his own? Three out of the f sons of the Emancipator were amo Rome's recruits; and their secess vas the more observed inasmuch as remaining lagging brother became remaining lagging brother became Bishop in the Anglican communi But everybody in the Anglican Chu was "Low," or was nothing, at beginning of the last century; therein lay the flaw in the Gladston logic. But for the Oxford movements is a superscript of the Palest Communication of the Cartesian Palest Communication of the Cartesian Palest Communication of the Cartesian Palest Car certainly neither Robert Isaac Wil force nor Henry Wilberforce, who we both in Anglican orders, would, manely speaking, have come into to ith the Church of Rome. Henry Wilberforce was a Ken

hose conversion was immedia aided by an influx of Irish hop pic to whon his charity was extended ing an epidemic of fever. That del his was repaid a throusandfold, one say, by the multitudes of miss preached to the exiles of Ireland by on-the Father Bertrand Wilbert whose loss we now lament.

His funeral took place from Dominican Priory at Woodcheste December 17, and his body was be in the graveyard where his father mother rest. Father Viocent M O. P., preached at the funeral Mass quote some interesting reminisc nd character suggestions of th parted priest, who, like his eule was a brilliant writer as we

preacher:
"The life that has just fled, in its flight has brought us tog for a few moments of common p and sympathy, was that of a prea Nature and God had fitted hi speak the word, to deliver a me to enforce a truth. The very to his voice, bell-like and silvergave him sway over thousands. blood of Liberators filled his The tongue of masters of his m tongue spoke in his words. He of to the stock from whence he cam he loved freedom, and that he fel self but half-free and half-ensla the sight of slavery. Nor was it out influence over his whole life the land he trod again and again tireless zeal the only slavery has the most bitter to him because most painful to his Master, the of sin. The sight of sin weight him like a disease. True, he ha to see it, emotions to feel it, a h be saddened by it, and boldness it. He could not put it from significant yield to it. To have been blin or to have cowed before it h have put an end to those intuiti energies which, in their tru strength, he owed to the 'roo Add to whence he was hewn.' a certain manly self-forgetful disregard for the comforts of lack of solicitude for to-morrow viction that life is a duty rathe pastime, and it will be seen that had made him as it had made of his name, fitted in life and to speak the truth between m

His gifts to those of nature. A He used to look on the spent outside the Church with of fear for all the ill that the wrought in him, and of grati all the good God had wrought them. Reception into the true was to him the breaking of a s passing from a storm swept sea safety and rest of a harbor, the of day after weary hours of Later on in life he was given the ing privilege of the priesthonis wholeheartedness would the honor by itself. He covirtues rather than the pov priest. Having received one sought God for the other, Giver of both, in answer to hi seat him the call to a life of self sacrifice. He came from the the cloister to learn; in God's was sent back to the world as one who being in the work of it was thereby fitted to 1 wards with himself nearer Then came the last gift of al up thy cross; and follow Me. an invitation from Him from an invitation from Find from could not refuse to learn ti-wisdom at its purest sour though for a moment, per-flesh within shrank at the sig lay before him in the wa Crucified, never did his tr will turn aside from the suf toil and patience that, in the St. James, are so needed for

" Nor had God long delayed

speak to sinful men of their " It is now many years sin came upon him. He looked messenger of death. Indea messenger of death. Hade his life something less products the something less products. And there were have seen them, my brot under the weight of pain his ancy flickered low. There too, when he thought he live wen he would have be live, when he would have be But there never was a moment that we, his bree saw when he was ready to on condition of not toiling Once his disease was at that both sight and hearing away, and he was left to the his own thoughts, which he untiring monologues with he was thinking of and sp God was made known in a very near to him in kinds

pathy, to whom he wrote

THE LATE FR. BERTRAND WIL. BERFORCE, O. P.

A CONVERT GRANDSON OF THE GREAT ENGLISH EMANCIPATOR.

Father Bertrand Wilberforce, wi death (on the 14th ult.), says the London Tablet, will be regretted by a wide circle of friends, was the bearer of a name associated in some ways more intithan any other with the reviva of the Catholic religion in England dur ing the nineteenth century. Gladstone wanted to illustrate his contention that the converts to Rome were drawn from the Low Church and not from the High the name of Wilberforce was one to conjure with. Who but knew of "the Clapham sect," and of the diary of William Wilberforce, diary on which, if truth were told, Mr. Gladstone seems at times to have mod elled his own? Three out of the four sons of the Emancipator were among Rome's recruits; and their secession was the more observed inasmuch as the remaining lagging brother became a Anglican communion. Bishop in the Argican communion. But everybody in the Anglican Church was "Low," or was nothing, at the beginning of the last century; and therein lay the flaw in the Gladsconian But for the Oxford movement, pertainly neither Robert Isaac Wilberforce nor Henry Wilberforce, who were both in Anglican orders, would, humanely speaking, have come into touch

ith the Church of Rome. Henry Wilberforce was a Kentish ose conversion was immediately aided by an influx of Irish hop pickers to whom his charity was extended during an epidemic of fever. That debt of ing an epidemic of fever. That debt of his was repaid a thousandfold, one may say, by the multitudes of missions preached to the ϵ xiles of Ireland by his son—the Father Bertrand Wilberforce whose loss we now lament.

His funeral took place from the Dominican Priory at Woodchester on December 17, and his body was buried in the graveyard where his father and mother rest. Father Viocent M Nall. O. P., preached at the funeral Mass. We quote some interesting reminiscences and character suggestions of the departed priest, who, like his eulogist, was a brilliant writer as well as

The life that has just fled, and in its flight has brought us together for a few moments of common prayer and sympathy, was that of a preacher. Nature and God had fitted him to speak the word, to deliver a message, to enforce a truth. The very tones of his voice, bell-like and silver-clear, gave him sway over thousands. The blood of Liberators filled his veins. The tongue of masters of his mother tongue spoke in his words. He owed it to the stock from whence he came that edom, and that he felt him self but half-free and half-enslaved at the sight of slavery. Nor was it with out influence over his whole life that in the land he trod again and again in his tireless zeal the only slavery he met was the most bitter to him because the most painful to his Master, the slavery of sin. The sight of sin weighed on him like a disease. True, he had eyes to see it, emotions to feel it, a heart to be saddened by it, and boldness to face He could not put it from sight nor yield to it. To have been blind to it or to have cowed before it he must have put an end to those intuitions and energies which, in their truth and strength, he owed to the 'rock from Add to all this whence he was hewn.' a certain manly self-forgetfulness, a disregard for the comforts of life, a lack of solicitude for to-morrow, a con-viction that life is a duty rather than a pastime, and it will be seen that nature had made him as it had made so many of his name, fitted in life and tongue

to speak the truth between man and "Nor had God long delayed to add His gifts to those of nature. As a boy he received the priceless pearl of faith. He used to look on the days he spent outside the Church with a sense of fear for all the ill that they had wrought in him, and of gratitude for all the good God had wrought through them. Reception into the true Church was to him the breaking of a snare, the passing from a storm swept sea into the and rest of a harbor, the dawning of day after weary hours of night. Later on in life he was given the crowning privilege of the priesthood. But his wholeheartedness would not bear the honor by itself. He coveted the virtues rather than the powers of a priest. Having received one, he be-sought God for the other, until the Giver of both, in answer to his prayer, at him the call to a life of cloistered sent him the call to a fire of closeletes self sacrifice. He came from the world to the cloister to learn; in God's own day he was sent back to as one who being in the world as one who being in the world because the sent back to the world as one who being in the world as one who being in the world because the last gift of all. 'Take then came the last gift of all. 'Take the purple of the societies and sagraments can many not be purple of the societies and sagraments can many not be purple of the societies and sagraments can many not be purple of the societies and sagraments can many not be purple of the societies and sagraments can many not be purple of the societies and sagraments can many not be purple of the societies and sagraments can many not be purple of the societies and sagraments can many not be purple of the societies and sagraments can many not be purple of the societies and sagraments can many not be purple of the societies and sagraments can many not be purple of the societies and sagraments can many not be purple of the societies and sagraments can many not be purple of the societies and sagraments can many not be purple of the societies and sagraments can many not be purple of the societies and sagraments can many not be purple of the societies and sagraments can many not be purple of the societies and sagraments can many not be purple of the societies and sagraments can many societi was sent back to the world to teach lay before him in the wake of the Crucified, never did his truer, higer speak to sinful men of their sin.

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" It is now many years since sickness came upon him. He looked upon it as messenger of death. Indeed it made have seen them, my brothers—when under the weight of pain his old bouyancy flickered low. There were times, too, when he thought he could not live, when he would have been glad to live, when he would have been glad to live there never was an hour and the live there never the live there are lived in large that there are the live there are lived in large that there are lived in large that there are lived in the lived that the lived t die. But there never was an hour or a moment that we, his brethren, ever saw when he was ready to accept life on condition of not toiling for souls. Once his discover, when he discover man it is a comparison of the Cathelic and on condition of not toiling for sonts.

Once his disease was at such a pitch that both sight and hearing was taken away, and he was left to the solitude of his own thoughts, which he filled with untiring m mologues with God. What untiring m mologues with God. What he was thinking of and speaking of to very near to him in kindred and sym-pathy, to whom he wrote that it God

took either his sight or his hearing he could be resigned, for he could still stand before the people and preach; but that if God took his sight and hear alike he felt he must die, for he

could work no more. " In his cell, where he set out a few days ago to preach his last sermons and to die, there still remains untouched upon the wall a simple unframed paint-America, Lewis Bertrant, whose life he wrote so well, and the lessons of whose life he studied so deeply—the friar-artist whose work it is has given us the Saint's drooping head and pale, with ered, haggard countenance. On a ered, haggard countenance. On a small near the face are written the words so often on the Saint's lips during his months of agony: 'Here burn; here cut ; here spare not ! But spare in eternity. It was the mo not merely of the patron, but of the client, as all could see who knew him during life.

AN UNSOLVED PROBLEM.

PROTESTANT PREACHERS WRESTLE IN VAIN WITH THE QUESTION. DON'T MEN GO TO CHURCH ?" New York San.

A large number of Protestant preachers and other people of Westchester inty are discussing the problem. Why don't men go Conferences have little crusades insti tuted. The first public discussion of the question was neld in the Young Men's Christian Association at Plains on Christmas afternoon. Every-thing, from the lack of encouragement determination on the part of womankind, down to social and fraternal organizations, came in for a share of the

"Spinsters, widows and wives come straggling into church in twos and threes, sometimes accompanied by children, while the men who come directly under their influence, are loanging at home in smoking coats or taking their coffee or something else in bed." was the complaint of one parson, who then asked how many knew what was the werage male church attendance in White Plains. This particular parson was primed, and so was the Rev. Dr. Bootne, of the White Plains Baptist Church. The latter added:

"On Sunday, December 18, there by actual count in the five Protestant churches in White Plains just two hundred and forty-four males over the age of twelve."

Where were the rest of the ten thousand members?" was asked.

The Rev. T. J. Robinson, of the Presbyterian church, remarked that a number of the sisters had been on

The spinsters, widows and wives whose men triends and relatives were revelling in smoking jackets and "other things" were once more reproached, and then Dr. Hite, of the Methodist denomination, offered, as an answer to the riddle, that it was because of the increase and popularity of fraternal societies. Several of the ministers endorsed Dr. Hite's view, one of them saying: "You see, there is always the danger of some exalted ruler with a glib tongue who, in order to bring grist to his own mill, will try in an insidious way to impress upon th the members of his organization that if they live up to the principles of their society, lodge or whatever it may be, they will prove themselves all that is required of them as men and Chris

"Fraternal organizations are all right. They often do much to advance the material prosperity of good men," was volunteered.

But the fractional organizations are the work of men, while the Church is the work of God," and the Rev. Dr. Hite added, "but all of that does not solve the question why don't more men go to church ?

Following this some of the "Why. of our pontificate. men don't go to church " conferees asked Father Richard J. Keefe, rector of St. John's Roman Catholic Church, at White Plains, what he would do in the matter of young men of his denomi-

nation affiliating with the Y. M. C. A. 'Some time ago I was approached by one of the members of the Y. M. C. A.," said the priest, "and I was asked to help in this movement and aid in gain-ing recruits for the Y. M. C. A. I responded that I could not act, and though sorry, I felt that it would be to the detriment of a young man's man the detriment of a young main man-hood to ask or to encourage him to join a society in which he would only be tolerated and in which he would not receive the full rights of membership. on account of his religion. The gentle-man who approached me first said that the Y. M. C. A. was a Protestant association, and I asked why they did not confine their work to Protestant young men. The Catholic Church with her societies and sacraments can manage to

five Protestant churches of will turn aside from the suffering and expressed the opinion that if the report will turn aside from the substraint and toll and patience that, in the mind of St. James, are so needed for those who speak to sintul men of their sin.

**St. James, are so needed for those who of White Plains must be "nothing more than pagans." "But," he added, "the modern pagan, after all, is not such a bad fellow as the world looks at things. He lives in a Christian community and life something less painful than enjoys the benefit which organized

he was thinking of and speaking of to the ministers of Westchester county speaking of to the ministers of Westchester county missions remain stationary in number; a letter to one smilingly admit this to be so, and also dired and symbol that the contribution plates and boxes that the contribution plates are the contribution plates and boxes that the contribution plates are the contribution plates and boxes that the contribution plates are the contribution plates and boxes that the contribution plates are the contribution plates and boxes that the contribution plates are the contribution plates and boxes that the contribution plates are the contribution plates and boxes that the contribution plates are the contribution plates and boxes that the contribution plates are the contribution plates and boxes that the contribution plates are the contribution plates and boxes that the contribution plates are t

A NEW INDULGENCED PRAYER

The subjoined document will bring joy to the hearts of the devout clients of our Immaculate Queen and serve as a pleasant souvenir of the great jubi lee year of 1904. Our Holy Father. most anxious to keep alive in the Flessed Lady, has attached an indulg

each Hail Mary the Invocation of Mary, by thy Immaculate Conception, purify my body and sanetify my soul."

The indulgence attached to this plous practice may be gained both in the practice m morning and at night, preferably on rising and retiring. The Indulgence is also applicable to the souls in Purgatory. The little prayer so warmly recommended by the Holy Father de serves to be universally adopted. Christian mothers and instructors could easily teach the children under their care to practice it. POPE PIUS X.

FOR A PERPETUAL REMEMBRANCE. St. Alfonsus Mary de Ligori was ot only a strenuous defender of the Immaculate Conception of the Blessed Virgin Mary, but likewise an indefat igable promoter of devotion to the Most Blessed Virgin conceived without sin, and especially did he spread among the faithful the practice of daily reciting both morning and evening three Hail Marys, adding to each Hail Mary the following invocation:

| Application of the faithful the practice of quiring immense apparatus and 14 days time. The result is a Liquid that does what oxygen does. It is a nerve food and blood food—the most helpful thing daily reciting both morning and even-Hail Mary the following invocation:
"O Mary, by thy Immaculate Conception, purify my body and sanctify my soul." He affirmed that this practice is efficacious for preserving on the occurrence of the fiftieth year

on which our predecessor, Pius IX., of happy memory declared the most of happy memory declared the most ort has two fewer priests, but Blessed Mother of God to be exempt twelve more missions; Northampton from the stain of original sin, we have judged it most opportune to commend to the Christian people the laudable practice of St. Alphonsus, and in order that righest fruits may number of missions; For and in order that richest fruits may number of missions; Portsmouth, twenty-result therefrom, we have resolved to one more priests and only one more and in order that richest fruits may

Therefore trusting in the mercy of the Omnipotent God, and in the authority of His blessed Apostles Peter and Paul we remit in the usual form of the Church, three hundred days, both morning and evening, of the pen ances enjoined upon them or otherwise in any manner whatsoever due to all and each of the faithful of both sexes who shall devoutly recite at least with contrite heart, either morn ing or evening, three Hail Marys, adding to each Hail Mary the loregoing invocation. We grant that these remissions of penances may also be ap of suffrage to the souls of the faithful who have departed this united to God in charity.

All things to the contrary notwith standing, these presents are to be valid for all future times. We command, however, that the original of these presents, (which done, it is our will shall otherwise be null and void), be submitted to the ecretariat of the Sacred Congregation of Indulgences and Sacred Relics according to the decree issued by the same Congregation on the nineteenth day of January, 1756, and approved by our predecessor, Benedict XIV., of bappy memory on the twenty-eight dry of the same month. Given at Rome at St. Peter's under the fisher Given at man's ring on the fifth day of December, MCMIV (1904) the second year

ALOYSIUS CARD. MACCHI, mony whereof, etc.

Given at Rome from the same Sec retariat. Dec. 6 1904.

JOSEPH M. CAN. COSELLI. Substitute.

Examined :

J. Card. Gibbons, Abp. of Baltimere, Baltimore, December 28, 1904.

THE CHURCH IN ENGLAND.

IT NOW HAS 3.800 PRIESTS - MANY FRENCH EXILES-CATHOLICS IN PAR

The number of priests in Great Britain England and Scotland this (1904) Christmas is 3,794. Last Christmas is vas 3,711. The increase of 83 is a tes of growth; partly, no doubt, growth rising from an influx of most desirable aliens; but partly from natural nativ

atiens; but partly from natural native development; in any case, growth. Of these 3.794 priests, 2.514 are of the secular clergy, and 1.280 of the regular clergy — figures which, when ompared with the returns made Msgr. Johnson last year, show that the ncrease is more largely, as might be expected, with the regulars than with the seculars. The number of churcher chapels and stations in Great Britain which was 1,954 last year, has now for the first time since the reformation topped 2,000. The act number given by Msgr. Johnson is 2 008.

Unlike most figures, Mgr. Johnson's are fascinating -perhaps partly because they total out so well on the right sid. Each item invites to separate study The growth in the number of clergy in the diocese is not perhaps always trustworthy a measure of progress as the growth in the number of missions for in some cases the ranks of the c erg are swelled by French exiles who do not Hexham has two priests the fewer, but

Nine Nations

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ence of 300 days to a practice in hon or of the Immaculate Conception particularly dear to St. Alphonsus, and which he z-slously recommended as a most powerful means of preserving chastity amid the numberless temptations to which the angle virtue is expised.

This devout practice consists of three Hail Marys in honor of the Immaculate Conception, adding after each Hail Mary the Invocetion "Oh Mary, by thy Immaculate Conception, purify my body and sanctify my soul."

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germ disease. Liquozone has, for more than 20 years en the constant subject of scientific d chemical research. It is not made and chemical research. by compounding drugs, nor with alcohol. Its virtues are derived solely from gas -largely oxygen gas-by a process re

Leeds stands where it did both in priests and missions; Liverpool against the assaults of the devil. Now twelve more priests and four more missions; Middle-borough has nine priests and four more missions; New ort has two fewer priests, but has four more priests and one more priests, but ten more missions; Ply-mouth, two less priests, with the same one more priests and only one more unlock also the heavenly treasures of the Church, the administration of which Almighty God has committed to us.

Therefore trusting in the march of a stationary number of mission; Southwark has lost eight priests, but has gained four missions: and Meneya has gained four missions: and the former number of a stationary number of the sta an additional priest and the former num ber of missions. Fluctuations of population find expression in such figuration and the attraction of the great centers -as fatal, some think, as the attraction of the candle to the moth-receives yet another illustration.

" Scotland's barning of Catholics, translated into statistics, shows that, whereas she had five hundred and six priests a year ago, she has now five hundred and twenty-one; and is, besides, one mission to the good.

Westminster easily leads the in the number of its newly-ordained pries s during the year. They readh a total of twenty one, and include Father Benson, a son of the late Archbishop of Canterbury. Another, Father Vincent Magrath, has, like Father Benson, al-ready given evidence of being possessed of a ready pen and literary taste. Last year the Jesuits were far ahead among the regulars in the matter of ordinabut this year it is noticeable tions; but this year it is noticeable that the Benedictines show a list of twelve, thus treading closely on the beels of the society with its roll call of thirteen.

Catholic legislators have made a forward step during the year of the most satisfactory sort. Where four Catholics sat in the House of Commons five sit sat in the House of Commons average on w; Mr. Royland Hunt having won the Ludlow division, and thus increasing by twenty-five per cent, the fourth party consisting of Mr. T. P. O'Connor, Mr. James Firzalan Hope, Colone Lord Edmund Talbot and Sir John Aparin II the rumor is true was submitted to this Secretariat of the Sacred Congregation of Indulgences and Sacred Relies in testiother constituency will maintain at full other constituency will maintain at full strength this auxiliary of five. The main body of fighters, whose excellent weapons of wit and logic have never gone to rust and are likely to be put into hot action before long in the interests of Catholic education, number seventy-one now, as they did a year ago. The Catholic vote in the House and the calle could now be counted upon of Lords could now be counted upon as thirty-four, instead of thirty-two of a year ago, if it could be counted upon at all; but recent experience has shown that divisions affecting grave interests of large classes of the community have not been voted in by more ban a devoted fraction of the Catholic For all purposes of legislation peers. For all purposes of legislation the Catholic peers might as well have been left under the civil disabilities that their fathers were assisted by O'Connell to remove.—London Tablet.

> Every heart that has beat strongly and cheerfully has left a hopeful im-pulse behind it in the world and bet tered the tradition of mankind,

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Mataria—Neuralgia
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digestion.

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to a baby; that is why babies are fat. If your baby is scrawny, Scott's TELEGRAPHY DEPARTMENT for those who are to become the graph elecation.

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LETTER OF RECOMMENDATION,

LETTER OF RECOMMENDATION,

UNIVERSITY OF OFTAWA.

Ottawa, Canada, March 7th, 190.

the Editor of The CATHOLIC RECORD.

Lindon, Ont:

Dear Sir: For some time past I bave read
your estimable paper, The CATHOLIC RECORD.
and congratulate you upon the manner in
which it is published.

Its matter and form are both good; and a
rully Catholic spirit pervades the whole,
Therefore with pleasure, I can recommend
to the faithful,
Blessi-g you and wishing you success,
Believe me to remain.

Balieve me to remain.
Yours faithfully in Jesus Christ.
Yours faithfully in Jesus Christ.
Arch. of Larissa
Apost. Deleg. LONDON, SATURDAY, FEB. 4, 1905.

LET THERE BE UNION.

It is to be said with regret that while the Irish Nationalist party have been hoping that with the present disorgani zation of both the great political parties to be almost within reach, dissensions among themselves once more threaten to put off indefinitely the attainment of Ireland's aspirations for Home Rule.

There are well-founded fears of famine in the congested districts of Ireland owing to the usual cause-the failure of the potato crop-and ejectment notices are being again served upon the tenantry who are unfortunate enough to be behind in the payment of arrears of of the burden which he has borne. rent, and thus the country is threatened from two sources with dire distress, and this is the unfortunate moment when the leaders of opposing factions of the national movement, who profess to be aiming at the same end, are threatening once more to destroy all the efforts which are being made to secure Ireland's autonomy as a nation.

There are two Leagues, both of which elaim that their object is to secure the future welfare of the nation, which are nevertheless abusing each other, while they should be united heart and soul : these are the Gaelic League and the United Irish League. The Gaelic League is composed chiefly of the younger men, who have taken a hostile stand against the United Irish League, which is directed by the elder men of the Irish party who have borne the brunt of the battle, and have suffered in the past for their fidelity to the cause of their country.

A few weeks ago there was a friendly conference between representatives of both organizations, and of some other well known and respected leaders of public opinion who have not hitherto taken sides with either of the combatant organizations, the purpose being to effect a reconciliation between the two parties, which may tend to bring about the end for which both are laboring, earnestly, it is to be hoped. Lovers of Ireland will hope and pray that the efforts which have been made by such lifelong patriots as assembled at Dublin, such as the Right Rev. Dr. O'Donnel, the Bishop of Raphoe Messrs. John Redmond, John Dillon and other prominent men connected with both leagues, will be crowned with success, and that all cross purposes will be given up that all may labor with hope of success for the end which they all wish to attain.

If both parties are willing to make sacrifices for their country's sake, it will not be difficult to come to an agreement on all points of difference.

-POPE ADRIAN IV.

It is pleasing to observe that an effort is being made by a number of English Catholics, clerical and lay, to meite the Catholic societies, such as the Guild of Ransom, the Catholic Association, and similar organizations to inaugurate a movement for the pur-IV., which is now in possession of Protestants.

Pope Adrian IV., whose family name was Nicholas Breakspeare, was the only English Pope. He was born of humble parents, but devoted himself to a religious life at the great monastery of St. Albans. His eminent talents and sanctity of life raised him in after 169,000 credited to 7,305,000 depositors, years to be Abbot of the monastery of St. Rufus, mear Avignon, average about \$419. and finally Bishop of Albano,

which dignity he filled when he was chosen Pope in 1154, in the same month, when Henry II. came to the throne of England. He maintained the rights of the Church to self-government, and it was in the disputes which arose out of this fact that Henry caused the murder of St. Thomas a Beckett. Like Premier Combes of France, Henry claimed the sole right of investiture of Bishops, a right which belongs solely to the Pope, as was maintained by Adrian IV. and St. Thomas. Pope Adrian's Pontificate, which ended in 1159, was at a stormy period of the Church's history, but he filled the pontifical office worthily and successfully.

It has been said that Pope Adrian IV. issued a bull granting to Henry II. of England a sovereignty over Ireland. Historians have shown that this bull was a forgery; and indeed, the relations which existed between Adrian Britain this pre-eminence belonged. and Henry of themselves would be enough to throw doubt upon this assertion.

COADJUTOR BISHOP OF ROCHESTER.

A press despatch informs us that Rev. James A. Hickey bas been appointed by our Holy Father Coadjutor Bishop Rochester, with right of succession. This news will be most welcome to the Empire to Protestantism. Thus the Catholic population of the diocese of Rochester. Indeed we might go far- in a recent issue : ther afield and say that congratulations will be sent to Father Hickey from many other dioceses in the United States and from not a few well-wishers even in Canada. Father Hickey has always been considered one of the most estimable priests in the diocese of Rochester. His learning, his prudence, his faithful discharge of every duty pertaining to the holy priesthood, and his in the Imperial Parliament, the goal of loveable nature have for long marked the Irish Parliamentary Party seemed him out for distinction. The honor has come to one who richly deserved it.

The present Bishop of Rochester has done magnificent work for religion in that diocese, having established institutions which will remain as monuments to his apostolic zeal for generations to Now that he is in the autumn of life, he will, no doubt, fully appreciate the action of Our Holy Father in placing upon younger shoulders a portion

IRISH OF COURSE!

The daily papers are just now publishing a biographical sketch of a lately deceased London (England), celebrated detective. In one of them at least it appears as a cable special, dated London 26th January, while it appears in the paper in question on the 27th, but curiously enough at the tail end of the yarn appears the credit note-"Morning Leader." However, this is not the point now under consideration, no matter how creditable or otherwise the would be 'enterprise" of the Canadian newspaper referred to may be.

It is rather the auti Irish animus shown in the story in question, and may hap also in the action of the paper which reproduces it.

This detective, in the course of his operations, apparently arrested many malefactors, amongst others one whose cally stated to be a "gentleman rogue, Irish by birth." On the other hand he appears to have captured other noted forgers, "Davenport, Barmash and others," one "George Johnson," a Mrs. "Osborne," one "Miller' .- all noted forgers, or thieves; but the biographer carefully abtains from stating the nationality of any one of them. The one alleged "Irishman" must be held up to Sbe missed.

THE WEALTH OF THE WORLD According to a statement recently

made by W. B. Curtis in the Chicago Record-Herald, the total stock of noney in the principal countries of the world amounts to \$12,313,100,000. Of this, \$5,628,200,000, is in gold coin, \$3,201,400,000 is silver, and \$3,483,500-000 is uncovered paper currency. About one fifth of this total is held

in the United States, or approximately \$2,500,000,000. It is asserted that there is more gold money in the United States than in any other country, the amount being about one fourth of the total, or about \$1,320,400,000, and the amount in silver about \$697,200,000.

The per capita circulation of money in the United States is \$30.77, and this amount is greater than that of any other country except France, the circulation in France being \$40.09 for chase of the birthplace of Pope Adrian each man, woman and child in the country.

It is asked: " How much of all this Banks ?" Mr. Curtis quotes a compilation recently made by M. L. Jacobson of the Bareau of Statistics, as stating that the deposits in the Savings' Banks of the United States amount to \$3,060. so that each depositor has on the

The total of deposits in all the Sav-

ings Banks of the world is estimated at ten and a half billion dollars, furnished by eighty - three million depositors, which gives us one hundred and twenty six dollars and a half for each depos-

These figures do not touch barbarous countries, or countries which have not the institutions of civilization. They cover about one half the popula tion of the globe, or seven hundred and seventy million of people. It thus appears that the United States has more than 29 per cent. of the total savings of mankind, while it has only 9 per cent. of the total number of depositors.

It will surprise many that France takes the lead of all countries in the world in the actual average amount of money in possession of each individual. It has been generally taken for granted that either to the United States or Great

THE SPREAD OF THE GOSPEL.

It is curious to notice that several Protestant religious papers of the United States have already given utterance to the opinion that the present war between Russia and Japan will result in opening up Japan to Protestant missionaries, and in the ultimate conversion of the Japanese Christian Advocate of New York said

"Dr. David S. Spencer, whose residence of more than twenty one years in Japan has given him exceptional opportunities of knowing the Japanese and reading the signs of the times, agrees with other observers of sober judgment, who are of the opinion that this war is breaking the way for a great advance of Christianity in Mikado's Empire. As the Sepoy mutiny swept away the worst barriers mi-sionary success in India, and the Boxer uprising in China has given missions in North China a firm footing and a heart of faith, so it may well b that in these days in which Japan is taking her place among the great powers of the world, we are likewise prearing for the Word of God, printed d spoken, to have free course and be glorified in the hearts of its wonderful

It is true that events of such magaitude as are taking place in Manchuria and Japan are likely to have unforseen results, among which may be a greater desire on the part of the people of that Empire to become assimilated to those of Europe in religion as they are doing in other matters. But it would seem to us that true Christianity should rely more upon its intrinsic force to convert nations than on such adventitious circumstances as a war on a large scale to open up the country to a knowledge of Christ. It was not upon such circumstances that the Apostles relied when they went forth at the command of Christ to preach the gospel to all nations, and when St. Francis Xavier went to Japan to preach he did not rely on the bayonets of European nations for success, but on the promise of Christ: "Behold I am with you all days even to the consummation of the world."

SENATOR SMOOTS CASE.

The case of Senator-elect Smoot, which is at present occupying the attention family name was Walter (certainly not of the United States Congress, is still very Irish sounding), but who is specifi- going on slowly. At the presen moment witnesses are being called for the defence of the Senator elect, who stands accused of living in defiance of the law, inasmuch as he is on ; of the Apostles of Mormonism, and is therefore the maintainer of the infamy of polygamy, which is against the laws of the United States. The case against him is being conducted by representatives of several Protestant churches, who main reprobation. The chance was too good | tain that Mormonism still continues to teach polygamy as it has done in the

Mr. McConnell, of Idaho, who was for some years Governor of that state, testified that he had found the Mor mon people to be of a high moral char acter. Mr. McConnell must be well acquainted with the Mormons, but it is certain that the Mormons still practice polygamy, and this has been proved by many witnesses. We must infer that Mr. McConnell does not consider polygamy in itself as a crime of great magnitude, if it be a crime at all. But it must be remembered that it is a crime in the eyes of the law, and Mr. McConnell's testimony must be interpreted in the light of this fact. Polygamy is a crime both against the law of the land and the law of God as accepted by Christians, and it is a social evil which attacks the very foundation of Ch istian society. The complaint against Mr. Smoot is not that he is himself unfit for the office of the Senatorship of the United States, owing to any personal incompetency, nor is it charged money is deposited in the Saving's against him that he is himself a polygamist, but it is charged that, as an Apostle of Mormonism, he upholds polygamy, which is a crime against the laws of the United States, and that for this reason he is unfit to be a legislator of that country.

Besides Mr. McConnell a number of other witnesses have been called for Christ anticipated the plea that faith the defence of Mr. Smoot. Richard would be strengthened and wrongs

N. Young of Salt Lake, and President of one of the four Mormon States of Salt Lake, declared that Mormon sentiment is now hostile to polygamy. Recent utterances of Mormon leaders tell us a different story.

There is not the least doubt that the statements of Mormon officials in re gard to polygamy are full of deceit. To outsiders they pretend that they do not uphold or teach polygamy, while to their own people in Utah and other states they do both. They pretend to outsiders that they are no longer living in polygamy, whereas they are doing so in fact all over the states in which they live, and especially in Michigan. This is the positive statement of Rev. R. G. McNiece, D. D., formerly a Presbyterian minister of Salt Lake City; who officiated in that city for many years.

The oaths and acts of Mormons who go through the so-called endowment ceremony of the Mormon church are asserted to be of the most criminal and disgusting character; and even Mr. Young, named above, admitted on crossexamination that the Mormon Bishop expressed the sentiment of the Mormon people when at a meeting in Eureka, Utah, on Sunday, January 15th, 1905, he denounced as traitors those who had testified in the Smoot investigation concerning the endowment house ceremonies, and that he had known traitors to be shot. This was evidently said to point out how those who had given testi nony against Mr. Smoot ought to be treated, and to terrify others from giving any evidence on this subject.

It is the general conviction that the seat in the Senate, though it is difficult to foretell what action the complications of political affiliation may lead the Senators to adopt.

THE DEATH OF WALTER GOOD-

FELLOW. The four Christian Scientists who vere found guilty of causing the death of Walter Goodfellow by the coroner's ury in Toronto, have been allowed out on bail to await their trial for their neglect of calling in medical assistance when the deceased was in the last extremity of typhoid fever. The bail demanded was in each case \$4,000, the parties incriminated giving personal bail of \$2,000, and from two other persons the sum of \$1,000 each.

The further investigation of the case was fixed to begin on Thurday of last week. Mr. Hamilton Cassels, K. C., has been retained to defend the ac-

The persons incrimated are Mrs. Sarah Goodfellow, mother of deceased, Isabella McAlpine Grant, Elizabeth Helen See and William Brundrett.

THE DEAD KEEP SILENCE.

The British Psychical Research socity honestly admits the failure of recent extraordinary attempts to establish communication between the living and the dead; and thus deals what should be a telling blow to the pretences of Spiritism.

The case in question is this: Some years before his death, the late Freder sk Myers, of London, handed a sealed envelope to Sir Oliver Lodge, an-nouncing his intention of communicating its contents to the latter from the lite hereafter. After Mr. Myers' death, woman with the gift of automatic writ ing, declared the deceased had made known to her the contents of the envel-Sir Oliver Lodge called a meet-Psychical Research, and decided to

ppen the envelope.

First, however, the automatic writer recorded the message she had received from Myers. Then the envelope was opened, and, as might have been exected, there was no resemblance be ween its contents and the alleged mes sage through the medium.

No true Christian, and few even of intelligent pagans, doubt the immortal ity of the soul. The Christian believes in the communion of saints, by which we understand the persistence of the individual with human affections beyond the grave; the effective interest of those who have attained a happy importality in their brethren who are still wayfarers amid earthly perils; and the power of the latter by their prayers and good works to help the faithful de-parted who are not fit for immediate

entrance into heaven. Those who have gone before have manifested themselves to the living not nerely in ancient days, but in our own times. But these apparitions, which are a departure from God's ordinary Providence, are rare. They are vouc safed only to great and special exigencies. They are direct and simple as be fits the majesty of God, and the dignity of the human soul. It would be blas phenous to conceive of them with the ridiculous equipments of the spiritist and clairvoyant. They are not granted to the bold and idle challenge of doubt or curiosity, or if by Divine permission, such challenge were answered, it would be, like Saul's of old, to the undoing of the challenger.

It stands to reason that, if such com munication with the dead as is sought by those of little faith were granted and proven beyond peradventure in even a few cases, the work for which men are sent into the world would soon be seri usly disorganized. The soul's immor tality has been revealed to us. The way to a happy immortality has been made plain. It is all in our own hands.

In His parable of Dives and Lazarus

righted by the apparitions and the warnings of those who have passed the portals of eternity. If one went from the dead to sinners, they would do penance. They who despise the law and the prophets would consily despise. and the prophets would equally despise messenger from the dead.

About us, on every side, are incon-trovertible evidences of the supernatural origin and sustaining power of the True Religion: yet men and women of much vaunted intelligence and scholar ship go coldly by the Christian temple and spend time and money on the maunderings of some victim of nervous diseases or evil obsession: or some Christian temple bold and vulgar fraud; and no matter how often they are distilusionized in special cases, they are ready for fresh experiments and impostures. The Catholic Church forbids all such

criminal foolishness to her members, and thus keeps down the percentage of broken fortunes, desolated homes, and hopeless insanity.-Boston Pilot.

POWER OF A PRIEST

" The hold of the priests on the foreign workingmen of the coal regions of Pennsylvania is something wonderful,' said Mr. S. F. Prentzel, of Philadel phia, who was a guest last week at the

Williard, Washington.
Once while on a business trip to a small town in Somerset county, the proprietor of the tavern told me, as I was about to depart, to wait over until the next day if I wanted to see some fun; that rumors affecting the solvency of the local bank had got out and that there was going to be a run on it by the Huns, Poles, Lithuanians, and other alien depositors. Now there wasn't the slightest trouble with the bank and it had five times enough money to pay all claims, but the officials didn't want the nuisance of a run upon it, and that night the president went to see Father the priest of the parish, whose Senator-elect will be ejected from his authority with the masses was un-

questioned. "Sure enough, by sun-up the next morning a vast crowd of digathered in front of the bank. no chances, the bank people had several sacks of gold and silver carted down, and the coin was heaped up in lotty piles on the counters where it could be plainly seen. As a further mark of security, the doors of the institution were opened an hour ahead of time, and as soon as they were the motley crowd began to surge forward; but just as the an started Father Giotti appeared on the scene, and, lifting his arms, began to talk to the people. The effect was What the sight of an abundant supply of money could not do the voice of the priest did in less than two minutes. In absolute submission to his orders the crowd melted away, and in less time than it takes to tell it the run was over. No general of an army could have been more promptly obeyed."

BLASPHEMY.

What is blasphemy? Blasphemy is an act or word that insults and out-rages the Divine majesty of God. Theologians consider it as one of the greatest sins, because it attacks the majesty of the great God Himself, the God of might, before Whom the earth trembles and melts as wax before the fire; the great God Who holds the universe in the hollow of His palm; the one, only God Whose Holy we insult and outrage. Furthermore, it is a senseless sin. In drunkenness there is the exhibitantion of drink; in debauchery the foul passion; are grati-fied in the pleasure they seek, but blasphemy calls on God's Name, insults Him in the most senseless and awfal Him in the most senseless and awful manner, for in blasphemy we use the language of hell. When a person speaks Spanish, we say he is a Spaniard; when he speaks Italian we say he is an Italian; but when a man blasphemes he is a devil, because he speaks the Blasphemy is a horrible crime coming

from the lips of any man, but it especi ally so from the lips of those who pro-fess belief in the God Whon they blaspheme. The agnostic denies God's exstence and the existence of the soul. His blasphemy, he says, is meaningless but Christians, who profess belief in the Creator, and in our Redeemer are found to join in with the infidel in blasphem ing the God Whom all should adore ing the God Whom all should adore. Especially is this sin horrible in the mouths of Catholics. Your Jesus is not the Jesus of Protestants. That is, they do not know Him as you know Him. With them, He is not the loving, tender, merciful God, Who washes from sin the souls of His people in baptism and in confession Who feeds them with His own adorabl Body in Holy Communion, in order to streng then them against the snares of the demon and to enable them to grow up to perfect manhood. Yet Catholics believe all this, and, notwithstanding their faith and their knowledge, we find some of them who join with the bitter-est enemies of Jesus in pouring out

blasphemies against Him. has been said that the United States is the most blasphemous country in the world, and the charge, it seem to us, is made on good authority. blasphemy is a sin rampant in our day; so much so, indeed, as to be erroneously regarded as a mark of manhood. Look at the little boy who has learned to blaspheme. He thinks he is a man. In the old law, the blasphemer was put to death "He that blasphemeth says the law of Moses, the death and let them stone to death.' In our day men blaspheme so constantly as not to be even conscious of it. It becomes a hapit to use at all times the Holy Name of God in vain. It is coupled with the vilest expressions. mingled with filthy mirth, used to show anger, associated with the names of the most horrible crimes. All this, think, comes from ignorance of nature of blasphemy. Blasphemers seem not to know or not to care that the great God, Who holds them in His hands, has given, mid thunder and lightning, a solemn command, "Thou shalt not take the Name of the Lord thy God in vain," for God will hold no man without guilt who takes His Name in vain,—The Guidon.

MIRELY ANCIENT PAGANISM.

The New World heretofore has had title to say against the so-called Christian Science fad. So far as we can gather, here in the West and yonder in the South, very few Catholics undertake to ride the hobby, and these usually pelong to that advanced class alway ready to bestride anything calculate to bring than into the limelight.

It is a fact, ho wever, that whenever it has been mentioned some advocate of the craze instantly has risen in pro test. It is appalling to make a simple statement and be rorced to back it up with four hours' argument, including proof from the cabalistic writings of

Mother Eddy. That the cult is pagan now seems to be proved. In a lecture this week de livered in Chicago Professor Jimerack asmasha (or some such name), hither from the lotus-lolled land of India, distinetly stated that Christian Science was known more than a thousand years ago to the sleepy eyed Hindus, and is to-day taught by various Hindu schoolof thought. We presume the gentle man knew what he was talking about.

Thus, it seems, instead of riding a new fad those who have accepted Eddy ism are merely astride of an paganism and dashing into the ancien Perhaps when they are borne into the desert by their frowsy steed and fall desert by their frowsy steed and fall stricken upon the sand they may wish they were less venture some or had not trusted the Prince of Darkness so far. Chicago New World.

VIRTUE OF JUSTICE.

In our previous review we saw that prudence was the precious key which unlocks the treasury of true knowledge. Furthermore, we recognize an urgent need for it to-day, because of the victous tendency of the times and the increasing confusion of religious opinions. But if prudence be necessary to avoid these pitfalls how much great er the need for justice, that cardinal virtue which measures out to eve individual his due?

It is no exaggeration to say that almost all existing evils in the social most an existing evis in the sector order may be charged to the prevailing spirit of injustice. Wherefore, the cry of the poor who are oppressed and the laborer who is defrauded of his wage, but the want of justice? Wherefore the frauds of commercialism, the lying and cheating of barter and sale, but the want of justice? Wherefore the daily chronicle of crime of every description, even unto murder, but the

want of justice? Justice is threefold, namely, to Col. to our neighbor and to ourselves. od we owe our love, honor and worship To our neighbor we owe the stead'a ; duty to do him no wrong. To ourselve owe the duty of saving our immortil souls, for this is the charge with which God has intrusted us.

The multitude of witness in the world to day are due their hearts and minds the virtue justice. Hence the frequent assaults of man upon God and his fellowmen. Hence the strifes and evils of the times and the great unhappiness the lives of men. Nor will conditions change until we "give unto everyone his due," whether it is to be measured out to him by the law of God or the law of man.—Church Progress.

Glance at Your Catechism.

The Churchman (Protestant Episcopal) is impressed by the catechism. Writing of Catholic Sun-day school work it says:
"Their catechetical text-books, as

we have more than once pointed out, have long been among the best adapted to their purpose; remarkable for psy-chological insight and pedagogical ingenuity.

It would be an excellent thing for Protestants to study the Catholic catechism. A knowledge of its contents would save Protestant editors from would save Protestant editors from making many an amusing blunder when writing on Catholic beliefs, and adult Catholics who think they cannot be taught anything about their religion would discover a great deal to instruct and edify them in the little Catechise of their childhood days. We are none of us so learned that we may not look into the small catechism with profit to soul and mind .- Sacred Heart Review.

EIGHT DAUGHTERS IN RELIGION.

In a late number of the Catholic Watchman we find an account of the re ception of a choir novice at the Presentation Convent in Black Town, the commercial quarter of the city of Mad-las, says the Ave Malia. The mere fact f sich a ceremony is, of course, to common to be notable, but one circumstance in connection therewith is distinctly worth mentioning.

Miss Anna Murphy—or, as she is now called, Sister M. Dominic—is the eighth daughter of Mrs. Murphy to consecrate herself to the religious life. As the Watchman comments: "A record surely, even in so Catholic a land as Ireland, which is so prolific in voca-tions to the cloister!" Of what abundant suffrages is not that good mother assured when she will have passed from earth to purgatory!

OBJECTED TO A HOLIDAY.

Washington, Jan. 17 .- Secretary Taft laid before the Cabinet to-day a protest received by him from Rev. Homer C. Stuntz, presiding elder of the Methodist Church in the Philippines, against the action of the Philippine Commission in declaring Dec. 8, the Feast of the

Immaculate Conception, a legal holiday.
From time immemorial this day has been celebrated as a holiday by the Filipinos, and the entire Catholic population, 99 per cent. of the Christian element of the islands, were anxious to have the holiday legalized, which was done by order of Judge Ide, then Acting Governor, the order being limited to one year.

The Cabinet decided that this was a matter purely local to the Philippines, and declined to interfere with the commission's action. It is observed as a holiday rather than as a religious cele" HIS NAME WAS CAL JESUS.

INSPIRING SERMON MARKS CELEBRA OF PATRONAL FEAST AT THE GE PREACHED BY FATHER DORAN.

Philadelphia Catholic Standard and Tit At the late Mass in the Churche Gesu on Sunday last, the feathe Holy Name and the patronal of the parish, the following inspectment was preached with fine by Rev. Alvah W. Doran, forme minister in the Protestant Epis Church, and now stationed at Bridget's, Falls of Schnylkill:

"At that time, after eight ere accomplished, that the were accomplished, that the should be circumcised, His nam-called Jesus, which was called langel before He was conceived worth." St. Luke ii., 21. St. Luke ii., 21.

My dear friends, on the walls great Congressional library in ington, as well as upon the wa many other of our public but throughout the country, and e our own city, are inscribed the of men who have left their is upon our civilization and instit Is it the mere letters of the al which we honor thus because o peculiar combination or arrange The name to us stands man ; his life, his high ideals, his his contribution to history, to to literature—everything, in sh which he left the world h brighter, holier or more learned it has been said: "What's in

A rose by any other name would But though this may b tial truth, arising fromman's in tion of knowledge, there is anot of truth which makes this look lit heod. Our commonly received tions of philosophy teach us tha are "signs of our intellectual cor i. e., of the knowledge of thing we have in our mind. Arists and "that it would be impossible our discussions of truth we have in the control of the co plete definitions of the objective corned, so that we affix names bols for them, just as merch: formed their calculations by t pebbles."

Moreover, when creation fresh from the hand of God stood forth on the sixth day crown and master of all before read that God brought all the the earth and all the fowls of which he had made out of the the ground to Adam to see would call them, and we read soever Adam called any living the same is its name," (Gen This, our theologians teach u an inferior grade of knowled first parent, enabling him to name would accurately repre thing. The peculiar impor-name is much insisted upon a earlier children of Adam, and God displayed His favor to by a change of name, and at end of Holy Writthe apocalyp all the ransomed the possess new name. A name, then, I teaches us, is an almost sa symbol, having in the case of mystical yet real connection

NAMED BY GOD THE FAT But one is born into this w tately we have seen Him ly manger throne—the Son of born in the flesh, our riest and King, containing all the treasures of wisdo Who shall give Him one that will accurately Him; one that out of all the which He touches creation chief, the Holy Name? S St. Joseph, because of his foster father of the Christ angel deprives him of that Cannot blessed Mary, the dom, understanding the hi sels of God, can she not Child? No; He is name Not by the angel; he is onl His Son's obedience in bed He has put the seal upon dignity. He has shown love of the Blessed Trinit elected the most importan istic of His Incarnation. Father alone has named H He was conceived in the named Him Jesus, "for H His people from their sins.

However, my friends, we touched the secret of the that Holy Name above name. That secret is foun fact that it was God the choice, nor from its taking the new dispensation whi Jehovah had in the old reverence for which no simself to use it save or Priest once a year in

Holies.
St. Paul it is who tessecret in his Epistle to the ii., 8.11. "He humbled coming obedient unto deat death of the cross. When bath exalted Him and has a name which is above that in the name of Jest should bow, of those heaven, on earth and und and that every tongue s that the Lord Jesus Ch glory of God the Father.

The Holy Name was stowed upon our Redeem camcision, and was the covenant Christ made v Father, promising obed whole law, to wash awa our disobedience, while time the name Jesus I Him as the Second Adam OREDIENCE

Thus, my friends, ob that put the Holy Name of heaven, nor can we re to it except by the sar angel first revealed the dent hearts, Mary and one to day can enter into of the Saviour save by angel that now speaks in Catholic Church. true fold can grasp the Holy Name or worship maimed and mutilated

INSPIRING SERMON MARKS CELEBRATION OF PATRONAL FEAST AT THE GESU-PREACHED BY FATHER DORAN.

Philadelphia Catholic Standard and Times, At the late Mass in the Church of Gesn on Sunday last, the feast of the Holy Name and the patronal feast of the parish, the following inspiring sermon was preached with fine effect by Rev. Alvah W. Doran, formerly a inister in the Protestant Episcopa Canren, and new stationed at St. Bridget's, Falls of Schuylkill:

At that time, after eight days accomplished, that the Child should be circumcised, His name was called Jesus, which was called by the angel before He was conceived in the St. Luke ii., 21,

My dear friends, on the walls of the great Congressional library in Washington, as well as upon the walls of many other of our public buildings throughout the country, and even in our own city, are inscribed the names of men who have left their impress upon our civilization and institutions Is it the mere letters of the alphabe which we honor thus because of some peculiar combination or arrangement? man ; his life, his high ideals, his deeds, his contribution to history, to art of to literature-everything, in short, by the world happie brighter, holier or more learned.

It has been said: "What's in a name

A rose by any other name would smell as But though this may be a par tial truth, arising from man's imperiec. tion of knowledge, there is another side of truth which makes this look like falseheod. Our commonly received definitions of philosophy teach us that name are "signs of our intellectual concepts," e., of the knowledge of things which ve in our mind. Aristotle well would be impossible to ourdenour discussions of truth with cemplete definitions of the objects conerned, so that we affix names as sym them, just as merchants per formed their calculations by the use of

pebbles.' Moreover, when creation was still fresh from the hand of God and man stood forth on the sixth day as the read that God brought all the beasts of the earth and all the fowls of the air which he had made out of the dust of the ground to Adam to see what he would call them, and we read: soever Adam called any living creature. the same is its name," (Gen. ii., 19.) This, our theologians teach us, implies an inferior grade of knowledge in our enabling him to choose a st parent, name would accurately represent the thing. The peculiar import of the name is much insisted upon among the earlier children of Adam, and Almighty God displayed His favor to Abraham by a change of name, and at the other nd of Holy Writthe apocalypse assures all the ransomed the possession new name. A name, then, Revelation teaches us, is an almost sacramental symbol, having in the case of persons a mystical yet real connection with its

NAMED BY GOD THE FATHER But one is born into this world—only tately we have seen Him lying on His tately we have a seen him lying on His tately we have a seen him lying on His tately we have a seen him lying on His tately have a seen him lying on His tately have him lying on His tately have him lying on His tately have him lying But one is born into this world-only riest and King, containing in Himself all the treasures of wisdom and knowledge. Who shall give Him a name one that will accurately represent Him; one that out of all the ways in He touches creation shall be the Shall it be Joseph, because of his dignity as foster father of the Christ child? Cannot blessed Mary, the seat of wisthe hidden coun-Not by the argel; he is only a messen shores of eternity. His Son's obedience in becoming man. He has put the seal upon His exalted dignity. He has shown the burning love of the Blessed Trinity. He has selected the most important character Incarnation. God the

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touched the secret of the exaltation of that Holy Name above every other name. That secret is found, not in the fact that it was God the Father's own choice, nor from its taking the place in the new dispensation which the name Jehovah had in the old law, out of reverence for which no Jew suffered bimself to use it save only the High Priest once a year in the Holy of

Holies. St. Paul it is who teaches us the secret in his Epistle to the Philippians ii., 8-11. "He humbled Himself, becoming obedient unto death, even to the death of the cross. Wherefore God also bath exalted Him and hath given Him a name which is above every name; that in the name of Jesus every knee should bow, of those that are in heaven, on earth and under the earth, and that every tongue should confess that the Lord Jesus Christ is in the

glory of God the Father."

The Holy Name was formally bestowed upon our Redeemer at His circamcision, and was the seal of the covenant Christ made with God the Father, promising obedience to the whole law, to wash away the stain of our disobedience, while at the same time the name Jesus proclaimed His sinlessness and bound the human race to Him as the Second Adam.

OREDIENCE. Thus, my friends, obedience it was that put the Holy Name at the summit of heaven, nor can we really pay honor to it except by the same means. An angel first revealed the name to obedione to day can enter into the knowledge of the Saviour save by listening to the angel that now speaks in the world—the Catholic Church. Who outside the true fold can grasp the meaning of that Holy Name or worship aught but a maimed and mutilated Christ? Who Who outside the

can claim to know Jesus stripped of His ent of Love, the Blessed Euchar Who can know the extent of His mercy without the comforting doctrine of Purgatory? Or the generosity of His pardon without an acceptance of the overflowing treasury of indulgences frawn from His merits and those of His

Not a service of the lips only is required to honor the Holy Name. "He that will live the life shall know the doctrine" and keep entering into that fulness of the love of Christ which surpasseth all knowledge," which is St. Paul's prayer for his Ephesian dis-ciples. "If you love Me," also said our Redeemer, "keep My command-

As we survey the record of the Church's history we may find abundant examples to point out the name of Jesus as the name of perfect obedience. The Church is a living organism, and, pass over it, it lives and grows and puts forth here a branch, there a flower or a bud under the dew of the Holy Spirit, all increasing our insight into the mind and love of Jesus Christ.

So, in the sixteenth century, when that baneful antagonism to the Catho-lic Church raised its head, whose prominent characteristic was the thrust ing of private judgment into the seat of God given authority, was it less than an almost Divine inspiration which led the founder of that glorious society whose members preside over this noble church and its adjoining college? it not a type of the exaltation of the Hely Name that St. Ignatius made the prominent feature of his rule the profession of absolute obedience under authority, and at the same time would ake no lesser title than the Society of Jesus? Jealous as was the Holy Ro Church of making this blessed Name the property of a particular portion of her members, yet the Pope's ratification was a certain sign that God wished the world to remember that to worship Jesus rightly every creature must fol

ow His footsteps of obedience.
Such, my dear friends, is the lesson I wish to impress upon you this holy festival. Obedience is the true means to honor that Holy Name, which is so dear to us, by which alone we must be saved. Obedience for Jesus' sake is the true way to make the burdens of

life easier to carry.
IN THE NAME OF JESUS. His Sacred Name will be as a | mass of those live coal in the midst of the fuel of our eart which God made to love Him above all. With St. Thomas Aquinas we will realize how the Holy Name of Jesus justifies the sinner, delights the just, supports the tempted, increases grace and saves all who call on it." will come iuto our lives that so necessary tenderness of personal devotion to Who is fairer than the children of men," which will cause our exercises of devotion - prayer, confession, hearing Holy Mass, etc - to cease to be a burden, grumblingly borne, and give us a distaste for all, as says St. Bernard, where the Name of Jesus is not found. "Let your light," my friends, " so

shine before men that they may see your good works and glorify your Father, Who is in heaven, 'and His dear Son, Jesus Christ. As Catholics separated bretaren who are kept back by such inconsistent conduct from em bracing the fuller knowledge of Jesus claimed by His true spouse, the Catho-

Let Jesus be your shield in temptay as tion, the sword by which you fight the hattles of God and religion, your solace angel deprives him of that privilege. in tribulation, the song of your heart when the sun shines upon your the last word you frame in this life, els of God, can she not name her that it may be the first as your soul No; He is named already, falls at His feet in adoration on the

"O! Jesus Jesus, dearcst Lord, Forgive me if I say That Sacred Neme, for very love, A thousand times a day."

Such was the tribute of one whom the love of Jesus drew out of the land of darkness to the feet of the messenger who alone could teach him more - the

letters of gold.
May Jesus Christ be praised, to the ages of ages! Amen.

TOTAL ABSTINENCE.

BISHOP CANEVIN DELIVERS A POWERFUL

ADDRESS ON TEMPERANCE. According to the Observer. Bishop Canevin preached a sermon on total abstinence at vespers last Sunday even-

ng at the Church of the Epiphany, Washington street, Pittsburg.

The subject of his sermon is noteworthy, because this is his first public

pronouncement since he has succeeded to the Bishopric of Pittsburg. Bishop Canevin said that it had been the aim of the Church at all times to associate her children for the purpose of combating evil, and to lead men to live higher and purer lives. He spoke of the Crusaders and their grand work for the preservation of religion. Later came the missions and those who united the work of charity and zeal in the Society of Jesus, and then on a still broader field of charity the Society of St. Vincent de Paul, and of other societies to combat evil, such, for example, in these modern days, as the great evil that stands forth arrogantly to the public gaze and comes forth openly to assail God, to weaken the forces of the Church for the preservation of religion. Later God, to weaken the forces of the Church

and the influence of the home-intemthat put the Holy Name at the summit of heaven, nor can we really pay honor to it except by the same means. An angel first revealed the name to obedident hearts, Mary and Joseph, and no ne to day can enter into the knowledge The Supreme Pontifi has ordered the supreme part to give the move-Bishops and clergy to give the move-ment special encouragement, and in a later encyclical letter has admonished

our young men to become total abstainers, knowing that a sober youth gives the best promise of a sober, hon-est and pure manhood, and that it was the very essence to endow the soul with

ower to resist sin. Dishop Canevin spoke of a boy who went with his father to dine with friends. The boy told the waiter to would take what his father did. When the wine was passed the father took the bottle to fill his glass. When he heard his boy again reply to the waiter's query that he would drive to the waiter's query, that he would drink the same as his father, the thought entered the parent's mind like a flash that he was leading his boy iato a bad habit. hand dropped quickly from the bottle as if it was fire and he said, "Give me The boy took the same. Oh! blessed be the fathers and mothers who give good example to their children.

This terrible passion, the appetite for drink, destroys not only the super natural but the natural powers of the soul, and destroys more effectively than any other sio, the immortal soul, the image of God in man, and brings him to the lowest, vilest and meanest depths that human nature can descend to, destroying every Christian virtue in the

We read of priests pleading with the poor, unfortunate drunkards to give ap drink, and how the poor, unfortunate drunkards will reply that if Christ was to come down and ask not give itup. Few habitual drunkards recover. History teaches us that when men become alcholized it is almost im possible to save them from the slavery of drunkenness. No one who drinks is safe; and every man, no matter whether he is a laborer, mechanic, artisan or professional man, should be a total ab stainer and have the protection of so

briety about his life.

Bishop Canevin spoke of his twentyfive years' experience among the people He had seen, he said, loftyminded men and women sink to depths of degradation through drink, and he was familiar with families who were once wealthy, but who are now dependent on charity for their supper and lodging to night, and all through drink. could during the same time, recall scores of others who thought they could drink moderately. How they had pitied scores of others who fell by the highways and resolved that they would not do the same, but, alas! they fell themselves.

When it is considered that total ab-"All whatsoever you do in word or in work, do all in the Name of the Lord Jesus Christ" (Col. iii, 17), says St. among our people, and that the great mass of those who compose the higher social life of the Catholic Church a not total abstainers, it might not be thought strange if this majority thoughtlessly or mischievously tried to over-throw the work of the minority, men who are following in the teachings of Father Mathew and trying to have put in our schools these trinciples, and to have our young boys and girls become total

It is a cowardly act for anyone not to be willing to face the awful effects of this evil, not to be willing to help to spread total abstinence amongst people. Anyone who is serious enough cannot help but see the ravages of drink, and ought not be indifferent Those who feign indifference must be interested in the traffic or else must be ipplers who have not the salvation of their brother's soul at heart.

If the Catholic people would open their eyes and look at the statistics of almshouses, jails, insane and orphan asylums, and see the great majority there-their own people-through drink, they might awake to the great necessity of taking an interest in this

St. Thomas said that drink is not sinful, and men and women may be virtuous who indulge in it, but the highest char-acter is attained through total absti-The Catholic Church in this country would have had a different history if all her children had been total abstainers. There are, of course, other great sins—impurity, divorce and violated homes—but I think the worst, and drink. You must offset this great evil by word and example if you want your young girls to grow up and be a credit to you, to be pure, good and womanly; if you want your boys to be clean, honest and upright, you must put Father alone has named Him, "before He was conceived in the womb," and named Him Jesus, "for He shall save His people from their sins."

However, my friends, we have not yet touched the secret of the exaltation of

REFORM IN OPERATION.

THE ONLY WAY TO HAVE GREGORIAN MUSIC IS TO TEACH IT IN SCHOOLS SAYS A NEW YORK PRIEST.

Father Young, musical director at St. Francis Zavier's Church, New York, and Professor of Music at the Jesuit College, recently at a Vesper service gave an example of the Church music recommendations of Pope Pius X. put

into practice. There were Gregorian Vespers by the by choir, polyphonic singing by the men's choir, who chanted two motets, and finally singing of the psalms in Gregorian form by the congregation of one thousand two hundred men. These a special congregation could not always

be gathered. Father Young was delighted with the result, for it helped to prove his optimistic theory that American choirs and wants to hear them.

Father Young believes that Gregorian nusic and congregational singing could be restored to their places in the Catholic Church fully within ten

only way to make Gregorian Chant practicable in this country. Optimistic as Father Young is, he admits that there are difficulties to be overcome at the outset.

The material is very poor," he "and I have found in my own school very little to encourage a teach er to begin on. I was glad of that, however, for it showed how much my plan, even under difficulties, could acmplish. I have taken the boys while they are very young, and before they ave acquired many bad faults of speech vice a week I give them a lesson of

hree-quarters of an hour. should never waste five minutes eaching this singing in the schools I did not think it is the only means accomplishing a wonderful result. enter the school, the students can be carried further along in the study of the music until in their last years they may be able to learn even the Latin of the Psalms and the responses. ithin a decade, if this plan were put to effect, we should not only have all the materials for the choirs, but we could see the priests starting the salms and the music of the Mass and ll the congregation singing together ast as they did before the liturgical

became corrupted. The restoration of the Gregorian hant will bring the choirs to their ace by the altar. Not all of the fitted to receive them now, ith the withdrawal of the women from he choirs there will be no longer any why they should be kept in the organ loft.

DOGMAS AND DOCTRINES.

The address of Dr. William S. Rainsfork at the Enanuel Church, Boston, last Sunday evening, is worth more than a passing notice; it may be regarded as a nurmur of the times. Dr. tainsford is Rector of irch, New York, and the occasion of is sermon was the annual service for devery year in Emanuel Church. There were present at the service students from Harvard University, fassachusetts Institute of Technology d other well-known institutions of

The subject of the address was "The easonableness of God's Call "-a rand theme, certainly, for the Doctor expose his idea of Christianity. And " We are beginning to see, said, "that Christianity is a life, d life is a growth. When a thing true the Christianity of Jesus is mber of definite statements. It is This utterance might be passed without any comment were it no at it is the foundation for interesting onclusions that follow later in the ser It is, indeed, true that Christian

ty is a life; that is, Christianity is destined to grow and to increase. But he Christianity of the soul and the hristianity of the body are two differnt things. The Christianity of edy depends upon the Christianity of more correctly speaking the life principle. The Christianity of the soul by which we mean the Christianity which life and growth body, is nothing Christianity of the more or less than the eternal truths which Christ came on earth to teach, and which when spoken with the mouth may be regarded as statements better word. Such state ments often appear in the form of dogmas when the reasons for them are not and can not be clear to the human intellect. It is upon th truths that Christ built up His Church for which reason He declared that the gates of hell could not prevail against her. Dr. Rainsford is in error, there-fore, when he exclaims "the time is these others is and doctrines which we cannot understand." Such dogmas and do trines to an extended and must be accepted as facts just as well as our own existence which we must Nowhere outside of his

will gainsay those things which were really established as facts in the textbooks of a century ago? The text-books of to day may, indeed, present old facts in a fashion such that they were the alumni of the college who had attended the service. Of course such a special congregation could not always change the facts. In the matter of the congregation could not always change the facts. In the matter of the congregation could not always change the facts. youthful intellect; but they do not change the facts. In the matter of text-books, however, it may be well for the Doctor to know that modern text-books upon the Trinity and other dogmas and doctrines may be obtained in any Catholic college or seminary, in which the old truths are treated in an which the old truths are treated in an any catholic college or seminary, in which the old truths are treated in an any catholic college or seminary, in the work of the college or seminary, in his efforts to bring congregations can be taught to sing the kind of music in which Pope Pius which the old truths are treated in an

changing the old truths themselves.

In view of this fact it is strange that and labor. Dr. Rainsford should plead for fre Catholic Church fully within ten years and partly within five years if this kind of singing were taught in the parochial schools. He has stood for that principle for years, and has advocated it with greater enthusiasm since Pius X. expressed his wishes on the Pius X. expressed his wishes on the phicet of ecclesiastical music. and above all things for truth. He seems to imagine that truth is some-Father Young has a plan to form a class of parochial school teachers on Saturday to enable them to teach the should not have life in them, when His Gregorian Chant to school boys during hearers went away and declared this the week. He believes that this is the was a hard saying Our Lord did not

call them back. What would Dr. Rainsford say to such a dogma?—Pro-

"BUSIEST MAN IN ROME"

THE HOLY FATHER, WRITES BISHOP COLTON, OF BUFFALO, WHO IS NOW IN THE ETERNAL CITY.

The Holy Father is the busiest man in Rome, for every one wants see him and he is ready to receive every one," writes Bishop Colton, of Buffalo, to the Catholic Union and Times, of that city. "He has been receiving all week the various pilgrimages which have come from almost every country in Europe. And his time meanwhile has been taken up with giving private audiences to the visiting Bishops, which, as I have already said, number three to four hundred, hoping for the honor of a private audience, notice of ourly expecting from Cardinal Gotti, whose hands this matter is placed. It is with joyful anticipations forward to those happy few minutes. I shall be permitted to converse with I shall be permitted to converse with the Vicar of Christ. Next to meeting with our Lord comes meeting with His appointed representative. hears you hears Me," said our Lord to Peter, and this he says of all Peter's successors. And so it will be like speaking with our Lord Himself. have always longed for this blessing, but hardly hoped to have it, but it in God's providence has come at last.
"Every priest hopes some day for

this favor, but few attain it. Now it has come to me, the desire and hope of my life, and I will be a few moments alone with the greatest man on earth, for such each and every Pope surely is, and we may say that he is more than for he is invested with powers greater than that of Kings and is enlightened with a wisdom more

THE WEALTH OF THE HIER-ARCHY.

Every little while some jaundiced outsider endeavors to poison the lay Catholic mind by referring to the wealth of the hierarchy. Even writers in the daily press from time to time nake such effort, and the average cular Rome correspondent now descants on the great wealth of the Papacy, with obvious intention of cutting off the revenues of the Church.

Very plainly, all this is part of the universal conspiracy against the Church -a contemptible exhibit of the propaganda of lies against the faith. of these writers, no doubt, are me clunderers; but most of them are malicious enemies who wilfully and deliberately misrepresent in order to delude.

The proof of their untruth comes out when the prelates they lied on die. During life they have held millions in trust for the Church, but when they pass the secular world is astonished to learn that personally they were ways poor men. Think of Archbishop Elder dying with only \$400 to his name. Bishop Phelan of bishep Kain of St. Louis dying with scarcely enough to found a corner grocery. At least fifty others might be

med; but these are recent examples. It is silly to speak of America It is silly to speak of American Bishops and Archbishops as holders of great wealth personally. The Church property of their dioceses is vested in their name, but when they die it passes they go before niless. Nowaday, with a number lying spirits abroad, it is well for Cath-olics to have the real facts recalled to memory.-Chicago New World.

TRIBUTE TO BISHOP SPALDING.

PRELATE'S ILLNESS CAUSES GENERAL SOR N WASHINGTON-COUNSELLOI

OF STATESMEN. William E. Curtis devotes one of his letters in the Chicago Record-Herald onthusiastic

Nowhere outside of his own dio-cese, he says, writing from the na ional it.

The doctor then advises the young men not to stand aloof from Christianity because they cannot accept the doctrine of the Blessed Trinity; "they should be up to date; let it all go; where would they be if they had to depend on the text-books of 25 years ago in any department of science?" In other words let the young men settle the great words let the young men settle the young m the great mysteries of religion to their veit is one of his warmest admirers, own liking. But suppose one of the young men should imagine that he receives from his Bible an inspiration to kill the president of the United States; how, according to Dr. Rainsford's theology, could the government authorities. ology, could the government authorities hang the murderer? There is a nice distinction to be firawn in the doctor's naive consulted by President McKinley on tinction to be drawn in the doctor's naive tinction to be drawn in the doctor's naive example of the textbooks which is so example of the textbooks which is so land and President Harrison value'd land and President land and President land and Pre taken an active part in political affairs; and if his sympathies were with one party or the other at any time it was because he was influenced by other

than political considerations. You will recall that he was a memup-to-date manner without in any way and unceasing in his efforts to bring about friendly relations between capital

> "Our young people," says the Catholic Citizen, "should be taught to shun the average cheap theatre as something hardly above the 'dive' in vulgarity To observe the galleries full of half grown boys, having their imaginations corrupted by the spectacle of brazen immodesty before the footlights, is to note a most deplorable instance of American decadence. The variety theatre is the high school of immorality

THE CATHOLIC WEEKLY AS AN AN IIDOTE.

If we cannot escape altogether the poison of secularism (in our reading), there remains but to take an antidote, and this we possess chiefly in the Catholic weekly. If it cannot cover so ex tensive a ground or exert such power as the daily journal, it is at least a protection "for the household of the protection "for the household of the faith." It will assert the teachings of faith as occasion requires, refute errors and calumnies, nail the lie, uproots prejudice and state in their true light facts that have been distorted against truth and religion. It is thus the great preservation of the Catholic family and by the feeling of fellowship which it fosters, it disposes and prepares the way for Catholic union. We are blessed with excellent Catholic weeklies. There is scarcely a city of any size that has not its weekly organ, and some of them are edited with an ability and leverness that are a credit to journal-

What is required of Catholics is that they support and encourage their weekford it or who takes his secular daily and neglects to subscribe to a Catholic weekly fails in a solemn duty toward his family. He fails to provide an antidote against the many errors with which the air is rife and against the contagion of secularism which he in-troduces into his home. It would amount almost to a miracle if his children grew not up worldly and secular and should not be addicted to vices which generally follow in the total rejection of it.—Caradian Mes-senger of the Sacred Heart.

A CLEAN BUSINESS ISSUE.

In this country the cause of temperance or total abstinence has come on as a matter of business. Large corporations especially, have to be somewhat sweeping, and obedience rigorous, simply temperance of the most to ind on the part of their employees; the kind that is so closely akin to total abstinence as to figure the same in the result. It is not a moral ques-tion, and—without wanting to discuss the question—it may be said that this is the right way to get at it. By saying it is question we mean that these prohi-bitions of drinking by the general business standard of the time are business standard ut on business ground, as if to say: You may drink water or wine your dinner, but it is at your own risk; sobriety is the rule of business. It is thus that the world is progressng along the better ways and men are becoming better, if on ne-higher ground than that "honesty-is the best policy;" in other words, because it pays.—Indianapolis News.

SECRET SOCIETY EVILS.

An article in a recent issue of the North American Review discusses ome evils of secret societies. There the danger of inebriety brought or by fraternal conviviality business to attend initiations entertainments; the cultivation of sel-fishness in the male, leading to a foretfulness and neglect of the feebler, home" sex; the influence for political corruption which the members There is danger, too, in strange and powerful attraction in the nysticism of the ritual. gauge can measure the sorrow that comes to families through the too close attention of husband and father to the

Here we have it admitted that the secret society is an injury to domestic life. It is also a menace to churches, for even Protestant divines claim that the Masonic ritual aims to be a substitute for the ritual of religion, and attendance at the lodge is som deemed sufficient in the way of divine worship by the votaries of secresocieties - North Western Chronicle.

All of us would find our c easier to carry if we would know our Lord's journey to Calvary constantly in

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Sacred Heart Review. THE TRUTH ABOUT THE CATHO. LIC CHURCH.

BY A PROTESTANT THEOLOGIAN. CCCXXXVII.

CCCXXXVII.

On page 24 Mr. Lansing says that the Pope governs the Church "with absolute authority."

This statement is not so wild and worthless as most of his propositions concerning the Catholic Church. It is true, the Pope does govern the Church without being restrained by a representative assembly. The plenitude of legislative, as well as of administrative jurisdiction, is vested in him; and this is what we commonly mean by "absois what we commonly mean by "absolute government."

lute government."
"Yet "absolute" and "constitutional" are rather vague terms. For
instance, William II. and Edward VII.
are both "constitutional" sovereigns. Yet the nephew's authority grazes the very border of absolutism, while the uncle's comes nowhere near it.

On the other hand, there have been, On the other hand, there have been, if my memory serves me, "absolute" governments in which law was so thoroughly guarded, and so independently administered by the judges, and public opinion so respected by the sovereign, that the rights of the subject were almost as well secured as they are now in Great Britain. Indeed, in England in Great Britain. Indeed, in itself the despotic Henry VIII. was in form a "constitutional" monarch. He monarch. was always careful to obtain parlia-mentary authority for his atrocious acts, only that the Lords and Commons never hesitated over a request of his without a reverent remembrance of Tyburn and Tower Hill. And as this was a government constitutional in form and despotic in fact, so there may sometimes be governments absolute in form and carefully limited in fact.

This explains why Pius IX. resented having it said that his authority was "absolute." He might well judge that so carefully regulated an administration as the Papal deserved some more favorable description.

In the first place, as our great Protestant authority Herzog-Plitt explains, the Ultramontanes and the Gallicans al ways agreed that, however i may be with the canon law, the Pope's authority is strictly limited by the

To be more precise, the Jesuit Lehmkuhl distinguishes (1) the natural Divine Law, whether this is so called as resting on the nature of God, or on the nature of Man as unchargeably constituted according to the eternal purpose of God, and in the image of God.

From law as resting on the nature of God, the theologians teach, not only can not the Church dispense, but God Himself can not. Otherwise He would contradict His own nature, which is im possible.

From law, as involved in the nature of Man, God can not dispense, for Man's essential constitution, with the unchangeable thought and plan concerning him. "God is not a man, that He should lie, neither the Son of Market relations implied in it, expresses God's He should lie, neither the Son of Man. that He should repent." He has made man for society, for government, for chastity, for uprightness, for veracity, for mutual helpfulness, for eternal as the fruit of virtue and faith. and He can not express His settled will in man's constitution and at the same time express a contradictory will concerning man's actions. And of course what God Himself can not be conceived

what God Himself can not be conceived as
as doing, He can not be conceived as
authorizing the Church to do.
(2) There is, says Lehmkuhl, the
positive Jus Divinum, not resting on
the nature of God, nor on the essential nature of man, but on the will of God. This will, of course, is always wise, but the reasons of its action are not always

revealed to us.

This positive Divine Law is subdivided (a) into the positive Jus Divinum given to the Church with the note of unchangeability, (b) into the positive Jos Divinum given to the Church with out the note of unchangeability.

From (a) God could dispense, but

Nor will He ever authorize the Church to dispense from it. Other wise it would not be given to her with the note of unchangeability.
For instance, God, in Christ, could,

ver will, increase or diminish the number of the sacraments, or their conditions of validity. The Church, therefore, although she may multiply or re trench accessory ceremonies, can not touch either the substance of the sacraments or their number. There are times when she may be tempted to wish that she had such a power. If, as was reported to Bernard Duhr, Charles Chiniquy actually did, in an assembly of eager and malevolent Protestants—of that viler sort which used to gather around him — consecrate a piece of bread and then throw it down and trapple on it, the Caurch might sigh to think tout Church has not enabled her Yet she refers herself to Him Who does

Some might argue that the condition of validity for penance and matrimony vary widely at the will of the Church The exception is an original condition of validity for these two sacraments, since the one requires a judge and the other involves a contract, and jurisdiction has been given into the hands of the Church

From any part of (b), of course, the Church can dispense. Here comes in the contention between the Ultramontanes and the Gallicans. The Gallicans, allowing that the Church can always dispense in cases involving only the positive Divine Law given without the note of unchangeability, and still more from simply canon law, maintained that only a Council can ordinarily exercise this power. In cases of extreme emergency, the allowed, it was vested emergency. the allowed, it was vested in the Pope. It has been pointed out that the entire reconstitution of the French Church by the Pope alone, in 1801, did not contradict Gallicanism. The emergency was overwhelming.
Taere was no time for reference to a
Council, and Napoleon would never
have acted on such a reference. The stubborn opposition offered to the Con- soul.

cordat by the "Little Church," for more than half a century, was not, at least to my knowledge, founded on any appeal to the Four Articles of 1682. On the other hand the Ultramontanes,

while fully acknowledging that the Pope is under a general obligation of prudence and wisdom to submit himself to the Canon Law as a directive rule, denied that it could ever be to him a oercive rule, or could ever preclude coercive rule, or count even more than from the right, on grave occasion, of reverently derogating from this or that provision of it, besides that parts of the Canon Law, might by long disuse become obsolete, a point as to which, I take it, the Gallicans would be a superfective than the more constants. not have disagreed with them.

Of course this controversy of centur-

ies has now only an historical import ance in 1870 it was finally decided than any revocation of a disciplinary canon which the Pope judges wise to make is within his personal competency.

From a canon of Faith, of course, the

Pope can dispense neither himself nor another, nor the whole Church, either by his own authority or in conjunction with the whole Episcopate. Mr. H. C. Lea is a very able and learned man, and the Rev. Isaac J. Lansing is an inconceivably shallow and ignorant man, yet I am not sure that even Lansing has ever said anything quite so supreme ly silly as Mr. Lea, in declaring him-self ready to allow that although the invalidity of marriage for a priest is an article of Faith, he does not deny that an infallible Pope, presiding over an infallible Council, can at any time turn it into a simple decree of discipline, and that either for the whole Church or for certain parts of it. Turn God's immutable Revelation—which alone is the toundation of Faith—into mere discip line, and that in spots, so that a man, for instance, would be a heretic if he proposed its abolition in Poland and not bit of a heretic if he did the same in Prussia! I could not have believed such an astounding caricature of the Catholic system possible, by any man above the level of fatuity, had not my friend, a Methodist theological profes sor, actually copied off Mr. Lea's very words and sent them to me! Catholic words and sent them to me! Cattories will hardly believe their eyes, and I could hardly believe mine. There you see what is meant by Learned Sciolism. A man, we see, may be crammed and running over with knowledge of Catholic history and theology, received, moreover, into an acute and vigorous mind, yet never have laid hold the constitutive principles of the

Catholic system. Mr. Lea's learned sciolism, in a less Mr. Lea s learned sciolism, in a less important matter, as we remember, has been pointed out by the Nation, with all respect for his learning and ability. In his History of the Inquisition he treats it as a grievance against the Catholic Church that, while she used to sugment Christian hereatics before to summon Christian heretics before her courts, she always refused to summon Jews or Saracens, although their errors were so much greater, for example, than those of the Waldenses. The Nation reminds him, with all gentleness, that the Catholic Church has never pretended to authority over the unbaptized.

It is well to consider next how far the limitation of the Pope's authority by the Jus Divinum restricts his power within that claimed by temporal governments.

CHARLES C. STARBUCK. Andover, Mass.

AN UNEXPECTED FEAST.

EXPERIENCE OF A SISTER OF CHARITY GOING FROM NEW YORK TO BOSTON BY STEAMER.

A beautiful story is told of a Sister of Charity, who was returning to Boston from New York on a Sound steamer recently. As tea time was about to be announced, the colored waiter approached her and suggested that perhaps it would be pleasanter for her to go to the table before the general rush of the passengers. She assented and took her place at the table for a very simple tea. The waiter left

her without waiting for an order, and was gone so long that the Sister won-dered what had become of him. At last he appeared with a large tray loaded with all the luxuries of the season, and set it down before her. Of course, the modest Sister was quite taken aback, and said to the waiter You have made a mistake; that is

not for me. Ob, yes, Sister," said he, "it is

· But I did not order such a supper as that: it certainly must have been ordered by some one else and you have brught it to me by mistake.

No. Sister, there is no mistake; it was ordered for you.

Convinced at last, the Sister ate all ne wanted. Before she could leave she wanted. the table, the waiter appeared with a second course of sweets, ices, fruits

"My dear man," said the Sister, that is too much. Who has ordered all those things for me?"

"There is the gentleman who gave the order," said the waiter.
"Then go and express my grateful thanks to him, and ask him for the

The waiter conveyed the message the gentleman, and returned with

this reply:
"Tell the Sister that my name is of no consequence. I am a stranger, and may never see her again; but say that always happy to avail myself of favorable opportunity of testifyvery favorable opportunity of ng my profound respect for the Sisters of Charity, whom I first learned to renerate and love in our late war." From The Boston Herald.

Keep death always before eyss; then when it comes you will not surink from its touch. Keep your conscience clear, and make every confes sion and Communion as if it were to ne your last. How many have come to their duties on Saturday, and Sund.y, and on Monday have departed for-ever from this world!

Virtue is self-subjection to the principle of duty, that highest law in the

FIVE-MINUTES SERMON

Fourth Sunday After Epiphany. THE CHRISTIAN FAMILY.

Bearing with one another.—Epistle of the Day No doubt you have often read about the oasis in the desert: a place of tall, shady trees, soft, green grass, and a great spring pouring out sweet, cold water. There the hot and dust caravan stops, though it be miles out of the way; the heavy burdens are thrown off, and men and animals rest and drink and rest again. For one long, burning day they lie about on the grass and look off from their shady refuge over the yellow, sandy desert. They sleep and are rested; and as the cool dews of evening fall they take a last drink and creep away on their journey, sighing to think of the long and weary tramp

to the next oasis.

Dear brethren, the oasis in the desert of this world is the Coristian family. The father of the family "shall be like a tree which is planted near the running waters." It is indeed but a feeble word to say that the influence of a good father is like the deep shade of tree in the heat of summer. His influ ence it like the grace of God. Indeed, there is nothing in all this world so much like the presence of God as the influence of a Chr stian father. When the instinct of the Christian people would give a name to a good priest they called him father. What is more edilying than the virtue of a good father? In Him are chiefly to be seen those manly virtues which are the highest form of human excellence: hearty love, self restraint, open frank ness joining heart, hand, and voice in In him you admire that steadfast appplication to religious things, that regular use of prayer and of the sacra ents, that clear knowledge of doctrine and ability to converse about it, that utter absence of frivolity, that intelligent practice of good reading. He is contented with his lot, and yet labors with steady, persistent industry. In prosperity he is modest and frugal. In adversity he is cheerful, a strong wall

for others to lean against. He loves home and is fond of his wife. Gladly will he tend the babes while the mother gets the Sunday Mass, or of a Saturday evening while she goes to refresh her weary soul with a good confession. The company of his children is to him a foretaste of Paradise. He is not sour, nor is he brutal or harsh. He is not above making the children laugh or joining in their play; to make them happy and help them save their souls is

is greatest joy.

Then there is the mother of the

family, whose life is one unbroken round of acts of affection. The spirit of sacrifice, the craving to bear others burdens, is her spirit. You know ho a good mother watches at the sick bed the livelong night, passing back and forth through the dark rooms, listening to every breathing, answering every sigh with a comforting word, or a co drink, or a soft caress. Only the next world will reveal to us the loveliness of such devoted souls; here we catch but a glimpse and an echo of it. The ac-cents, the tones of the voice, the very silence, the manners, the ways of a good mother diffuse what Scripture calls the fragrance of ointments around her household. You know, too, now she saves and pinches to keep off debt, to dress the children neatly, to save a penny to give them a holiday, to save a tollar for hard times or a spell of sic ness. And all this sacrifice is a matter of course with her. But the trues glory of a mother is her patience. The patient mother is the valiant woman of Scripture. She is the woman mothers her anger; who will the impertinence of an unruly child in silence; who forgets as well as for-gives; whose admonition or correction is the reluctant tribute of a tender heart to the child's well-being. you want to know how she is able to do this? The secret of it is that she finds time—in the heavy duty of being every-body's servant—to attend to religion; to belong to the Rosary Society and make her monthly Communion; to give alms to the poor from her bard savings; to visit and watch with sick or afflicted neighbors. It is, in a word, because she ever gazes in spirit upon that Holy Family where Mary was Mother that she is able to be a good Christian

when I began I intended to say some-thing of the good boys and girls; white we have been engaged with father and mother the children have passed by. Perhaps we shall overtake them next

of this corruptible life even against thy will and with irksomeness.

As long as thou carriest about with thee thy mortal body, thou shalt feel trouble and heaviness of neart.

Thou oughtest therefore, as long as the standard of the stand

thou art in the flesh, oftentimes to bewait the burden of the flesh, for that

We heard of an agent who is going thou canst not without intermiss employed in spiritual exercises and di-

vine contemplation.

At these times it is expedient for thee to fly to humble and exterior works and to recreate thyself in good actions, to look for My coming and My heavenly visitation with an assured hope, to bear with patience thy banishment and the aridity of my mind, till thou be visited again by Me and delivered from all anguish.

Dr. McTaggart's tobacco remedy removes all desire for the weed in a few days. A vegetable medicine, and only requires touching the tongue with it occasionally. Price \$2.

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"FRUIT-A-TIVES" whenever the head aches, the stomach gets upset, or Constipation troubles them. Little folk may take them every day in the year without fear of illeffects It's just like giving them ripe apples, oranges, figs and prunes. That's what

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A SECOND FATHER MATTHEW

Very Rev. Father Hays, an Irish priest, who, as an apostle of temperance, is hailed in Great Britain and Ireland as a worthy successor to Father Matthewand Cardinal Manning, has started on a tour which, it is said, will embrace a visit to the United

States. For the past ten years Father Hays has been engaged in actively preaching total abstinence through the British Isles, and he finds himself, like Father Matthew, broken down in health, yet contented because his self sacrifice has brought so much good to others. Pope Les XIII called Father Hayes "a true apostle," and Firs X has bestowed up on him the Apostolic Benediction and given him the highest commendation. He has spoken in almost every town and city in Ireland, England, Scotland

Everywhere he has been greeted by large audiences, and has been escorted from railway stations by processions, while cheering spectators lined the streets. Leading men in church and state have hastened to do him honor. and to recognize him as a benefactor of the church and of his fellow-men. Thousands have, through his influence enlisted under the banner of total ab stinence, and men of all creeds have united in the cause.

A FAKE PRAYER AND A FAKE REMEDY.

ANOTHER EXPOSURE OF AN IMPOSTURE THAT WILL NOT DOWN.

From the Catholic Universe. W. S. Kress, of the Cleveland postolate, has sent us the following etter concerning a fake prayer. Since Mr. Taylor appears to be anxious to do good to himself-by disseminating this "prayer" at 10 cents a copy we will give him and his prayer this free adertisement. Spread the light and thus diminish the number of fools:

diminish the number of fools:

Dear Madame: Your name has been handed us by a membrof your church. Trusting to your nonesty we enclose a copy of that wonderful prayer given to Emperor Charles by the tope Tols is the prayer that was found in the tomb of Our Lo.d. It bears the approval of the Pope and all the Bishops and at least on the tomb of the Pope and all the Bishops and at least of the Pope and all the Bishops and at least of the Pope and all the Bishops and at least of the Pope and all the Bishops and at least of the Pope and all the Bishops and at least of the Pope and all the Bishops and at least of the Pope and all the Bishops and at least of the Pope and all the Bishops and at least of the Pope and all the Bishops and at least of the Pope and the pope

Therefore we have made the price for the payer only ten cen's, which all can wifford. Please send us the money or courn the prayer in good condition within a week. And if you have any relatives or friends whem you think would like a copy of this prayer, kindly send

us their addresses

Frusting to receive your remittance, and
th nking you in advance for the favor, we are
v r, sincerely yours.

C. A. Taylor C. A. TAYLOR

The following is the preface to the

"prayer." If any have a copy, we advise them to consign it to the flames.

We referred to this matter over two

When I began I intended to say something of the good boys and girls; white we have been engaged with father and mother the children have passed by. Perhaps we shall overtake them next Sunday.

IMITATION OF CHRIST

THAT WE MUST EXERCISE OURSELVES IN HUMBLE WORKS WHEN WE CANNOT ATTAIN TO HIGH THINGS.

Son, thou canst not always continue in the most fervent desire of virtue, nor stand in the highest degree of contemplation; but it must needs be that thou shouldst sonetimes descend to lower things by reason of original corruption, and shouldst bear the burden of this corruptible life even against thy will and when the day who shall repeated to this matter over two years ago; I find Jennich Pope to the Engrer Charles as the was going to bacile for his safety. They who shall repeated on Keep it about them, shall never the sand they fail into the hands of their enomies, or small poison take any off the waters, nor small they fail into the hands of their enomies, or small poison take any of the waters, nor small they fail into the hands of their enomies, or small poison take any of the waters, nor small they fail into the hands of their enomies, or small poison take any of the waters, nor small they fail into the hands of their enomies, or small poison take any of the waters, nor small they fail into the hands of their enomies, or small poison take any of the waters, nor small they fail into the hands of their enomies, or small poison take any of the waters, nor small they fail into the hands of their enomies, or small poison take any of the waters, nor small they fail into the hands of their enomies, or small poison take any of the waters, nor small they fail into the hands of their enomies, or small poison take any of their enomies, or small boy fail into the hands of their enomies, or small poison take an

The prayer that follows the above introduction is "copyrighted."

We hope that none of our readers will be silly enough or superstitious enough to be taken in by such an imposition as

about the country near Cleveland selling large pictures of the Blessed Virgin. As an inducement to purchase these, he gives a ay a number of tiny pictures, stating that if these he dissolved in water and then swallowed there is no ailment that can withstand their effipanacea for all ills.

It would be well if all such impostors could be turned over to the police and sent to jail on the charge of getting money under false pretenses.

Mr. C. A. Taylor could get one hundred copies of his "prayer" printed for 10 cents. Hence his charges are in proportion to his gall.

The members of a family should cultivate one another's friendship with the same care and by the same means as they use to cultivate the acquaintance of strangers whose good



There is no other security which will so surely provide positive protection for your family, or certain provision for your declining years, as a policy of endownent insurance.

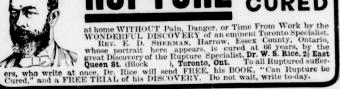
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L. GOLDMAN, A.I.A., F.C.A. JOHN L. BLAIKIE,
Managing Director,
President Research President Pres RUPTURE CAN BE CURED



Longe t Sick Call Journey . Bishop Murry, of Forth, Queens-land, Austrilia, recently told the following incident, which is worth repetition

! "A few months ago, when the bishop was at Thursday Island, a sick call arrived all the way from Port Darwin. The priests on the island being the shortest distance from the sick person, there was nothing to do but one of them to pack up and take the next boat Port Darwinwards. Six weks later, when Dr. Murray again called at the island, the priest who went on the long sick call had not returned. He was still patiently awaiting a steamer to bring him back. Long distances are still very familiar many of the priests of Queensland. Only a few weeks ago, Father Fitzimnons of Rockhampton, covered 340 miles with onehorse and buggy."

Be very careful, when you are in a stat of desolation, not to give up your Communions. Prayer and holy Communion must go on with an equa step, without sensible pleasure, but in pure fidelity. God is never so well served, as when we serve Him, so to speak, at our own expense, without having a perceptible profit immediately.-Lacordaire.

If attacked with cholers or summer complaint of any kind send at once for a bottle of Dr. J. D. Kallogs'. Dysentery Cordial and use a secretary of the control of the contr

thorough cure

GOOD DIGESTION SHOULD WAIT ON APPETITE.—TO have the stomen will is to have the
nervous system well. Very delicate are the
digestive organs. It some so sensitive are they
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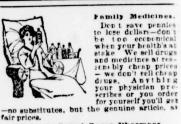
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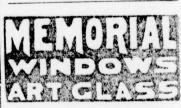
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CHAIS WITH YO

A Catholic, tried and in any field of public or inflicts an in jury on standing and salutary i which no learning and her defenders can re-low-countrymen, not believe that Catholics of honor and patriotism such men; unless we eyes the wholesome and we shall preach to dea extol the tree which be

The Man That Alwa " Happy the man himself to make every counting," says the I would leave behind us failures, and resolve to day better, we should year find some comfort ome confidence in t wise man is not the fails; he is the ma struggles to his feet af makes new his resolu nast not be discourage The Spirit That Leads

It is the locked up within us—forces that rule, call to our aid experiences of lifegiants, that stamp he divine seal. The man resources that the I implanted within him would be strange, indicest of God's creatures real character, at the accidents which make man who realizes his I failure for the determ unconquerable will. for the man who time he falls, who rubber ball, who pe one else gives up, wh every one else turns Success.

A Definit But very little wil until we have a real life. Many a man xactly whether he auctioneer or a col because he had the g a woman strong enou by taking in washir purpose in life to l straight ahead when nclination prompts The beginner on the because he is not try Without a definite to work to, the weed had habits will be co They will choke o at the right time, danger that it will b

When is Suc When the nervou relaxation, bas m your home and a nu work for you.

When you are glo when you spread despair wherever y go; when you can one, no success or in piling up doll now great your ap are a colossal faile Did not get High H

Many clever me high high honors i of Rosebery did no Richard Green, th Morley received in the late Lord Salis took only a fourth and John Henry men did not was probably read a was required to p but did not conce the subjects laid studies.—The Car Receipt William E. G

vigorous man long the allotted span He said that once missioners of Lospecial study of overed among orses that daily to London over orn out sooner The road! commis odd fact on the g level roads roads truth was that it for the reason was done by one and trotted on t set of muscles thus had a mor and were subject

strain. " These nat said Mr. Glade the human min retain his ment enjoyable work, orates the work eventual things, and to physical power

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EPOSIT

CHAIS WITH YOUNG MEN.

A Catholic, tried and found wanting in any field of public or private duty, inflicts an in jury on the honorable infliets an in jury on the honorable standing and salutary influence of the Catholic Church in our country, which no learning and elequence in her defenders can repair. Our fellow-countrymen, not of our faith, believe that Catholics can be men there and nativistics when they are of honor and patriotism when they see such men; unless we can show their eyes the wholesome and abundant fruit, we shall preach to deaf ears while we extol the tree which bears it.—Charles

The Man That Always S ruggles

"Happy the man who accustoms himself to make every day a day of accounting," says the Leader. "If we would leave behind us every night our failures, and resolve to make the next day better, we should at the end of the day better, we should at the entrospect, year find some comfort in the retrospect, some confidence in the future. The were so great that he was looked upon by all his receptors as "incorrigibly fails; he is the man that always stupid." John Howard, the philanthrofails; he is the man that always struggles to his feet after his fall, and makes new his resolution again. We must not be discouraged if we find that

The Spirit That Leads Men to Victory It is the locked up spiritual forces within us—forces that we do not, as a rule, call to our aid in the ordinary experiences of life-that make men giants, that stamp humanity with the divine seal. The man who uses all the resources that the Divine Power has implanted within him can not fail. It would be strange, indeed, if the grand-est of God's creatures were ever, in his real character, at the mercy of the accidents which make and unmake for tnres. No, there is no failure for the man who realizes his power, who never knows when he is beaten; there is no failure for the determined endeavor, the unconquerable will. There is no failure for the man who gets up every time he falls, who rebounds like a rubber ball, who persists when every one else gives up, who pushes on when every one else turns back .- O. S. M. in

A Definite Aim.

But very little will be accomplished until we have a real and definite aim in life. Many a man who couldn't tell exactly whether he wanted to be an auctioneer or a college professor, has been kept out of the poorhouse only because he had the good luck to marry a woman strong enough to support him by taking in washing. It takes a real purpose in life to keep a man going straight ahead when impulse or natural inclination prompts him to turn aside. The beginner on the bicycle wabbles ecause he is not trying to go anywhere. Without a definite aim and something to work to, the weeds and and briers of oad habits will be certain to spring up They will choke out the latent good, that must have just the right attention at the right time, or there is grave danger that it will be lost forever.

When is Success Failure?

When the nervous irritability engendered by constant work, without any relaxation, has made you a brute in your home and a nuisance to those who work for you.

When you are gloomy and pessimistic; when you spread discouragement and despair wherever you go; when you can go; when you can see no good in any one, no success or any achievement but in piling up dollars, then, no matter how great your apparent success, you are a colossal failure. - Success.

Did not get High Honors: Did not Waste

Many clever men have taken no very high high honors in college. The Earl of Rosebery did not geta degree; John Richard Green, the historian, and John the same time detaching us from it. Morley received merely a pass degree; the late Lord Salisbury and John Ruskin took only a fourth class in mathematics, and John Henry Newman only a third classics. Nevertheless these men did not waste their time. They probably read a great deal more than was required to pass the examinations, but did not concentrate their minds on the subjects laid down in the course of studies.—The Casket.

Heceipt for Longevity.

William E. Gladstone was a very vigorous man long after he had passed the allotted span of three-score and ten. He said that once, when the road company and the span of the s missioners of London were making a special study of work horses, they dis covered, among other things that the to London over level roads became worn out sooner than those which had to climb hills on their trips to market. The road commissioners explained this odd fact on the ground that, while the work of ihe horses that traveled the level roads roads seemed the easier, the truth was that it was the more wearing, for the reason that all of their work was done by one set of muscles, where as the horses that tugged up the hills and trotted on the levels could rest one set of muscles while using others, and thus had a more uniform development and were subjected to a less exhausting

strain.
"'These natural laws hold good,"
said Mr. Gladstone, 'when applied to
the human mind. If a man is to long
retain his mental freshness and power, he must have a diversity of interests; enjoyable work, even though hard, invigorates the brain, but monotonous vigorates the brain, but monotonous work eventually kills it. During my life I have interested myself in many things, and to this I chiefly attribute the retention of my mental and even my harden to make the property of the control of the control

physical powers.—Success. Be a Strap !

Be a Strap!

During any of the crush hours the new New York Subway cars suggest the idea of a gymnasium. On each side of the car depend twenty-four treshly fashioned straps, substantial in make and apparently capable of sustaining excessive weight. No false economy has been practised here, for it's the straps that pay the dividends, The strap applied in our vouth, as now. economy has been practised here, for it's the straps that pay the dividends, The strap applied in our youth, as now. was opposed to the seating capacity. Then it chastened, now it chastens. Therefore do not sneer at the strap. It has not the comfortable dignity of a seat, but it is hand in hand with the great public—and hand in pocket too.

A strap that costs 25 cents may earn There are many human straps in the world who are always on hand to meet a psychological situation and un ostentatiously turn it to gain. The whole science of money getting is based upon a knowledge of man and his needs. If you are working along those lines, gontle reader, do not yearn for the comfortable identity of a seat. Be a

upon, but not every one has the requisite toughness of fibre and steadfastness to be a good strap. good strap some day you may become a whole car. Moral: Do not be a hanger on .- Catholic Citizen.

Dull boys But Great Men.

The celebrated Fabius Maximus those life was characterized by "great ness of mind, unalterable courage and invincible character," was derisively styled in boyhood "the little sheep." His slowness and difficulty in learning ist, was another illustrious dunce, other in the state of the state his rather grim taciturnity and love of seclusion. Southey once said that seclusion. pigs are brought up on a wiser system than boys in an ordinary school," and and the records of enforced duncery oo often justify the proposition. It is a little surprising to find that the Duke of Wellington's mother believed her sheep faced boy" to be hopelessly de-

ficient in mental ability, and when, after a short residence at Eton, he was sent to the military college at Angers it was only to qualify him " to become food for powder. Some Helpful Thoughts Your grip on success depends largely

let go. I know that when God gives us clearest light, He does not touch our eyes love, but sorrow.-John Boyle O'Reilly.

Never be cast down by trifles. If a spider breaks his thread twenty times, twenty times he will mend it again. Fear not, if trouble comes upon you; keep up your spirit, though the day be

One of the most salutary things leading to contentment is the faithful discharge of those duties which fill our daily life. Discontent is the penalty of shirking them. The noblest characters are those who

have steered the life saving vessel through storm-tossed seas. A bed of down never nurtured a great soldier Never part without loving words to

think of during your absence. It may be that you will not meet again in life. -Richter. Our happiness must be the joy of

It is impossible to feel joyful others. It is impossible to feel joy!ul without those about us sharing it. Therefore it is our duty to cultivate happiness. It is better to be beaten in right than

to succeed in wrong.

Friends are good things, but do not forget that father and mother are better as "intimate friends" than any one else can possibly be.

Profit by your imperfections to be detached from self and to be attached to detached from self and to be actualled to God alone. Labor to acquire virtues, not that you may seek a dangerous self-complacency in them, but that you may do the will of the Beloved of your soul. -Lacordaire.

Duty has the virtue of making us feel

We may glean knowledge by reading, but the chaff must be separated from the wheat by thinking.

OUR BOYS AND GIRLS. STORIES ON THE ROSARY

BY LOUISA EMILY DOBREE.

The Crowning of our Blessed Lord With

CYRIL'S WISH.

"Oh, but this is an awfully bad one It was down Alston Hill—the bike skidded, and it's his head. He has been carried into the Wilsons' cottage—for-

carried into the Wilsons' cottage—for-tunately it was near there—and pater is with him."

"Is he really very bad?" asked Cyril, who saw that Jennie was in great grief, and as he spoke he thought of the words he had once read: "Curses, like young chickens, come home to roost." What were those words in Italian that he had said to himself in his fury at Bob's trick? He rememhis fury at Bob's trick? He remembered well enough then—just the wish that Bob might meet with some accident, a form of imprecation common among the more ignorant classes in Italy, and the wish had been realised.

All the anger died out of his heart as

Jennie went on. onne went on.

"Pater says it is very, very bad—
concussion of the brain, I think, he said,
and I heard him tell mother——"

he added, as the remembrance of his wicked wish rose to his mind. Jennie smiled through her tears.
"It wasn't a letter at all—you are

"It wasn't a letter at all—you are such a duffer—you believe everything and can't take a joke."

"I saw it," said Cyril firmly, "and I have not heard from Aunt Helen this week, so he must have taken it from the post-bag."

"Oh, you are so green!" said Jeonie.

"Of course that's what makes you such good game. Poor old Bob is fall of tricks, but he would never touch the post bag or burn a letter. He found an post bag or burn a letter. He found an envelope of one of your aunt's letters and he decided it would be capital to make you think it was a letter—that was all."

Really?" said Cyril frowning. "Yes; why, you might have known."
"How could I guess?" asked Cyril.
adding with difficulty, "I am sorry I

was so angry."
"Oh, don't bother!" said Jennie,

"I am sure Bob would not think of it again. Oh, dear, I do wonder how he is-here is Phil, and Jeunie rushed to meet her brothers, who brought the news that Dr. Grayling had biked back with them, and was now at the Wilsons' house where Dr. and Mrs. Dering were as well as Bob.

The days that followed were very

dreadful ones to all the family of Holme-wood. Cyril noted with not a little surprise that apparently careless as surprise that apparently careless as they were that the faith was strong in them all, and that in the hour of trouble they turned to the help the Church could give them like trustful children to their forgiving mother. There were Masses said for Bob, the boys and Jennie went to Communion for him, and Dr. and Mrs. Dering left their weetch by the bedgide to come and pray watch by the bedside to come and pray for the life now trembling in the balance.
As Cyril knelt that morning at the the words domine non sum dignus came from a very penitent heart, which had been cleaned by the Precious Blood which had flowed from the thornon the other things you are willing to crowned Saviour, had been applied to him in the confessional where he had made the most thorough and careful confession he had done for a long time.

Wnile the cloud of this great anxiety While the cloud of this great ability hung over Holmewood, Cyril discovered a good many things which not a little astonished him. He found out that Dr. Dering's name was a by-word among the poor, who owed much to the skill which he placed at their disposal for no angust in manay. He found that payment in money. He found that much of the reckless talk and apparent much of the reckless tark and apparent carelessness about religion had been done from a desire to shock him. This, by no means an admirable thing, was still less bad than he had imagined it was, and altogether in many ways he learnt that "things are not always what they seem."

what they seem."
All danger was over and Bob recovering before he went back to Italy, after a short time in London with friends of the Derings. For, in spite of all he had to do and think of, Dr. Dering, as he could not accompany (lyni) higgest what they seem. he could not accompany Cyril himself did not wish him to be disappointed.

Mrs. Chilton died suddenly that

winter in Rome, just after Cyril had announced his wish of studying for the priesthood, and it turned out that he

ad a vocation.

When he received the tonsure which is worn in memory of the Crown of Thorns, he thought as he did many the control of the co thoughts of hatred and anger. those hours and days when it thought Bob would not recover had taught Cyril the meaning of those words that "Whose hateth his brother is a murderer."

THE FIRST AMERICAN SAINT.

ST. PHILIP OF JESUS -FEAST, FEBRUARY 5. Besides Venerable Bishop Neumann, who belongs to Philadelphia, there are four American saints on the calendar. These are St. Philip of Jesus, patron of

These are St. Philip of Jesus, patron of Mexico; St. Rose of Lima, St. Turri bius and St. Francis Solano. Of the five only St. Rose and St. Philip were natives of the New World.

St. Philip of Jesus was born in the City of Mexico. His father, a noble Spanish-Mexican, Alonzo de las Casas, sent his son to the Philippine Islands, where he entered the Franciscan Conwhere he entered the Franciscan Con where he entered the Franciscan Convent of Oar Lady of the Angels at Manila. His biographer says: 'The richest cargo that he could have sent to Mexico would not have gratified his pious father so much as the tidings that Philip was a professed Friar. Alonzo de las Casas obtained from the commis-

de las Casas obtained from the commis-sary of the order directions that Philip should be sent to Mexico."

The young Francisean, with other Friars from the Philippines, embarked on a vessel which was driven by storms to the coast of Japan and wrecked in port. Philip, with two of his brother Franciscans, went to the Mikado, by permission, to continue the jurney t permission, to continue the journey to his native land, where he hoped to be-come a missionary among the Indians. His hopes were frustrated. The pagan Enperor not only refused an audience to the brothers, but from a well-founded fear, lest even during their brief stay they might make converts to Christian-ity, he ordered his officers to forcibly

Philip of Jesus gained his crown. The Japanese Christians who in secret attended the brutal execution caught the blood of Christ's martyrs in their hats and in napkins to be preserved as relies. Many miracles were manifested, and at last these first martyrs of Japan, who had suffered death for their faith in 1508, were raised to the altar during 1566 were raised to the altar during the pontificate of Pius IX. The other martyrs were accredited to Japan, but e young American who was en route his mission at home became the tron of the City of Mexico.

In his native Mexico a magnificent burch and a convent are dedicated to hillo of Jesus. His feast, which cours on February 5, simultaneously ith the feast of the Japanese martyrs, elebrated with great solemnity in s celebrated with great solemnity in ild Mexico, as in Spanish times it was tept in Califoria, Texas and New dexico. San Felipe, in California, was amed for him. A town in Texas and wo villages in New Mexico still bear

Such is the history of the first Amersan saint. He died in his twenty fifth year, when St. Rose of Lima was but a child of ten. St. Rose, who died twenty-one years later, received prior

COMPROMISES.

THE RIGHT SORT DEMAND A HIGH

Three things must ever remain exempt from any possible compromise— Truth, Honor, Self. Who compromises Truth loses the respect of his Maker; Honor, that of his fellows, and Self, his own respect. Hence, there are three exemptions. Note them well. Outside of these is a whole army of everyday possibilities for compromise which may be in the very line of truth, honor and self-respect. In his human nature man self-respect. In his numan nature mains so prone to greed, selfishness, thoughtlessness, snap judgment, inconsistency, partiality, jealousy, anger and prejudice that the most valuable of safety-valves is compromise.

It does not mean giving in, as the presented but

expression is commonly accepted, but rather agreeing to modify. If I comnise on the cost of a thing, I recede a little from my extreme and the owner recedes from his, and we meet half-way, If I compromise on a certain demand-even though I may feel that I am not unjust therein-it only signifie that I am man enough to acknowledge by my action that I do not consider my agment beyond questioning.

There are times in life when one may feel enough of the right being on his side to defy compromise, but these are comparatively rare, outside the three exemptions. It matters not how just and reasonable and charitable a man may think himself, and, indeed may be, he still has to remember that not since there were two persons in the Garden of Eden has there been a one-sided question. And so long as two sided ques-tions exist, which is apt to be quite a spell yet, just so long will it be right

spell yet, just so long will it be right and courageous to compromise at times. Be very sure that your concession does not affect truth, honor or your highest self. Sell life dearly when it comes to any one of these. Stand your ground until the last cartridge of oppo-uition has been expended and count has sition has been expended, and even then dety the enemy. It is difficult to conceive a nobler martyrdom, simply because this has been the highest sort of cause this has been the highest sort of martyrdom through all the ages. But why place "seli" among the three ex emptions? Because it is the one thing we can control absolutely, if we will!

STOMACH TROUBLE.

THE AGONIES OF INDIGESTION CAN BE tish ends. She regards such a homicide cured by DR. WILLIAMS PINK more unjustifiable than the murder of

whose lives had been made miserable

through the pangs of indigestion, who have been restored to the enjoyment of health through the use of Dr. Williams' Pink Pills. One of these is Mr. Wm. Moore, of Welland, Ont. Mr. Moore is Moore, of Weiland, Ont. Mr. Moore is the manager of the electric light plant in that town, and stands high in the estimation of the cit zens. He says: "It is really a pleasure to speak in favor of Dr. William's Pink Pills. For four years prior to 1903 I suffered great torture from indigestion and stomach trouble. I could not eat solid food without experiencing great agence. food without experiencing great agony, and for over two years I had to resort to a milk diet. I had grown emaciated and was almost with the second transfer of t and was almost unfit for active work i was treated by doctors and took advertised medicines, but without any lasting benefit. One day a friend urged me to try Dr. Williams' Pink Pills. I began their use, but I must confess that it was without much hope that they would cure me. After taking a couple of boxes I could see an improvement, of boxes I could see an improvement, and this gave me encouragement. I continued using the pills until I had taken eight boxes, when I was completely cured and able to eat any kind of food I desired. I shall always praise Dr. Williams' Pink Pills, as they saved me from any misery as only a deposition. me from such misery as only a dyspeptic knows. I might add that my wife has also used the pills for troubles that afflict her sex, and has been fully re-stored to health."

Bad blood, poor blood, watery blood, is the cause of nearly every ailment that afflicts mankind. It is because sentence of death was passed upon the heroic band, and in mockery of their religion they were executed upon the problem the heroic band, and in mockery of their religion they were executed upon the problem the first hands of their religion they were executed upon their religion they were such wonderful power to cure such their r

crystals, and nothing but



INCUBATORS

Now is the time to secure the CHATHAM INCUBATOR

If you put it off until the last moment, the chances are that you will not be able to get them, as their past success has proven them to be the best in the market and this spring's sale promises to assume enormous proportions, and those who delay in securing Incubators or placing their orders may not be able to secure them. Come early and avoid the rush.

N. S. CORNELL, Mgr.

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LIQUOR HABIT

PERMANENTLY CURED.

Good News. To all men and women who have belong englaved by the soul das roying vice, dru keness, and to those who are on the way of becoming slaves to drink here is indeed good news. ARCTOS will quickly and permanently destroy all tase for liqur, it is a sure and last begrure as handreds can testify. Can be administered unknown to the paint. Quickly restor a shattered neves, tones the appealte and dig 85 yet og gas and centalitiates the entire swatem. ARCTOS is guaranteed to cure. Money refunded in case of failure. Price of ARCTOS two dollars per treatment. Sent by mail, securely sealed, to any address, hegister all letters containing money.

The Victor Medical Company, Toronto, Can.

CARDINAL DEPLORES SMALL FAMILIES.

Cardinal Gibbons, in his sermon Sunday morning, at the cathedral in Baltiday morning, at the canastration of the growing tendency towards small families and scored severely physicians who misuse their profession. Among other

things, he said:
"The religion of Christ sets her face "The religion of Christ sets her face against ante-natal as well as post-ratal infanticide. She denonnees such crime as the murder of the innocents, whether it is committed by the mother to hide her shame and to escape the cares and responsibilities of motherhood, or committed by one who prostitutes the noble profession of medicine for his own self-tish ends. She regards such a homicide more unjustifiable than the murder of

All over the land there are people hose lives had been made mixed. "Woe to the country and states which systematically encourages childless family. It is a land without joy, berefit of the dews of heavenly benediction. Happy is the land which fosters the growth of children.

"The royal psalmist thus addressed the god-fearing man surrounded by a wife and little ones: 'Thy wife shall be as a fruitful vine on the sides of thy house; thy children shall be as live plants around the table.'''

In-fitting bons and shoes cause corns. Holloway's Corn Cure is the article to use. Get a bottle at once and cure your corns.

A Good Medicine requires little advertising Dr. Thomas' Electric O.l gained the good name it now er joys, not through elabor at advertision, but on its great merits as a remedy for bodily pains and ailmens of the respiratory organs. Is has carried its familiant wherever it has gone, and it is p iz dat the antipodes as well as at home. Dose small, effect sure.

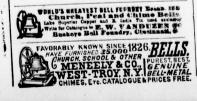
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Laborers

Farmers desiring help for the coming season, should apply at once to the Government Free Farm Labor Bureau.

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SANE TALK ON LABOR PROBLEM.

BISHOP SPALDING UPHOLDS LABOR UNIONS, BUT DEPLORES STRIKES.

We are a practical people, and this We are a practical people, and this practical bent, based on common sense, will enable us to settle the labor question. The earth was not formed by cataclysms. A sudden revolution would not cure, but intensify the evil. We are rightly dissatisfied with conditions that make men work to a degree itions that make men work to a degree incompatible with the development of the higher life. We see thousands doing work that degrades and prevents and we say that this all improvement, and we say that this cannot last. We have been carried away by the mercantile spirit.

away by the mercantile spirit.

We must settle this question in obedience to the fundamental laws of our nature. I look upon Socialism as out of the question. Those who want a swift settlement are fascinated by Socialism. SOCIALISM IMPRACTICAL.

Socialism is an impractical scheme. It has failed in small communistic soci-eties. It has militated against the family. All of our support as a civilfamily. All of our support and ized people comes from the home, and except from the home the higher life cannot arise. In Europe there may be some excuses for Socialism; there is none here. Americans do not want to

dustry feel in his employes the same pride that a captain of soldiers does in his men? Why should the employes not trust and love their captain as the soldiers do their leader ?

The great trouble in mines is with the foremen. When the men come to complain the foreman sends them away or put them off or lies to them. The men feel there is no justice and no re-

other they have revealed God to me. It is evil and foolish talk of em-ployers and some newspapers in de nouncing labor and of labor in denounc ing employers. Employers have their hard times. Almost 90 per cent. of enterprises fail. Failure is often

staring them in the face.

Money is a great food; it gives independence. But intelligence, a loving heart, a pure conscience, virtue, are better.

Be Just to Your Pastor.

A good way to keep your pastor from "always taking money in the pulpit" is to step up and pay your pulpit" is to step up and pay your pew rents and other assessments for the maintenance and repairs of the church the moment they become due. The priest is not to be blamed for "taking money all the time." He "taking money all the time." He would'rt do it all if the congregation would be be prompt in meeting obligations. Be just to your pastor. Don't blame him for doing what slow people force him to do.—fowa Cath-olic Messenger.

ADDRESS AND PURSE

SENTED TO REV FATHER QUINN BY ST ARY S CONGREGATION ON THE OCCASIO MARY S CONGREGATION ON THE OCCASIO OF HIS DEPARTURE FROM CHESTERVILLE

Chesterville Record, Jan, 10. The esteemed and b-loved pastor of St. Mary's congregation Rev. Father Quinn as has been already announced, takes his depart ure from Chestetville on Saturday next, 21st inst.

complain the foreman sends them away or put them off or lies to them. The men feel there is no justice and nor retreated there is no justice and nor retreated the put in the men feel there is no justice and nor retreated they will go away satisfied.

RESPICTS THE MINERS.

After five months' investigation of the mining trouble I brought away a more protound respect for men. They are often the victims of misunderstanding, but there is in every one telement of good. Take hold of men from the side of their virtues not of their vices. Take a man as he ought to be and he will say, "he trusts to be and he will say, "he trusts to be and he will say, "he trust he and I will not betray him."

The union makes possible an understanding between capital and labor. Trade agreements are made between them that work pretty well. If the unions violate these they lose the conditions violate the properties of the wind in the strings. There have been very foolish strikes. There have been very foolish strikes and the strikes of the many string and faitful the viscest men are sometimes foolish. How then can we expect unedicated men the territory will be the viscest men are sometimes foolish. How there have been very foolish strikes and the same make them selves ridiculous and hurt union labor. I think the Socialists striug the self-conditions are retreated with. These men make them selves ridiculous and hurt union labor. I think the Socialists striug the self-conditions are retreated with the se

preached with so much insistence from the siter and practised with such excellent effect to dealy life.

This lexplains why our very keen regret at your departure is sorrowfally shared by our fellow citizen agenerally.

Our hearts have been filled with sorrow and we have shared your sathess in the death of your father and mother in the far off sand of your birth. In memory alone can we or would we call back our loved ones dead, who have gone to their great rew id after a life of strict stiplety, to erjoy 'that spiritual bulledow, that house not justed with hands, eternal in the Heaven.'

And now dear Father, as a token of our dep anothesarifelt gratitude we will saking out accept this purse as a small memento f om your parishoners and f llow citiz ne'ventr ily and which i indeed a slight and entirely inad equate recognition of the great labors you cave-formed and the many sacrifices made for the parteh.

require recognition to the many secrifices unde for the parish.

By assured that iyour parishioners shall always remember you with affection, and honoyou as a kind and "x-mplary priest, an every faithful guardin of their spiritual and temporal of sires, a devoced friend and gentleman of whom they had every reason to be proud not only in the church, but in every relation of life; and in conclusion it is the her fel prayer of the Chestervill parish that God may beyoun your new home and crown your efforts with success.

Signed on behalf of the parish at Chestervill by one undersigned this 8.h day of January 1895.

Edward Walsh, James Clement, John J Flynn, J. T. K. arns, D. M. McDonald, Elward Barrel, Thom of Flynn, W. J. Gannon James E. G.bons, J. mee M. serson, Andrew K. atos Thomas Moran, McDael M. McMahon and Patrick Masterson,

the a failed it small communicate some cities. It has millitated against the familty. All of our support as a civil itself people comment the higher life cannot arise. In Europe there may be some excesses for Socialism in the rate in some period of the source of the s

other's gain sand we trus, that they will appeciate your worth in a more outward manues than we have done.

No doubt the parting grieves you, and doubled by the recent news of the death of your old and venerable father, we heartily sympthize with you and realize that our grief is not so hard to bear.

Your exceful use of the funds we intrusted to you have placed our Altra and Sarcetary it a parent y affiting above for Him Who he e in dwells. Our comfor in trouble, and wrust that your successor will join with us in Keping and extending the banky of his home as you have done. And, Dear Rey. Father, we now beg of you to accope this set of silver ware as a sight in sterial by ken of our appreciation, and trust that God will grant you health and long life to continue his work and service in sharever field of labor He sees that you are bettleted. st fixed for. Signed on behalf of the Altar Society collect

Mary Burns, Mary E. McDonald, Theress Materson Mary A. Coyne and S. McGloyne. Father Quinn expressed his thanks.

The children of the Separate school intend presenting an address and gift on Saturday

The financial condition of the parish is very satisfactory, as was read last Sunday. There is \$200 to the credit of the church; \$50 to the oracit of the Altar, and the Separate school has a credit of \$50 entering the New Year.

ARCHDIOCESE OF QUEBEC.

A REMARKABLE DAY AT L'HOPITAL GENERAL IN QUEBEC CITY,

letter day in the history of the General liberation, pital, Q lebec; might indeed be said to be ful of occurrences of rare precedent. It witnessed the celebra's not her Golden Justice by on and if their Diamond Jubilee by four others of the reverend Sisterhood. Following are the names of the jubilarians;

Golden Jubilee Reverend Mother St. Joseph. Superior, res. Josephine Calina Molesu, born at St. Henri de Lazzon, eventy years of an Amana, 1855. Diamond profession of the public by an annar, 1855. Diamond profession of the profession of the profession of the profession of the declaration of the profession of the late Bishot Horan of Kingstor, Diamond Jubilee, Ryered Moher St. Michel, Marie Rose Alvian Pelliter, born in Quebec, seventy seven years of age, made profession on 2th April 1845. Diamond Jubilee, Ryered Moher St. Michel, Marie Rose Alvian Pelliter, born in Quebec, seventy seven years of see made profession on 2th April 1845. Diamond Jubilee, Ryered Moher St. Michel, Marie Rose Alvian Pelliter, born in Quebec, seventy seven years of see made profession on 2th April 1845. Diamond Jubilee, Ryer Mother St. Hubero; Adelside Esther Pare, eight years if age, born at St. Pierre, Riviere du Sud, made profession on 3th October, 1844.

Early on the morning named His Grace Archbishon Begin reached the hospital, and immediately thereafter celebrated Mass in the venerable chapel of the institution, at which were present all the reverred Isdies of the hospital and a large number of relatives and friends of the venerable Jubilarians. A large number of celegymen from the city and surrounding parishes occupied seats in the sanctuary. An appropriate serum was presched by Rev. Father Miville, Superior of the Collegiof St. Anna de la Plocatier ; during the Massit was a

Free, to any Woman who bakes her own Bread

Thousands of women are writing in every week for the "Royal Household" Recipes—they explain the new and easier way of making bread. Make a trial with the new Royal Household Flour, which is purified by electricityyou would not believe there could be such a difference in flour—these receipes are certainly worth asking for. Send a postal card to-day.

HERE IS JUST ONE TESTIMONIAL OUT OF MANY THOUSANDS RECEIVED.

SAVONAS, THREE MILE CREEK, B.C., November 28th, 1904.

I have been using your flour exclusively since I came to Canada, fourteen years ago, and have been using "Royal Household" since its introduction. To show you how I value it, my grocer lately could not supply me with it, and rather than use another brand, even temporarily, I sent to Kamloops, twenty-five miles away, and had it shipped to me per C. P. R., preferring to pay the railway charges rather than use an inferior brand. In fact, if I could not get it otherwise, I would ship it direct from the milis. I can always rely on having good bread when using it and nothing tends more to keep harmony in a home.

(Signed)

THE OGILVIE FLOUR MILLS COMPANY, LIMITED MONTREAL

HAFFEY. At 119 Strachan avenue. Toronto, Bringet Haff y, wife of Peter Haffey. May she rest in peace!

CARROLL - At St. Catharines, on Jan. 13 FINUCANE-At Sharnrock, on Jan 22nd Mrs. J. Finucane aged seventy-six years, May she rest in peace !

No prayer is lost. There are so many earnest souls outside the Church! Surely every day brings them nearer to it.

Ceremonial for Altar Boys by Ray. Matthaw Britt, O.S. B. Price, 35 cents. With Imprim-stur of Archbishop Faries, Published by Benziger Bros.

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