

THE CATHOLIC RECORD.

SPANISH JOHN.

BEING A MEMOIR NOW FIRST PUBLISHED IN COMPLETE FORM OF THE EARLY LIFE AND ADVENTURES OF GENERAL JOHN McDONNELL, KNOWN AS SPANISH JOHN, WHEN A LIEUTENANT IN THE SERVICE OF THE KING OF SPAIN OPERATING IN ITALY.

BY WILLIAM McLENNAN.

1740.

How Angus McDonnell of Glanranald and I set out for the Scots College in Rome; how we fell in with Mr. O'Rourke and Miss Macdonnell, and with the latter we were presented to Captain Creach, of the Regiment of Irish, at the Inn of Aquapendente, and what befell there after.

In the early morning, accompanied by Mr. O'Rourke, we made our way to the Canal, where we found Manuel awaiting us by the boat, somewhat similar to the Coche d'Eau by which we had travelled to Auxerre, with a basket filled with fruit and the sweetmeats we most admired. 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'Rourke's presence, who behaved very handsomely himself in thanking Manuel, which I thought the more than our own action, as we were drawn to him and he was not. At last we moved slowly off, waving our adieux to the two best 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 best part of our journey, save that the open calèche was pleasant, and that we were much taken with Luigi, our interpreter, who allowed neither positions nor innkeepers to get the upper hand of him or us, and who was always in good humor. The inns were mostly bad, and we suffered cruelly from fleas, which he actually as many and as hard to get rid of as the fleas.

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 shoulders above the crowd.

We were so overjoyed to see him once more that we lost laughing and outcry 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, until you two Highland catarans fell on me!"

"Now let me see what you have learned by your foreign travel," he continued, "and then I will let you go." "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 attention, "this is Ian—or, in English, John—McDonnell of Scottois, of the mature age of twelve, the son of an illustrious family, whose ancestors have ruled in Kintyre and parts adjacent from the days of Noah downwards."

"And this," he said, waving his hand towards Angus, "is Mr. Angus McDonnell of Glanranald, 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, to complete their studies in the Scots College, and afterwards enter into competition for the higher offices in the gift of His Holiness, provided secular callings have not a greater charm. I have enjoyed the honor of travelling in their company, and can answer for their principles, but 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, genteel-looking man, with a very white face, dressed in a habit, half civil, half military, 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 sentiment which warmed me to him at once; and when I learned he had actually been in the Regiment of Irish, my delight knew no bounds. I questioned him at once, but found he did not remember my Uncle Scottois—he was too young for that—though he knew his name well, which did not astonish me.

We spent the morning merrily, I paying 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. O'Rourke was not yet ready for Rome. Luigi went off to enjoy himself after his own fashion.

Whilst the dinner was preparing, Angus and Mr. O'Rourke set off to see the fall of water near by, but I remained in the upper room with my new friend, 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 introduction, asked me if I had any money by me.

"Yes," 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 matter.

"I had no intent to frighten you," he said, "I was 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 you could not make a loan to you or to any other 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 his way, nearly upset him; but he recovered before I could get at him, and in a minute more had me by the collar, shaking the life out of me. I did my best to 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 down, when the door flew open, and in rushed Angus. He never waited a moment, but attacked the Captain behind, catching his legs very cleverly; where upon I, giving a sudden shove, down we went, all three together, rolling over and over among the chairs and under the table.

Angus and I were both as strong as oxen, and such a fight had no terrors for us, and the Captain, being a small man, we were not so very unequal; but it was in a trice we had him fast on his back, Angus on his two legs and I straddling on his chest, with my knees his arms, doing my best to get at my French knife, so I might cut his 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 jerry-magoo about, you young savages?" he shouted; but I could not answer, as I was wild to get at the Captain again, now I had recovered 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 I 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 religious man and almost as good as a priest. "You scoundrel; faith I'm sorry I didn't tan your baby finish you! But 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 the rogue every man he could lay his tongue to; but Mr. O'Rourke would soon make this impossible if he went on with his jesting. However, he pointed out that to such a man the disgrace would mean as much as his punishment, and he would hand him over to the magistrate himself. "The creature sets up to be a gentleman, but if we can get one of his shoulders stamped with a hot iron, as is his fashion hereabouts, 'twill take a slightly fine coat to cover that same," he explained, much to our satisfaction. So the innkeeper was called and bidden to lock him up securely; and of marched the Captain with his white face, looking half dazed, but offering no words or apology whatever.

When we were alone, Mr. O'Rourke burst out, blaming himself for leaving me alone with such a man, calling himself every name he could lay his tongue to for being taken in with the first scoundrel he picked up. "This is a pretty ass I have made of myself, turning up my nose at your consorting with a poor, harmless Jew, and then to take up myself with a pica-roon of a captain, and perhaps play second fiddle to the hangman! Job no doubt had me in his eyes when he said that 'multitudes of years should teach wisdom' (let annorum aliquid dicit sapientiam), but my wisdom was a fool to your folly."

However, after awhile we all cooled down, and by the time dinner was on the table were in our sober senses again. Then in comes Luigi, who must 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 Captain's throat, and when he heard 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 explained. The Captain had escaped, and Luigi was for halting 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 the coachman to bring again on our journey, Mr. O'Rourke promising to see us in Rome.

We arrived at Viterbo through a fine stretch of country, more especially about the Lake of Bolsena, but passed through no towns of importance. We had heard such tales of robbers that we here determined to better provide for our personal safety; so we set out from the inn, and with the help of Luigi, found an armorer, with whom we bargained for a pair of pistols, and had them at a fair price. He had some good blades as well, and now we had begun to have a hankering for weapons, I desired one greatly, but was dissuaded by Luigi, who pointed out they were much too long for me to carry, and, further, that for young gentlemen 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."

"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 direction, ever since I came into the country, and I don't find your joke so fine that I need take it out," he returned, with a silly air of conceit which angered me mightily.

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

"Oh, gentlemen, gentlemen!" cried Luigi at this, much distressed; "I don't mind us, Luigi," said Angus, quite cool; "go on with your story. We are only getting the laugh in at the wrong end. I did not mean to ruff you, Shonaidh," he added, very handsomely, for Angus could be quite the gentleman when he desired.

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

On this we made up without further words, and both turned to Luigi, begging him to continue with his tale.

"Well, as I was saying, 'twas in the days of Innocent the Eleventh, when a young Polish friar, on his way towards Rome, was arrested by two robbers, who, after relieving him of his purse, which they found much too fat 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 feet. Now, he being very powerful, and marking the favorable position of his tormentors, seized his opportunity and rubbed 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 success that he soon put an end to their rogeries forever. Rejoicing at his 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, perhaps because we were so well prepared; though we went through a little full of woods and wild places, well fitted for this class of gentry. We continued our journey without further matter worth mention until 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, we saw the cross of St. Peter twinkling like a star of gold.

We wore all impatience now and longed for no more adventures, but, despite our longing, it was nearly evening before we drove in by the Porco del Popolo, and black night before we passed our baggage at the Dogana, and Luigi deposited us in safety at the Scots College, in the via delle Quattro Fontane.

How, out of a school boy's quarrel, it came that I kissed the hands of His Majesty, James III.; that I met with H. R. H. the Prince of Wales and other company, both high and low, until, from one 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 reception-room, where, in a moment, the Rector, Father Urbani, came to meet us, giving us such a welcome that our hearts warmed to him at once.

He knew all about our people, and, indeed, had a knowledge of the families as if he had been brought up in the Highlands; he inquired after one in particular, for news of good Father James 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 well for his care, bidding him return the next day to take his farewell of us.

When he bade us good-night he said to me: "You will be the youngest boy in the College, and you have a favor to ask of your holy name, John; but I shall call you Little John, Giovanniini." 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 of the 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 also where 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 a fellow in a way that nearly put an end to my studies.

This was a swarthy Maronite, from near Mount Libanus, 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 lip and sending him off holding his nose, which was bleeding. All my fellows were rejected at the outcome, and promised 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 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 small of the legs.

Soon after our return from school a message was sent to Father Urbani, giving an account of the crime committed by Giovanniini McDonnell. I was in due course called for by the Superior, in presence of all my fellow students, and accused. Without hesitation I avowed my guilt, 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.

I write this as an old man who has lived through a life of action, not without his reverses; but as I write I can distinctly recall the wretched anxiety which I felt when I was called to stand forth to answer the Superior for his sentence. No distress I have ever gone through since has equalled the helpless despair that wrung my lonely, miserable little heart as I stood there trembling in every limb before my judge. I was sick with the shame and humiliation; I was indignant at the injustice; I was overcome by my powerlessness, but I do not think I was afraid.

"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 sorry, but I will not be tied up and punished like a soldier or a thief. I am a gentleman born, sir, and I would rather die first! But here I had to sit down and started to strip my voice no longer."

Well, my lad, we won't talk of any such heroics as dying yet," said the Superior, smiling; whereupon my fellows, taking heart joined in, vowing they would rather leave the Collegio Romano and go to the Propaganda than submit to such punishments. But the 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 alone in my room, I had begun to wonder what was in store for me, when Father Urbani, waited for me. I entered his presence 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 Giovanniini," asked me if I would not like to accompany him in his coach and see some of the sights of Rome.

I was so overcome I could not help bursting into tears, through which I sobbed: "Dear, dear Father Urbani, will you go with you anywhere, but I will never take a Mule or a Horse!"

"My dear Giovanniini," 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 sailing face when next you meet me."

So take me he did, and was so sympathously received at all the great houses he visited—and I was well—that I soon forgot my terrors.

Father Urbani was a gentleman of birth, connected with many of the highest families, and whatever his real name was, he well deserved that of his profession, for no one could be more urbane 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 discovered 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 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 Prentender, 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 whose fortunes my family had always followed, and for whose sake my Uncle Scottois had sacrificed himself.

We were for withdrawing quietly, and had almost reached the door, when the King finished his devotions and came slowly down the church—a thin, prayer-rivged man, very grave and sad-looking, I thought, but his carriage was noble, and the broad ribbon 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, answering him in his soft, quiet voice, as though speaking to an ordinary man. I only remembered this afterwards, when tolling 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?" "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.

"No, sir," he went to town with mother," said Carrie.

"Now, that's too bad!" exclaimed the visitor, as he seated himself; "and I've come so far to see him. But perhaps your 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 ain'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 I will find something." And she brought from the pantry a whole apple pie, which she placed before him with a knife and fork.

"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 eat 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 looking pastry before him."

Carrie wondered at the little at the table manners of the man who had dined with Grant, but she stooped his tea, flavored 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."

Farmer Henderson came in from 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 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 for the day's planting. "Do you want 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 I am in, and all from that worthless old rascal! I won't have him around another day. He's good for nothing but to make trouble, and he must be shot before night!" added the farmer, wrathfully.

Ned was about to plead for his pet, when his little sister came into the room.

"Why, papa, what is the matter?" she cried, running to him in astonishment. "Did you fall into the creek?" "I might as well," he said, half 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. Henderson, coming into the kitchen, and still shaking with mirth, "what could you have been thinking about to let an old rascal 'most twenty years old, knock you into the watering trough?" "But," explained her husband, "he took me unawares. I had justified one pail to carry to the barn, and was stooping to 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 knows 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 of the yard Old Dan suddenly appeared, close to the gate, and wagging his tail as if in derision, gave utterance to a hoarse "Baa!"

The farmer trembled, 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 children. 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, planting 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 12 o'clock. 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:

for my digestion. Rained my digestion while I was in the army, you see," and 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 a pattern as I ever saw, and odd, too, 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 is very proud of them; but I will show them to you."

Then she brought the little box with the precious table silver—eleven teaspoons, four tablespoons and an ancient cream jug—all pure silver, and shining brightly—and placed them before her inquisitive visitor to admire.

He had finished his "light lunch." That is, the pie was demolished and the teapot empty. As the little girl handed him the treasures he arose, took the box to the window, examined its contents with a critical eye for a moment, and then, as if in joyful surprise, cried:

"I am right. They are the very spoons! The very same identical spoons that my friend lost when he was 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 shrieked:

"Give me those spoons! They are my mother's spoons, and you are trying to steal them! You are a thief, a 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 box in his 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 that disturbed him I don't know; but, erecting his head with a hoarse "Baa-a-a!" he shot after him like a cannon ball.

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

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. COCOA The Most Nutritious and Economical.

THE LATE FR. BERTRAND WILBERFORCE, O. P.

A CONVERT GRANDSON OF THE GREAT ENGLISH EMANCIPATOR.

Father Bertrand Wilberforce, whose death (on the 14th ult.), says the London Tablet, will be regarded by a wide circle of friends, as the bearer of a name associated in some ways more intimately than any other with the revival of the Catholic religion in England during the nineteenth century.

When Mr. Gladstone wanted to illustrate his contention that the converts to Rome were drawn from the Low Church and not from the High Church, the name of Wilberforce was one to conjure with.

Who but knew of "the Clapham set," and of the diary of William Wilberforce, a diary on which, if truth were told, Mr. Gladstone seems at times to have modelled his own? Three out of the four sons of the Emancipator were among Rome's recruits; and their accession was the more obvious inasmuch as not remaining in the Anglican communion.

But every body in the Anglican Church was "Low," or was nothing, at the beginning of the last century; and therein lay the flaw in the Gladstonian logic.

For the Oxford movement, certainly neither Robert Isaac Wilberforce nor Henry Wilberforce, who were both in England, would, humbly speaking, have come into touch with the Church of Rome.

Henry Wilberforce was a Kentish vicar whose conversion was immediately aided by an influx of Irish pug pickers during an epidemic of fever.

That debt of his was repaid a thousand fold, say, by the multitudes of missions preached to the exiles 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.

His funeral oration was read by the Rev. Dr. H. J. Robinson, of the Presbyterian Church, remarked that a "number of the sisters had been on hand."

The spinsters, widows and wives who men friends and relatives were revelling in smoking jackets and frocks, and the Rev. 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 grief to his own side, will try in an insidious way to impress upon 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 Christians."

"But the fraternal 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 "Wynne don't go to church" conferees asked Father Richard J. Keele, rector of St. John's Roman Catholic Church, at White Plains, what he would do in the matter of young men of his denomination 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 gaining recruits for the Y. M. C. A. I had hesitated that I could not act, and though sorry, I felt that it would be to the detriment of a young man's manhood to ask or to encourage him to join a society in which he would not be tolerated and in which he would not receive the full rights of membership on account of his religion. The gentleman who approached me first said that 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 hold her own."

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 hearing 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 picture of his patron Saint, the Apostle of America, Lewis Brerant, 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, withered, haggard countenance. On a scroll near the face are written the words so often on the Saint's lips during his months of agony: "Here spare me; here spare me! But spare me in eternity. It was the motto 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: "WHY DON'T MEN GO TO CHURCH?"

New York Jan.

A large number of Protestant preachers and other people of Westchester county are discussing the problem: "Why don't men go to church?"

Conferees have little crusades instituted. The first public discussion of the question was held in the Young Men's Christian Association at White Plains on Christmas afternoon.

Everything from the lack of encouragement or determination on the part of woman-kind, down to social and fraternal organizations, came in for a share of the blame.

"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 lounging at home in smoking coats or taking their coffee or something else in bed."

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

The spinsters, widows and wives who men friends and relatives were revelling in smoking jackets and frocks, and the Rev. 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 grief to his own side, will try in an insidious way to impress upon 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 Christians."

"But the fraternal 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 "Wynne don't go to church" conferees asked Father Richard J. Keele, rector of St. John's Roman Catholic Church, at White Plains, what he would do in the matter of young men of his denomination 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 gaining recruits for the Y. M. C. A. I had hesitated that I could not act, and though sorry, I felt that it would be to the detriment of a young man's manhood to ask or to encourage him to join a society in which he would not be tolerated and in which he would not receive the full rights of membership on account of his religion. The gentleman who approached me first said that 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 hold her own."

Father Keele incidentally admitted that the men of his parish were smoking jackets and really enjoyed "other things."

The Catholic rector seemed surprised at the small attendance credited to the five Protestant churches of his town and expressed the opinion that if the report was true the majority of the church men of White Plains must be "nothing more than pagans."

"It is now many years since sickness came upon him. He looked upon it as a messenger of death. Indeed it made his life something less painful than death. And there were times when he had seen them, my brothers, when under the weight of pain his old boyancy flickered low. He thought he could not live when he would have been glad to 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 cents. Once his disease was as such a piteous that both sight and hearing was taken away, and he was left to the solitude of his own thoughts, which he filled with untiring monologues with God. What he was thinking of and speaking of to God was made known in a letter to one very near to him in kindred and sympathy, to whom he wrote that it would

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 jubilee year of 1904. Our Holy Father, most anxious to keep alive in the hearts of his children devotion to our Blessed Lady, has attached an indulgence of 300 days to a practice in honor of the Immaculate Conception particularly dear to St. Alphonsus, and which he zealously recommended as a most powerful means of preserving chastity and the numberless temptations to which the angelic virtue is exposed.

This devout practice consists of three Hall Marys in honor of the Immaculate Conception, adding after each Hall Mary the invocation "Oh Mary, by thy Immaculate Conception, purify my body and sanctify my soul." The indulgence attached to this pious practice may be gained both in the 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 deserves to be universally adopted.

WE PAID \$100,000

For the American rights to Liquezone. We did this after testing the product for two years, through physicians and hospitals, after proving in thousands of different cases, that Liquezone destroys the cause of any germ disease.

FRIL LITTLE ONES.

The little ones are frail. Their hold upon life is slight. No symptom that indicates any of the little ailments of childhood should be allowed to pass for a moment without proper attention.

The little ailments may soon become a serious one, and then it may be too late to save a precious little life. If Baby's Own Tablets are kept in the house, the danger of serious trouble can be averted, and the minor troubles promptly cured.

An occasional Tablet to the weak child will prevent illness. The Tablets are absolutely safe and contain no poisonous soothing stuff—they give children healthy sleep, simply because they banish the cause of sleeplessness.

Mrs. F. B. Bishop, Lawrence, N. S., says: "I have found Baby's Own Tablets just as you represent them—the very best of medicine for young children." You can get the Tablets from druggists or by mail at 25 cents a box, by writing the Dr. Williams' Medicine Co., Brockville, Ont.

A PILL FOR GENEROUS EATERS—There are many persons of healthy appetite and poor digestion who, after a hearty meal, are subject to much suffering. The food of which they have partaken like lead in their stomachs, causes depression, a smothering feeling, and the assimilation of the aliment, and used according to direction will restore healthy digestion.

If you children are troubled with worms, give them "Mother's Graves" Worm Expeller in a box. Years of use in the home mark the improvement in your child.

Rickie's Anti-Consumptive Syrup needs no recommendation. To all who are familiar with its use, it speaks for itself. Years of use in the treatment of colds and coughs and all affections of the throat has unquestionably demonstrated its value as a safe, effective, and reliable remedy for such diseases. If you give it a trial you will not regret it. You will find it 25 cents per bottle.

Catholic legislators have made a forward step during the year of the most satisfactory sort. Wherefore Catholics sat in the House of Commons five sit now; Mr. Rosland Hunt having won the Ludlow division, and the increasing by twenty five per cent, the fourth party consisting of Mr. T. P. O'Connell, Mr. James Fitzalan Hope, Colonel Lord Edmund Talbot and Sir John Austin. If the rumor is true that one of these members will retire at the next general election, we may hope that a Catholic's success in some other constituency will maintain at full strength this auxiliary of five. The main body of the Catholic vote in the House of Lords could now be counted upon at all; if it could be counted upon as thirty-four, instead of thirty-two of a year ago; if it could be counted upon as shown that divisions affecting grave interests of large classes of the community have not been voted in by more than a devoted fraction of the Catholic 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 impulse behind it in the world and betored the tradition of mankind.

When your appetite TAKES A VACATION, bring it back with a morning glass of

Abbey's Effervescent Salt

Meals seem too far apart after the gentle, relieving effects of Abbey's Effervescent Salt.

Nine Nations

Now Use Liquezone. Won't You Try It—Free?

Millions of people, of nine different nations are constant users of Liquezone. Some are using it to get well; some to keep well. Some to cure germ disease; some as a tonic. No medicine was ever so widely employed. These users are everywhere; your neighbors and friends are among them. And half the people you meet—wherever you are—know some one whom Liquezone has cured.

If you need help, please ask some of the users what Liquezone does. Don't blindly take medicine for what medicine cannot do. Drugs never kill germs. For your own sake, ask about Liquezone; then let us buy you a felt-size bottle to try.

These are the known germ diseases. All that medicine can do for these troubles is to help Nature overcome the germs, and such results are indirect and uncertain. Liquezone attacks the germs wherever they are. And when the germs which cause a disease are destroyed, the disease must end, and forever. That is inevitable.

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Throat Troubles, Tuberculosis, Typhoid, Typhus, Cholera, Diphtheria, Tetanus, Listeria, Gonorrhoea, Gleet, Wound Infections, All diseases that begin with fever—all inflammation—all catarrh—all poisoning—all the diseases of the urinary and genital tracts—all the diseases of the nervous system—all the diseases of the blood—all the diseases of the skin—all the diseases of the eyes—all the diseases of the ears—all the diseases of the nose—all the diseases of the mouth—all the diseases of the throat—all the diseases of the lungs—all the diseases of the stomach—all the diseases of the bowels—all the diseases of the bladder—all the diseases of the prostate—all the diseases of the testicles—all the diseases of the uterus—all the diseases of the ovaries—all the diseases of the vagina—all the diseases of the breasts—all the diseases of the skin—all the diseases of the hair—all the diseases of the nails—all the diseases of the teeth—all the diseases of the mouth—all the diseases of the throat—all 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THE CATHOLIC RECORD.

The Catholic Record.

Published Weekly at 181 and 183 Richmond Street, London, Ontario.

Price of Subscription—\$1.00 per annum.

REV. GEORGE R. NORTHGRAVE, Author of "Mistakes of Modern Infidelity."

LETTER OF RECOMMENDATION. UNIVERSITY OF UTTARA...

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 disorganization of both the great political parties in the Imperial Parliament...

There are two Leagues, both of which claim that their object is to secure the future welfare of the nation, which are nevertheless abusing each other...

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...

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 unite the Catholic societies...

Pope Adrian IV, whose family name was Nicholas Breakespear, 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.

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...

COADJUTOR BISHOP OF ROCHESTER.

A press despatch informs us that Rev. James A. Hickey has been appointed by our Holy Father Coadjutor Bishop of Rochester, with right of succession.

IRISH 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...

THE WEALTH OF THE WORLD

According to a statement recently made by W. B. Curtis in the Chicago Record-Herald, the total stock of money in the principal countries of the world amounts to \$12,313,100,000.

SENATOR SMOOT'S CASE.

The case of Senator-elect Smoot, which is at present occupying the attention of the United States Congress, is still going on slowly. At the present moment witnesses are being called for the defence of the Senator-elect...

THE DEAD KEEP SILENCE.

The British Psychological Research society honestly admits the failure of recent extraordinary attempts to establish communication between the living and the dead...

ings Banks of the world is estimated at ten and a half billion dollars, furnished by eighty-three million depositors...

These figures do not touch barbarous countries, or countries which have not the institutions of civilization. They cover about one half the population of the globe, or seven hundred and seventy million of people.

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...

"Dr. David S. Spencer, whose residence of more than twenty 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 the Mikado's Empire.

THE DEATH OF WALTER GOODFELLOW.

The four Christian Scientists who were found guilty of causing the death of Walter Goodfellow by the coroner's jury 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.

BLASPHEMY.

What is blasphemy? Blasphemy is an act or word that insults and outrages the Divine majesty of God. Theologians consider it as one of the greatest sins, because it attacks the majesty of the God Himself...

GLANCE AT YOUR CATECHISM.

The Churchman (Protestant Episcopal) is impressed by the Catholic catechism. Writing of Catholic Sunday school work it says: "Their catechismal text-books, as we have more than once pointed out, have long been among the best adapted to their purpose...

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In a late number of the Catholic Watchman we find an account of the reception of a choir novice at the Presentation Convent in Black Town, the commercial quarter of the city of Madras...

OBJECTED TO A HOLIDAY.

Washington, Jan. 17.—Secretary Taft laid before the Cabinet to-day a protest received by him from Rev. Homer C. Stutz, presiding elder of the Methodist Church in the Philippines...

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.

There is not the least doubt that the statements of Mormon officials in regard to polygamy are full of deceit. To outsiders they pretend that they do not uphold or teach polygamy...

POWER OF A PRIEST.

"The hold of the priests on the foreign workmen of the coal regions of Pennsylvania is something wonderful," said Mr. S. F. Prentzel, of Philadelphia, who was a guest last week at the New Willard, Washington.

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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 equally despise a messenger from the dead.

About us, on every side, are incontrovertible evidences of the supernatural origin and sustaining power of the True Religion; yet men and women of much wanted intelligence and scholarship go coldly by the Christian temple and spend time and money on the wanderings of some victim of nervous disease or evil obsession...

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MERELY ANCIENT PAGANISM.

The New World heretofore has had little 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 belong to that advanced class always ready to bestride anything connected to bring them into the limelight.

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HIS NAME WAS CALLED JESUS.

INSPIRING HERMON MARKS CELEBRATED PATRONAL FEAST AT THE GEORGETOWN PARISH, PREACHED BY FATHER DORAN. Philadelphia Catholic Standard and Herald.

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INSPIRING SERMON MARKS CELEBRATION OF PATRONAL FEAST OF THE GENU- PRAECIATED BY FATHER DORAN.

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

"At that time, after eight days were accomplished, that the Child was called Jesus, which was called by the angel before He was conceived in the womb." 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. It is the mere letters of the alphabet which we honor thus because of some peculiar combination or arrangement? No. His life, his high ideals, his deeds, his contribution to history, to art or to literature—everything, in short, by which he left the world happier, brighter, holier or more learned. It has been said: "What's in a name? A rose by any other name would smell as sweet." But though this may be a partial truth, arising from man's imperfection of knowledge, there is another side of truth which makes this look like falsehood. Our commonest definitions of philosophy teach us that names are "signs of our intellectual concepts," i. e., of the knowledge of things which we have in our mind. Aristotle well said "that it would be impossible to burden our discussions of truth with complete definitions of the objects concerned, so that we shall name as symbols for them, just as mechanics performed their calculations by the use of numbers."

Moreover, when creation was still fresh from the hand of God and man stood forth on the sixth day as the crown and master of all before him, we 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: "Whatsoever Adam called anything creature, the same is its name." (Gen. ii. 19.) This, our theologians teach us, implies an inferior grade of knowledge in our first parent, enabling him to choose a name which would accurately represent the thing. The peculiar import of the name is much insisted upon among the children of Adam, and Almighty God displayed His favor to Abraham by a change of name, and at the other end of Holy Writ the apocalypse assures all the ransomed the possession of a new name. A name, then, Revelation teaches us, is at almost sacramental symbol, having in the case of persons a mystical yet real connection with its object.

NAMED BY GOD THE FATHER.

But one is born into this world—only lately we have seen Him lying on His manger throne—the Son of God, and yet born in the flesh, our Prophet, Priest 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 the systems in which He touches creation shall be the chief, the Holy Name? Shall it be St. Joseph, because of his dignity as foster father of the Christ child? An angel deprives him of that privilege. Cannot blessed Mary, the seat of wisdom, understanding the hidden counsels of God, can she not name her Child? No; He is named already. Not by the angel; He has rewarded His God the Father has rewarded Him. 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 characteristic of His Incarnation. God the Father alone has named the word, "before He was conceived in the womb," and He has conceived, "for He shall save His people from their sins."

However, my friends, we have not yet 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 who named it, nor from His taking the name Jehovah had in the old law, out of reverence for which no Jew suffered himself 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 hath 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 circumcision, 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.

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 obedient hearts, Mary and Joseph, and no one to day can enter into the knowledge of the Savior's name by listening to the angel that now speaks in the world—the Catholic Church. Who outside the Holy Name or worship ought but a maimed and mutilated Christ? Who

can claim to know Jesus stripped of His sacrament of Love, the Blessed Eucharist? 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 drawn from His merits and those of His saints?

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 fullness of the love of Christ which surpasseth all knowledge," which is St. Paul's prayer for his Ephesian disciples. "If you love Me," also said our Redeemer, "keep My commandments."

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, like a beautiful plant, as the centuries 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 Catholic Church raised its head, whose prominent characteristic was the trusting 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? Was it not a type of the exaltation of the Holy Name that St. Ignatius made the prominent feature of his rule the profession of absolute obedience under authority, and at the same time would take no lesser title than the Society of Jesus? Jealousy was the Holy Roman Church 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 follow 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.

"All whatsoever you do in word or in work, do all in the Name of the Lord Jesus Christ." (Col. iii. 17), says St. Paul. His Sacred Name will be as a live coal in the midst of the fuel of our heart 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 in just, supports the tempted, increases grace and saves all who call on it. There will come into our lives that so necessary tenderness of personal devotion to Him "Who is fiercer than the children of men," which will cause our exercises of devotion—prayer, confession, hearing Holy Mass, etc.—to cease to be a burden, grudgingly borne, and give us a distaste for all, as says St. Bernard, who 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 never dare to use that sacred Name profanely, at which the devils tremble, and above all cease to scandalize our separated brethren who are kept back by such inconsistent conduct from emulating the fuller knowledge of Jesus claimed by His true spouse, the Catholic Church.

Let Jesus be your shield in temptation, the sword by which you fight the battles of God and religion, your solace in tribulation, the song of your heart when the sun shines upon your head, when the sun shines in your face in this life, the last word which you utter when you fall, as may be the first as your soul falls at His feet in adoration on the shores of eternity.

"O Jesus Jesus, dearest Lord, Forgive me if I say That Sacred Name, for very love, A hundred 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 Holy Roman Church.

Let the Holy Name be dear to us, and let us try to honor it after the model of St. Ignatius, over whose heart it was found after death written in 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 evening 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 assault God, to weaken the forces of the Church and the influence of the home—intemperance.

To meet this great evil the Church has formed total abstinence societies and specially blessed the movement. The Supreme Pontiff has ordered the Bishops and clergy to give the movement special encouragement, and in a later encyclical letter has admonished pastors and people to give the force of personal example by themselves practicing total abstinence; and to teach

our young men to become total abstainers, knowing that a sober youth gives the best promise of a sober, honest and pure manhood, and that it was the very essence to endow the soul with power to resist sin.

Bishop Canevin spoke of a boy who went with his father to dine with friends. The boy told the waiter he would take the bottle to his father. 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 drink the same as his father, the thought entered the parent's mind like a flash that he was leading his boy into a bad habit. He had dropped quickly from the bottle as if it was fire and he said, "Give me water." 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 supernatural but the natural powers of the soul, and destroys more effectively than any other sin, 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 man.

We read of priests pleading with the poor, unfortunate drunkards to give up drink, and how the poor, unfortunate drunkards will reply that if Christ was to come down and ask them they would not give up. Few habitual drunkards recover. History teaches us that when men become alcoholized it is almost impossible 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 abstainer and have the protection of sobriety about his life.

Bishop Canevin spoke of his twenty-five years' experience among the people here. He had seen, he said, lofty-minded men and women sink to depths of degradation through drink, and he was familiar with families who were ruined for their supper and sent to the almshouse, and all through drink. He could during the same length of 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 abstinence is the rule or obligation among our people, and that the great mass of those who compose the higher social life of the Catholic Church are not total abstainers, it might not be thought strange if this majority thoughtlessly or mischievously tried to overthrow the work of the minority, who are following in the teachings of Father Mathew and trying to have put in our schools these principles, and to have our young boys and girls become total abstainers.

It is a cowardly act for anyone not to be willing to face the awful effects of this evil, not to be willing to spread total abstinence amongst our people. Anyone who is serious enough to help but see the ravages of drink, and ought not to be indifferent. Those who feign indifference must be interested in the traffic or else must be tipplers 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 work. St. Thomas said that drink is not sinful, and men and women may be virtuous who indulge in it, but the highest charity is attained through total abstinence. 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 oftentimes the cause of these others is drink. You must offer a Vesper service as an 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 away drink yourself, live soberly, justly and godly in this world, looking for the blessed hope and coming of the glory of the great God, our Saviour, Jesus Christ.

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 Xavier's Church, New York, and Professor of Music at the Jesuit College, recently at a Vesper service gave an example at the Church music recommendations of Pope X. put into practice.

There were Gregorian Vespers by the boy 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 and two hundred men. These were the alumni of the college who had attended the service. Of course such 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 congregations can be taught to sing the kind of music in which Pope Pius wants to hear them.

Father Young believes that Gregorian music and congregational singing could be restored to their places in the 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 subject of ecclesiastical music.

Father Young has a plan to form a class of parochial school teachers on Saturday to enable them to teach the Gregorian Chant to school boys during the week. He believes that this is the

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 says, "and I have found in my own school very little to encourage a teacher to begin on. I was glad of that, however, for it showed how much my plan, even under difficulties, could accomplish. I have taken the boys while they are very young, and before they have acquired many bad habits of speech. Three weeks I give them a lesson of three-quarters of an hour.

I should never waste five minutes on teaching this singing in the schools if I did not think it is the only means of accomplishing a wonderful result. From class to class, from time they enter the school, the students can be carried further along in the study of the music until in last years they are able to learn even the Latin texts of the Psalms and the responses. Within a decade, if this plan were put into effect, we should not only have all the materials for the choirs, but we should see the priests starting the psalms and the music of the Mass and all the congregation singing together just as they did before the liturgical music became corrupted."

The restoration of the Gregorian Chant will bring the choirs to their place by the altar. Not all of the churches in New York City churches are fitted to receive them now, but with the withdrawal of the women from the choirs there will be no longer any reason why they should be kept in the organ loft.

DOGMAS AND DOCTRINES.

The address of Dr. William S. Rainsford at the Emanuel Church, Boston, last Sunday evening, is worth more than a passing notice. It may be regarded as a murmur of the times. Dr. Rainsford is Rector of St. George's Church, New York, and the occasion of his sermon was the annual service for men students of the different colleges held every year in Emanuel Church. There were present from the service students from Harvard University, Boston University, Tufts College, Massachusetts Institute of Technology and other well-known institutions of learning.

The subject of the address was "The Reasonableness of God's Call"—a grand theme, certainly, for the Doctor to expose his ideas of Christianity. And he did. "We are beginning to see," he said, "that Christianity is a life, and life is a growth. When a thing ceases to grow it is dead. And if that is true the Christianity of Jesus is not a number of definite statements. It is a life." This utterance might be passed over without any comment were it not for the foundation of an interesting conclusion that follow later in the sermon. It is, indeed, true that Christianity is a life; that is, Christianity is destined to grow and to increase. But the Christianity of the soul and the Christianity of the body are two different things. The Christianity of the body depends upon the Christianity of the soul which is more correctly speaking the life principle. The Christianity of the soul by which we mean the Christianity which gives life and growth to the Christianity of the body, is nothing more or less than the eternal truths which Christ came on earth to teach, and which when spoken with the mouth, and when regarded as statements for want of a better word. Such statements 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 these undying truths that Christ built up His Church, for which reason He declares that the gates of hell shall not prevail against her. Dr. Rainsford is in error, therefore, when he exclaims "the time is past when, in order to embrace Christianity, we must accept a lot of dogmas and doctrines which we cannot understand." Such dogmas and doctines must be accepted as facts just as well by our own existence which we must believe although we cannot understand 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?" The other words let the young men settle the great mysteries of religion to their own liking. But suppose one of the young men should imagine that he recieves from his Bible an inspiration to kill the president of the United States; how, according to Dr. Rainsford's theory, could the government authorities bring the murderer? There is a nice distinction to be drawn between the doctor's naive example of the text-books which is so appa that it is to be wondered that the doctor himself did not think of it. Where is the text-book of to day that will gainy those things which were really established as facts in the text-books of a century ago? The text-books of to-day may, indeed, present may be more easily mastered by the 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 up-to-date manner without in any way changing the old truths themselves.

In view of this fact it is strange that Dr. Rainsford should plead for freedom, and above all things for truth. He seems to imagine that truth is something that can adapt itself to the whims of every individual of the human race. Jesus is indeed reasonable; but after He had told the Jews that He would give them His flesh to eat and His blood to drink, and that unless they should eat His flesh and drink His blood they should not have life in them, when His hearers went away and declared that this was a hard saying Our Lord did not

call them back. What would Dr. Rainsford say to such a dogma?—Providence Visitor.

"BUSIEST MAN IN ROME"

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

"The Holy Father is the busiest man in Rome, for every one wants to 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 number three to four hundred, I am eagerly hoping for the honor of a private audience, notice of which I am hourly expecting from Cardinal Gotti, in whose hands this matter is placed. It is with joyful anticipations I look forward to those happy few minutes I shall be permitted to converse with the Vicar of Christ. Next to meeting with our Lord comes meeting with His appointed representative. "He that 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. I have always longed for this blessing, but hardly hoped to have it, but it is 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 greater than that of Kings and is enlightened with a wisdom more than earth can give."

THE WEALTH OF THE HIERARCHY.

Every little while some jaundiced endeavor to poison the lay Catholic mind by referring to the wealth of the hierarchy. Even writers in the daily press from time to time make such efforts, and the average secular home correspondent now and then descends 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. Many of the writers, no doubt, are more enemies of the Church than they are of the Papacy, 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 ransom for the Church, but when they pass the secular world is astonished to learn that personally they were all rags and rags. Think of Archbishop Elder dying with only \$100 to his name. Think of Bishop Phelan of Pittsburgh dying poor. Think of Archbishop Kain of St. Louis dying with scarcely enough to found a corner grocery. At least fifty others might be named; but these are recent examples. 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 on to their successors and, as a rule, they are regarded as statements for want of a better word. Such statements 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 these undying truths that Christ built up His Church, for which reason He declares that the gates of hell shall not prevail against her. Dr. Rainsford is in error, therefore, when he exclaims "the time is past when, in order to embrace Christianity, we must accept a lot of dogmas and doctrines which we cannot understand." Such dogmas and doctines must be accepted as facts just as well by our own existence which we must believe although we cannot understand it.

TRIBUTE TO BISHOP SPALDING.

PRELATE'S ILLNESS CAUSES GENERAL SORROW IN WASHINGTON—COUNSELLOR OF STATESMEN.

William E. Curtis devotes one of his letters in the Chicago Herald to an extended and enthusiastic appreciation of Bishop Spalding. "No other outside of his own diocese, he says, writing from the National Capitol under date of January 17, is Bishop Spalding of Peoria, known so well or loved so well as in Washington, and nowhere has the news of his illness been received with such profound sorrow and sympathy. He is respected and beloved by Protestants as well as Roman Catholics; he has the confidence and esteem of the officials and the public; President Roosevelt is one of his warmest admirers, and he has intimate friends in both Houses of Congress. Bishop Spalding's public services outside of his diocese have been in connection with labor and educational movements. His relations with the late Mark Hanna were intimate, and he was frequently consulted by President McKinley on important matters. President Cleveland and President Harrison valued his judgment highly and often sought his advice. Bishop Spalding is by no means a political and has never taken an active part in political affairs; and 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 member of the coal strike, and next to Gen. Wilson he took the most active part in its proceedings. He went down into the mines to make a personal examination of conditions and methods. He has been prominent in the work of the Civic Federation and has been earnest and unceasing in his efforts to bring about friendly relations between capital and labor.

"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 note a most deplorable instance of American decadence. The variety theatre is the high school of immorality among us."

THE CATHOLIC WEEKLY AS AN ANTI-DOTE.

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 extensive a ground or exert such power as the daily journal, it is at least a protection "for the household of the faith." It will assert the teachings of faith as occasion requires, refute errors and calumnies, nail the lie, uphold 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 cleverness that are a credit to journalism.

What is required of Catholics is that they support and encourage their weekly. The head of the family who can afford it or who takes his secular daily and neglects to subscribe to a Catholic weekly fails in a solemn duty towards 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 introduces 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 those vices which generally follow in the total rejection of it.—Canadian Messenger 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, where rules have to be somewhat sweeping, and obedience rigorous, simply decrease the temperance of the most temperate of 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 question, 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 not a moral question we mean that these prohibitions of drinking by the general business standard of the time are put on business ground, as if to say: "You may drink water or wine for your dinner, but it is at your own risk; sobriety is the rule of business." It is thus that the world is progressing along the better ways and that men are becoming better, if on no 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 some evils of secret societies. There is the danger of inebriety brought on by fraternal conviviality; the neglect of business to attend initiations and entertainments; the cultivation of selfishness in the male, leading to a forgetfulness and neglect of the feeble; the influence for political corruption which the members may wield. There is danger, too, in the strange and powerful attraction in the mysticism of the ritual. "No human gauge can measure the sorrow that comes to families through the too close attention of husband and father to the lodge room."

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 sometimes deemed sufficient in the way of divine worship by the votaries of secret societies.—North Western Chronicle.

All of us would find our crosses much easier to carry if we would know our Lord's journey to Calvary constantly in mind.

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THE CATHOLIC RECORD.

Sacred Heart Review. THE TRUTH ABOUT THE CATHOLIC CHURCH.

BY A PROTESTANT THEOLOGIAN. 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.

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 the reign of the despotic Henry VIII. was in form a "constitutional" monarch.

He was always careful to obtain parliamentary 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 despotism in fact, so there may sometimes be governments absolute in form and carefully limited in fact.

This explains why Pius IX. re-voiced having 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 have always agreed that, however it may be with the canon law, the Pope's authority is strictly limited by the Divine Law.

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 unchangeably 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 impossible.

From law, as involved in the nature of Man, God can not dispense, for Man's essential constitution, with the relations implied in it, expresses God's unchangeable thought and plan concerning him. "God is not a man, that He should lie, neither the Son of Man, that He should repent."

He has made man for society, for government, for chastity, for uprightiness, for veracity, for mutual helpfulness, for order 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 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 Jus Divinum given to the Church without the note of unchangeability.

From (a) God could dispense, but never will. Nor will He ever authorize the Church to dispense from it. Otherwise it would not be given to her with the note of unchangeability.

For instance, God, in Christ, could, but never will, increase or diminish the number of the sacraments, or their conditions of validity. The Church, therefore, although she may multiply or retrench necessary ceremonies, can not touch either the substance of the sacraments or their number.

There are times when she may be tempted to do that which she had such a power. It was so reported to Herold, Dehr, Charles Chinsky actually did, in an assembly of eager and mischievous Protestants—that visitor soon when used to gather around him—announced a piece of bread and then threw it down and trampled on it, the Church might sigh to think that Church has not enabled her to take away from even the wickedest her essential power to consecrate. Yet she refers herself to Him Who does not forget.

Some might argue that the conditions of validity for penance and matrimony vary widely at the will of the Church. The exception is apparent, not real. Jurisdiction 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, showing 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, they allowed, it was tested in the Pope. It has been pointed out that the entire re-constitution of the French Church by the Pope alone, in 1801, did not contradict Gallicanism. The emergency was overwhelming. There 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-

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 coercive rule, or could ever preclude him 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 not have disagreed with them.

Of course this controversy of centuries has now only a historical importance. In 1870 it was finally decided by a revocation of a disciplinary canon which the Pope judges wise to make it 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 supremely silly as Mr. Lea, in declaring himself ready to allow that although the invalidity of marriage for a priest is an article of Faith, he does not deny that 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 foundation of Faith—into mere discipline, and that in spots, so that a man, for instance, would be a heretic if he proposed its abolition in Poland and not a 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 professor, actually copied off Mr. Lea's very words and sent them to me! Catholics will hardly believe their eyes, and I could hardly believe mine.

There you see what is meant by Learning and erudition, and how they may be an ornament and ornament over with knowledge of Catholic history and theology, received, moreover, into an acute and vigorous mind, yet never have laid hold of the constitutive principles of the Catholic system.

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 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 Sunday 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 wondered 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."

"Oh, yes, Sister," said he, "it is for you."

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

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

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

"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 you can express my grateful thanks to him, and ask him for the pleasure of his name."

The waiter conveyed the message to the gentleman, and returned with this reply:

"Till the Sister that my name is of no consequence, I am a stranger, and may never see her again; but say that I am always happy to avail myself of very favorable opportunity of testifying my profound respect for the Sisters of Charity, whom I first learned to venerate and love in our late war."

FIVE-MINUTE SERMON.

Fourth Sunday After Epiphany. THE CHRISTIAN FAMILY.

Bearing with one another.—Epicure 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-carrying sands, 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 Christian family. The father of the family "shall be like a tree which is planted near the running waters." It is indeed the running water that is the influence of a good word to say that the deep shade of a noble tree in the heat of summer. His influence 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 Christian father. When the instinct of the Christian people would give a name to a good priest they called him father. What is more edifying than the virtue of a be-coming father? In him are chiefly to be seen those many virtues of human excellence: high love, self-restraint, open frankness, joining heart, hand, and voice in one. In him you admire that steadfast application to religious things, that regular use of prayer and of the sacraments, 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 he will tend the babes while the mother goes 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 his 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 how a good mother watches at the sick bed through the livelong night, passing back and forth through the dark rooms, listening to every breathing, answering every sigh with a comforting word, or a cool 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 the tones of the voice, the very silent, the manners, the ways of a good mother diffuse what Scripture calls the fragrance of ointments around her household. You know, too, how 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 dollar for hard times or a spell of sickness. And all this sacrifice is a matter of course with her. But the truest glory of a mother is her patience. The patient mother is the valiant woman of Scripture. She is the woman who smothers her anger; who will suffer the impertinence of an unruly child in silence; who forgets as well as forgives; whose admonition or correction is the reluctant tribute of a tender heart to the child's well-being. Do 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 being to the Rosary Society and to making her monthly Communion; to give alms to the poor from her hard 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 mother.

When I began I intended to say something of the good boys and girls, while 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.

THE most fervent desire of virtue, men stand in the highest degree of contemplation; but it must needs be that they should sometimes descend to lower things by reason of original corruption, and should bear the burden of this corruptible life even against his will and with ironsiveness.

As long as thou carriest about with thee thy mortal body, thou shalt feel trouble and heaviness of heart. Thou oughtest to be as a bird, that thou art in the flesh, oftentimes to bear the burden of the flesh, for that thou canst not without intermission be employed in spiritual exercises and divine 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, and the aridity of my mind, till thou be visited again by Me and delivered from all anguish.

Tobacco and Liquor Habits.

Dr. McTaggart's tobacco remedy removes all desire for the weed in a few days. It is a safe and certain cure, and only requires touching the tongue with it occasionally. Price 25c.

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Give the Children FRUIT-A-TIVES!

"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 ill-effects. It's just like giving them ripe apples, oranges, figs and prunes. That's what FRUIT-A-TIVES are.

The fruit juices are so combined by our secret process, that the medicinal action is intensified many degrees. Nothing like them to keep the children plump and rosy—and free of the stomach and bowel troubles of childhood. Equally effective with grown folk. 50 cents a box.

FRUIT-A-TIVES, Limited, OTTAWA.

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 Matthew and 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 Leo XIII called Father Hays "a true apostle," and Pius X has bestowed upon him the Apostolic Benediction and given him the highest commendation. He has spoken in almost every town and city in Ireland, England, Scotland and Wales.

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 abstinence, 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 University.

Rev. W. S. Kress, of the Cleveland Apostolate, has sent us the following letter concerning a fake prayer, which, while offering 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 advertisement. Spread the light and thus diminish the number of fools:

Dear Madam:—Your name has been handed me as a subscriber to the "Prayer" to your honesty we enclose a copy of that wonderful prayer given to Superior Charles by the Pope and all the Bishops and a list of the names of every Catholic family in the world to have one of these prayers. Every sincere Catholic should carry one about in his person and should in honor it.

I would like to publish these, but we have tested to your honesty as a good Catholic in sending it to you before asking for payment. We want every Catholic and every Catholic family in the world to have one of these prayers. Therefore we have made the price for the prayer only ten cents, which all can afford. Please send us the money or return the prayer in good condition within ten days. And if you have any relatives or friends whom you think would like a copy of this prayer, kindly send us their addresses.

Trusting to receive your remittance, and thanking you in advance for the favor, we are, Yr. sincerely yours, 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 years ago:

This prayer was found in the grave of our Lord Jesus Christ. In the year of our Lord 803, and sent to the Pope by the Emperor Charles as a new gift to be made for his safety. They who shall repeat it a prayer every day or every week, or keep it about them, shall never die a sudden, shall not be drowned in their homes, or shall not be taken away by any other means, and if they die they shall go to heaven. This prayer was found in the grave of our Lord Jesus Christ, and if you see any one who has it, lay it on their side, and he or she shall rapidly in subsiding that dreadful disease that weakens the strongest man and that destroys the young and old alike. Those who have used this cholera medicine say it will be a mercy, and never fail to effect a thorough cure.

GOD, DISCRETION SHOULD WAIT ON APPETITE.—To have the stomach well is to have the nervous system well. Very delicate are the digestive organs. In some so sensitive are they that atmospheric changes affect them. When they become disordered, no better remedy or more procurable than Palmer's Vegetable Pills. They will assist in digestion, so that the heavy water will suffer no inconvenience and will derive all the benefits of its food.

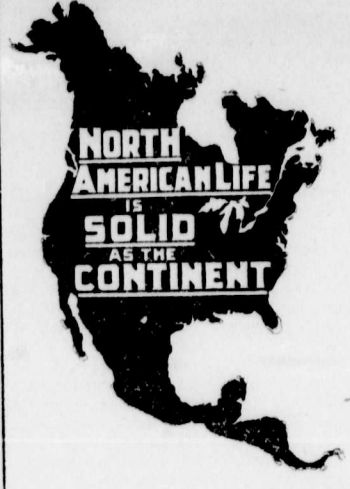
The prayer that follows the above introduction is "copyrighted." We hope that none of our readers will be silly enough or superstitious enough to be taken in by such an imposture as the fake prayer.

We heard of an agent who is going about the country near Cleveland and selling large pictures of the Blessed Virgin. As an inducement to purchase these, he gives away a number of tiny pictures, stating that if these be dissolved in water and then swallowed there is no ailment that can withstand their efficacy. This prescription is given as a panacea 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.

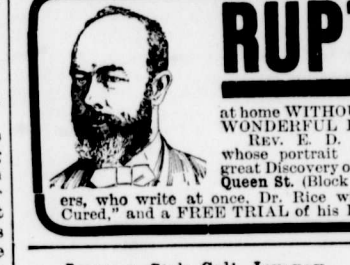
Mr. C. A. Taylor could get one hundred copies of his "prayer" printed for 10 cents. Hence his charges are in proportion to his gull.

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 will they desire.



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at home WITHOUT Pain, Danger, or Time From Work by the WONDERFUL DISCOVERY of an eminent Toronto Specialist. Rev. E. D. SHERMAN, Harrow, Essex County, Ontario, whose portrait here appears, is cured at 66 years, by the Great Discovery of the Rupture Specialist, Dr. W. S. RICE, 25 East Queen St. (Block 1), Toronto, Ont. To all Ruptured sufferers, who write at once, Dr. Rice will send FREE his BOOK, "Can Rupture be Cured," and a FREE TRIAL of his DISCOVERY. Do not wait, write to-day.

Longest Sick Call Journey. Bishop Murray, of Fort, Queensland, Australia, 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 for one of them to pack up and take the next boat Port Darwinwards. Six weeks 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 to many of the priests of Queensland. Only a few weeks ago, Father Fitzsimons of Rockhampton, covered 340 miles with one horse and buggy."

Be very careful, when you are in a state of desolation, not to give up your Communion. Prayer and holy Communion must go on with an equal 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 cholera or summer complaint of any kind send at once for a bottle of Dr. J. D. King's Dysentery Cordial and use it according to directions. It acts with wonderful rapidity in subsiding that dreadful disease that weakens the strongest man and that destroys the young and old alike. Those who have used this cholera medicine say it will be a mercy, and never fail to effect a thorough cure.

GOD, DISCRETION SHOULD WAIT ON APPETITE.—To have the stomach well is to have the nervous system well. Very delicate are the digestive organs. In some so sensitive are they that atmospheric changes affect them. When they become disordered, no better remedy or more procurable than Palmer's Vegetable Pills. They will assist in digestion, so that the heavy water will suffer no inconvenience and will derive all the benefits of its food.

When the nervous system is relaxed, has many a man your home and a new work for you.

When you are gloomy when you spread despair wherever you go; when you can do no success or fail in piling up dollars how great your care are a colossal failure.

Many clever men of high honors in the late Lord Salisbury, only a fourth and John Henry M. class in classics, men did not was probably read a paper and did not concern the subjects laid down studies.—The Case

William E. Gilmore, a vigorous man long the allotted span. He said that once missionaries of London special study of covered, among horses that daily to London over worn out sooner climb hills on the road commencing odd fact on the work of the horse level roads road truth was that it for the reason was done by one as the horses that and trotted on the set of muscles was thus had a more and were subjected strain.

"These glad the human mind retain his mental he must have an enjoyable work, vigorates the work eventually life I have into things, and to the retention of physical powers."

During any new New York the idea of a side of the fresh fashion make an app-taining economy has it's the straps. The strap appl was opposed to Then it chaste Therefore do It has not the seat, but it is great public—

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 endowment insurance.

North American

Matured endowment policies have shown excellent profit results. It will pay you to investigate before insuring.

Derivate save penies to lose dollars—don't be too economical when your health is at stake. We sell drugs and medicines at reasonable prices. We don't sell cheap drugs. Analytical chemists or you order for yourself you'll get the genuine article, at fair prices.

Water's Grand Opera Pharmacy.

RHEUMATISM IN THE BACK.

Sciatica, Lumbago and Pain in the Back can be cured by my New Treatment. Last discovered. You pay only when cured.

I will cure free the first sufferer that writes me from any locality if they will act as my representatives and advertise my treatment thoroughly in their locality. Do not waste money on doctor bills and patent medicine, but write to-day for a free cure and suffer no more. Address: THE W. W. McCULLOUGH MEDICAL CO., Falkirk, Ont.

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THERE IS NOTHING LIKE K.D.C. FOR NERVOUS DYSPEPSIA.

HEADACHE, DEPRESSION OF SPIRITS, ETC. FREE SAMPLES SENT ON APPLICATION. Write for them. K.D.C. Co. Ltd., Boston U.S. and New Glasgow, Canada.

CHATS WITH YOUNG MEN.

A Catholic, tried and found wanting in any field of public or private duty, inflicts an injury on the honorable standing and salutary influence of the Catholic Church in our country, which no learning and eloquence in her defenders can repair.

The Man That Always Sings. 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 year find some comfort in the retrospect, some confidence in the future.

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.

A Definite Aim. But very little will be accomplished until we have a real and definite aim in life. Many a man who could not 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.

When is 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 Time. Many clever men have taken no very high honors in college. The Earl of Rosebery did not get a degree; John Richard Green, the historian, and John 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 class in classics.

Receipt 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 commissioners of London were making a special study of work horses, they discovered, among other things that the horses that daily drew market wagons were not so old as those which had to climb hills on their trips to market.

Our Boys and Girls. Stories of the Rosary. By LOUISA EMILY DOHRRE. The Crowning of our Blessed Lord With Thorns. CYRIL'S WISH.

"Oh, but this is an awfully bad one. It was down Alston Hill—the bike skidded, and it's his head. It has been carried into the Wilsons' cottage—fortunately 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 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. "Pater says it is very, very bad—concussion of the brain, I think, he said, and I heard him tell mother—"

"What?" "That it was a ticklish case—and pater never makes the worst of anything. He wouldn't speak like that—"

"Oh, well, you mustn't be so miserable. Isn't he to be brought home?" Jennie shook her head. "Not yet, any way. I know Bob would come to grief some day, he was so reckless and fearless. I had to come back, I was no use, and the boys are dead, you see, they have gone on to Anston to fetch Dr. Grayling. I am glad you are here, Cyril," said Jennie, "it's some one to speak to. I am so miserable about it. It seems years and centuries ago since we were all in the schoolroom this afternoon and he was full of his jokes."

"Yes, it does," said Cyril. "We were all so jolly after you went away, laughing at the way you had been taken in!" said Jennie sadly. "Taken in!" exclaimed Cyril; "not much taking in about burning my letter, but—oh, don't talk about it!"

A strap that costs 25 cents may earn \$25,000. There are many human straps in the world who are always on hand to meet a psychological situation and unostentatiously 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, you shall preach to deaf ears while we extol the tree which bears it.—Charles J. Bonaparte.

Every man can be a seat and be set upon, but not every one has the requisite toughness of fibre and steadfastness to be a good strap. And being a good strap some day you may become a whole evr. Moral: Do not be a hanger-on.—Catholic Citizen.

Dull boys But Great Men. The celebrated Fabius Maximus, whose life was characterized by "greatness of mind, unalterable courage and invincible character," was derisively styled in boyhood "the little sheep."

Some Helpful Thoughts. Your grip on success depends largely on the other things you are willing to let go.

I know that when God gives us clear-cut light, He does not touch our eyes with 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 a dark one.

One of the most salutary things leading to contentment is the faithful discharge of those duties which fill our daily life. Discount is the penalty of shirking them.

The noblest characters are those who have steered their life-saving vessel through storm-tossed seas. A bed of down never nurtured a great soldier yet.

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 others. It is impossible to feel joyful 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 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.—Laocordaire.

Duty has the virtue of making us feel the reality of a positive world, while at the same time detaching us from it. We may glean knowledge by reading, but the calf must be separated from the wheat by thinking.

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 Mexico and St. Rose of Lima, St. Turriana 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, Alonso de las Casas, sent his son to the Philippine Islands, where he entered the Angels at the convent of Our 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. Alonso de las Casas obtained from the commissary of the order directions that Philip should be sent to Mexico."

The young Franciscan, 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 journey to his native land, where he hoped to become a missionary among the Indians. His hopes were frustrated. The pagan Emperor not only refused an audience to the brothers, but ordered well-founded fear, lest even during their brief stay they might make converts to Christianity, he ordered his officers to forcibly seize the missionaries.

Sentence of death was passed upon the heroic band, and in mockery of their religion they were executed upon crosses. St. Philip and his companions joyfully died for Christ. When the young American was led to the hill of execution overlooking the bay of Nagasaki he knelt down and clasping his arms, which were constructed of wood from the wreck of his vessel, he cried: "O happy ship! O happy galleon for Philip, lost for my gain!" While the sufferer was repeating the holy name of Jesus, his executioners drove lances through his cross bound body, and

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 hands and in napkins to be preserved as relics. Many miracles were manifested, and at last these first martyrs of Japan, who had suffered death for their faith in 1599, were raised to the altar during the pontificate of Pius IX. The other martyrs were accredited to Japan, but the young American who was en route to his mission at home became the patron of the City of Mexico.

In his native Mexico a magnificent church and a convent are dedicated to Philip of Jesus. His feast, which occurs on February 5, simultaneously with the feast of the Japanese martyrs, is celebrated with great solemnity in old Mexico, as in Spanish times it was kept in California, Texas and New Mexico. San Felipe, in California, was named for him. A town in Texas and two villages in New Mexico still bear his name.

Such is the history of the first American 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 canonization.

COMPROMISES. THE RIGHT SORT DEMAND A HIGH COURAGE. 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 the common-sense of this. Outside possibilities for compromise which may be in the very line of truth, honor and self-respect. In his human nature man is 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 expression is commonly accepted, but rather agreeing to modify. If I compromise on the cost of a thing, I concede a little from my extreme and the owner recedes from his, and we meet halfway, or so. If I compromise on a certain demand—even though I may feel that I am not unjust therein—it only signifies that I am not enough to acknowledge by my action that I do not consider my judgment 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 we are to be quite a little from the cost of a thing, I concede a little from my extreme and the owner recedes from his, and we meet halfway, or so. If I compromise on a certain demand—even though I may feel that I am not unjust therein—it only signifies that I am not enough to acknowledge by my action that I do not consider my judgment beyond questioning.

STOMACH TROUBLE. THE AGONIES OF INDIGESTION CAN BE CURED BY DR. WILLIAMS' PINK PILLS. All over the land there are people 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 Weiland, Ind. Mr. Moore is the manager of the electric light plant in that town, and stands high in the estimation of the citizens. He says: "It is really a pleasure to speak in favor of Dr. Williams' 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 agony, and for over two years I had to resort to a milk diet. I had grown emaciated and was almost unfit for active work. I was treated by doctors and took all the latest 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, 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 my kind of food I desired. I shall always praise Dr. Williams' Pink Pills, as they saved me from such misery as only a dyspeptic might know. I might add that my wife has also used the pills for troubles that afflict her sex, and has been fully restored to health."

Cardinal Deplores Small Families. Cardinal Gibbons, in his sermon Sunday morning, at the cathedral in Baltimore, took occasion to denounce 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 against ante-natal as well as post-natal infanticide. She denounces such crime as the murder of the innocents, whether as the murder of the mother to hide it, or committed by the mother to hide it, or committed by one who prostitutes the noble profession of medicine for his own selfish ends. She regards such a homicide more unjustifiable than the murder of a man in mortal combat, because the innocent victim cannot defend itself. "Woe to the country and state which systematically encourages childless families. It is a land without joy, bereft of the dew of heavenly benediction. Happy is the land which fosters the growth of children. "The royal palmist 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.'"

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A Yard of flannel is still a yard after washed with Surprise Soap. Its pure hard Soap—thats why. Don't forget the name—Surprise.

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. No. 9 Market Lane - London, Ont.

LIQUOR HABIT PERMANENTLY CURED.

Good News. To all men and women who have become enslaved by the soul destroying vice, drink, and to those who are on the way of becoming slaves to drink here is indeed good news. ARCTON will quickly and permanently destroy all the evil habits of the liquor habit. It is a sure and lasting cure as hundreds can testify. Can be administered to any one who is afflicted. Quickly restores a shattered nervous system, the appetite and digests the food and restores the entire system. ARCTON is guaranteed to cure. Many refunded in case of failure. Price of ARCTON two dollars per treatment. Sent by mail, securely sealed, to any address, together with full particulars. Mention Catholic Record.

SAME TALK ON LABOR PROBLEM.

BISHOP STALLING UPHOLDS LABOR UNIONS, BUT DEPLORES STRIKES.

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.

Without capital we cannot organize great industries or develop a country so vast as ours. Rich men and cities are necessities. Cities of about 100,000 would be ideal.

Labor and capital are allies. The laborer needs the employer. They should work in union. Organized labor is necessary just as organized capital is necessary.

The strike is the one great weapon of labor. Without it there is no means of redress. But it is the most dangerous of weapons, for it cuts both ways.

It hurts the laborer more than the capitalist, for he is less prepared for it. The strike demoralizes the laborer. Idle, discouraged, bitter, brooding, he easily becomes the victim of drink.

A great strike involves a loss of millions, degrades thousands, breaks up homes and leads to intimidation and violence. In Pennsylvania we listened to over six hundred witnesses. There was a great deal of violence. Towns were in a state of terror.

We cannot settle this question unless we bring social feeling and good-will to it. God is the Father of us all. We are one family. This has been wrought into us. It is not the law of nature, which is the survival of the fittest.

Why should not the captain of industry 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 redress. It is a never seen it fall that if you listen to the men and be interested they will go away satisfied.

After five months' investigation of the mining trouble I brought away a more profound respect for men. They are often the victims of misapprehension, but there is in every one of them a side of their virtues not of their vices. Take a man as he ought to be and he will say, "He trusts me 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 confidence of the public and disintegrate. The unions are not always wise. The wisest men are sometimes foolish. How then can we expect uneducated men all ways to do the wise and right things?

There have been very foolish strikes in New York and Chicago. Business was stopped and the burial of the dead interferred with. These men make themselves ridiculous and hurt union labor. I think the Socialists stir up these men as half-witted, and go into unions to use them. They want an overturning.

Labor leaders with whom I have talked all denounce the sympathetic strike. Not 50 per cent. of the strikes succeed, and then only at great cost. A strike is not a frivolous thing, and frivolous men should not be allowed to lead men who are working for wife and children.

The union is bringing the shorter day. The shorter the working day at the same wages the better. It does not lead to the saloon. Gompers says that such is not the result. The men give more time and thought to their home. If they work till tired out they go to the saloon for invigoration.

What is the solution of the labor problem? Get rid of the mercenary spirit. A man may have millions and be a thief or a miserable wretch. The best people I have ever known have been, first, women, the wives of working men; then laborers; more than any

other they have revealed God to me.

It is evil and foolish talk of employers and some newspapers in denouncing labor and of labor in denouncing employers. Employers have their hard times. Almost 50 per cent. of enterprises fail. Failure is often starting 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 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 would not do it all if the congregation would be prompt in meeting obligations. Be just to your pastor. Don't blame him for doing what slow people force him to do.—Iowa Catholic Messenger.

DIocese of London.

ANNIVERSARY MASS FOR THE LATE DEAN KILROY.

Saturday Evening, January 21, 1905. The anniversary Mass for the late Dean Kilroy was celebrated at 8 o'clock this morning in the church of St. Joseph.

The celebrant was the Very Rev. Dean Kilroy. Assisting at the altar were the Rev. Fathers Brennan, of St. Mary's, and the Rev. Father D'Arcy, of St. Joseph's.

The Mass was celebrated with the usual solemnity. The choir sang the Mass in Latin. The sermon was preached by the Rev. Father Brennan.

The Bishop of London, in his address, spoke of the unveiling of the beautiful window in St. Joseph's church in honor of the late Dean Kilroy. He said that the window was a memorial to Dean Kilroy.

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preached with so much insistence from the altar and exercised with such excellent effect in your daily life.

This explains why our very best regret at your death is sorrowfully shared by our fellow citizens generally.

Our hearts are filled with sorrow and we have shared your address in the death of your father and mother in the far off land of California. We are glad to hear that you call back our loved ones dead who have gone to their great reward after a life of industry in your own building, that has not only made with hands, eternal in the Heaven.

And now dear Father, as a token of our deep and grateful gratitude we will dedicate to you this pulpit as a memorial of our love and affection. We hope that you will be able to visit us in the future and we will be glad to see you.

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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 electricity—you would not believe there could be such a difference in flour—these recipes are certainly worth asking for. Send a postal card to-day.

HERE IS JUST ONE TESTIMONIAL OUT OF MANY THOUSANDS RECEIVED. SAVANNAH, 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 grocery 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 mills. I can always rely on having good bread when using it and nothing tends more to keep harmony in a home.

THE OGILVIE FLOUR MILLS COMPANY, LIMITED MONTREAL

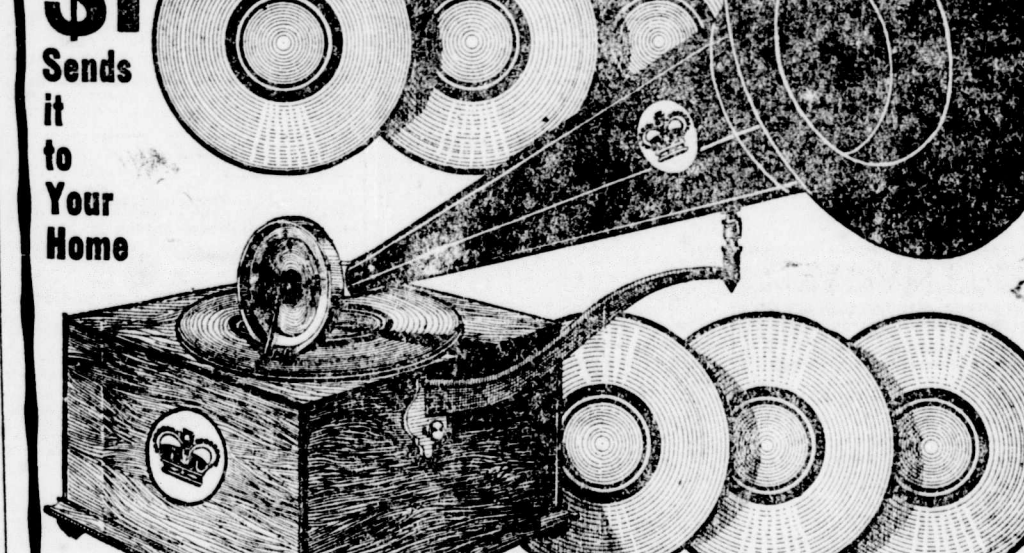
TEACHER WANTED FOR R.C.S.S. See No. 4 Emily, County of Victoria. Salary \$75. Applicants will kindly send testimonials in writing to Rev. C.S. Bretherton, Downeyville, P.O. Box 107, Victoria, B.C.

"A SPOILED PRIEST," by Rev. Father Sheehan. This, the latest work of the celebrated Irish litterateur, is now on sale at the Catholic Record Office. Mailed to any address on receipt of one dollar.

NEW BOOKS. Ceremonial for Altar Boys by Rev. Matthew Brit, O.S.B. Price, 30 cents. With Imprimatur of Archbishop Farley. Published by Benziger Bros.

GOOD CATHOLIC HOMES ARE WANTED. For a number of children boys and girls, under six years of age. In homes where there are no children or where the family have grown up, these children would soon make themselves welcome and would in a few years repay all the care that was expended on them. Applicants should send resumes to W. O'Connor, Children's Department, Parliament Buildings, Toronto.

\$12 Buys this \$20 Outfit



GUARANTEED FOR FIVE YEARS

Our \$1 Offer. A payment of only \$1 and your promise to pay the balance \$11 in six and a half monthly payments of \$2 each will buy you the new Crown Melophone, guaranteed to be equal in every respect, and superior in many important respects, to any other machine sold for \$17 without records, also a Needle box, 300 feet quality Diamond Steel Needles, and six brand new Seven-inch Records—good \$45 value for only \$12 on easy payments of \$2 each.

Description. The new Crown Melophone is a handsome instrument, substantially made, and so simply constructed that a child can easily operate it. It can be wound while running, and will play any make or size of disc record. It has a beautifully polished oak cabinet, fitted with a real talking machine motor not clockwork motor with worm gearing, constructed on the same principle as those found in the highest priced machines, only on a little smaller scale. It has the new combination brake and speed regulator. By the use of this you start, stop and control the speed of the machine by one small lever so simply constructed as always to be in order. It has the regular standard, full size sound box. The horn is 12 inches long, finely nickel-plated and red lacquered on the inside. Its unusual length, improved shape and extra large bell, 9 inches in diameter, rounds out the tones beautifully, so that when they issue from the horn they are loud, full, clear, musical, very distinct and as sweet as a bell. All the metal parts are nicely gilded, and the whole is elegantly finished, making an instrument superior in appearance, workmanship and finish to any machine ever sold for less than \$20, including six records, and 50 cents guarantee it for five years.

Why We Can Make Such a Liberal Offer. The cheaper we buy the clearer we buy, and the cheaper we can sell. We were not always able to offer such values. When we first started in business we bought machines by the dozens and records by the hundreds. Then our business steadily grew and we began to buy by the hundreds and thousands, later by the carload. Now we control the entire output of one of the largest factories in the world in this particular machine.

Testimonials. Dear Sir:—I have bought your Crown Melophone and am very much pleased with it. I think it is one of the best and loveliest and grandest Talking Machines I ever saw. Yours truly, SAMUEL JAWCETT.

Dear Sir:—I am more than pleased with my Crown Melophone. It is a grand piece of music for the home and we are all delighted with it. It makes great enjoyment for the boys. Yours truly, JOHNSTON & CO.

Dear Sir:—I received your Crown Melophone a few days ago, and am well pleased with it. Enclosed find money order for \$12 for another Crown Melophone and 50 cents. Yours truly, JOHNSTON & CO.

COUPON. JOHNSTON & CO., 191 Yonge St., Toronto. Gentlemen: Enclosed find \$1.00 as first payment on one Crown Melophone and Outfit. If perfectly satisfactory in every particular, I agree to pay you \$2.00 a month for five and a half months. If unsatisfactory, it is understood that I can return the Outfit and this order will be cancelled.

A Last Word. If there is any further information you would like, write us and we will gladly give it. If not, fill out the coupon and send it to us. Don't delay. We have been receiving so many orders lately that the factory has had hard work in keeping up with the demand. So if you will please to be filled promptly, send in the coupon at once and we will guarantee a quick and well-kept instrument. Understand you run no risk. If the order does not come up to your wish to take advantage of the cash price, send \$1. Just the same we will ship the outfit C.O.D. to your nearest express office. Then when thoroughly tested and found perfectly satisfactory, you can pay the express agent the balance, \$1, and express charges. Address, JOHNSTON & CO., 191 Yonge St., Toronto, Can.

VOLUME The Cat

LONDON, SATURDAY

THE USE

Time was when the use of alcohol regarded with reverence was considered justifiable excuses to justify. Then in communitarian interests are sent for those sing softy if a nation it is a dealer who is presses into service a power to when reinforced and other philo occasion he lend itself to

But now so plainly, and more authority from temp and others cranks or extention. God they say, the stinence from low rum shob existence, but be conserved, us that it is criticism. In not going to mother on the and the opinion to its support vestigation, as Dr. A. L. id-blooded by verages is self indulgent be noted the physiologic hol. It de medicinal stimulant and eboculation occupier of

After the moderate cumulative direct psycho-tive change constitute the total ab stomach, he capable of man, and diminished.

In a Pittsburg statistics Kenzie M covering 6 moderate of life, 74 abstainers, in the 10 very pin deaths are moderate deaths in makes 74 every 4

That facts, it is, to have to record of boe of mental valley w road—the moderate does one hope and value. O be consist for self

It apperceptible men wh places of homes as and so propriety as road we shot name. race of All we suade them.