Extholic Record.

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

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The Catholic Record. LONDON, SATURDAY, JAN. 20, 1906.

A SUGGESTION.

To curio-hunters we suggest the advisability of endeavoring to purchase " Colonel" Hughes' musket. Or some enterprising Canadian might persuade the " colonel " to describe once more how he saved the country. His little drama was of the melodramatic type, but who in these days of problem plays would brand it as inartistic. Theatregoers, weary of women with pasts and clothes, grew interested in the colonel. They saw him leave home and friends to protect the West. No laggard was he. No indeed. While General Bennet waited for artillery the colonel rushed on to glory, and, with no weapon save his trusty musket, dared the oppressor to advance. Never would he desert the "West." " Revolutions first," spoke the colonel, as if he had two or three of them in his vest-pocket. The Toronto News had a small part, and cartoonists were also on the programme, but the colonel had always the centre of the stage. The West wondered what it was about. Gradually, however, she grasped the situation and incidentally grasped the colonel, and flung him far off where there is no lime light.

But we confess that he and his mus ket brought sunshine into many a gray hour. When beset by irate subscribers or hectored by those of the fold who want a paper after the fashion of the New York Herald we put melancholy to flight with a thought of how the colonel spoke his piece. As to his abil ities as a statesman we have no opinion which may be stated in these columns, but we could descant for hours on his ability as a laugh-maker. For that we owe him much, and cheerfally pay something on account by wishing him a Happy New Year. And we know, thanks to him ! that Falstaff is not dead, and so despite the uproar of Pistol, we need not mourn.

VOCAL CHARITY.

A few weeks ago we heard a lecture on the state of the poor of days agone. How they were befriended and honored was set forth, and the materialism of our time was denounced in fitting language. After the lecture an individual maun dered thanks to the "eloquent orator," and the auditors, men and women, went into the night, feeling, doubtless, they had done a good work for the poor

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Some of them, we happened to know, have a hearty contempt for the poor, and others regard their employees as spokes in the business wheel. As to materialism, it is noticeable betimes that many of its most perfervid opponents are always among the first to pay it homage when it is concreted in the man with the money bag. The winning smile for the vich and the stony shalt not bear false witness against stare and " pious " talk for the poor thy neighbor." is a doctrine which is not unknown to many of us. In fact not a few Christians have an inexhaustible supply of consolation that is vocal for the benefit of the poor. "Be patient : o not get discouraged, and do not become a socialist." And after this twaddle we close the door on our brother (we always call him brother in public lectures) and give our maxillary muscles a rest. It doe not help the poor, but is such an easy method of dealing with them and so inexpensive. Poverty scen through the mist of legend and verse is very different from poverty as it is in the tenements. And disquisitions on the past will not relieve us of the duty of attending to our poor of today. It may please us to assail materialism, but again that does not pay the rent for the man out of work. We believe, too, that counselling patience to the needy is a waste of time. For patience is one of the greatest assets of the faithful poor. It steadies them under the strain, and stifles many a bitter cry when they are given words instead of bread and advice when they are entitled to sy npathy.

and discontent. . . Shirk nothing. Make no protences. . . Be not a stranger to want and sickness. Visit the poor man out of work, the weak and overtasked mother, the poor, neglected children. Find out the shy and shamedfaced victims of poverty who lead a life of starvation. It is not the priest only whose office it is to know these things. It is the duty also of all of us. And the writer goes on to say that, disagreeable as these things are, plans must be planned ; or else we, to whose charge God has given the poor (I mean all of us, seculars and clergy alike,) will fail in our duty .- " The Christian Inherit ance " (page 225.)

ANTIQUATED BIGOTRY.

During the past year The Christian Guardian has been pleading for the " unification " of Canadians. With all the little Canadians attending the Public schools we should have unity and harmony, and no perpetuation of enmities.

In common, however, with other Canadians we are content with what the constitution gives us. We prefer our rights to theories. We wish to live in amity with all Canadians, and our efforts in that direction have been and are generous and effective. We have little taste for wrangling.

The Christian Guardian, however, is out of touch with the spirit of the times, and walks the path that has long since been deserted by Protestant scholars. When we read in its columns that " wherever the sway of the church is complete, true liberty is not known," we are amazed at such a revelation of ignorance or of prejudice. Does the editor know anything of the writings of Lecky or Hallam, etc. Did he ever read that American Protestant essay ist Dr. Nevin (quoted by Father Young, page 159) who declared that "it is his torically certain that European society as a whole in the period before the Reformation was steadily advancing in the direction of a rationally safe liberty. The problem by which these several interests of the throne, the aristocracy and the mass of the people, were to be rightly guarded . . . was one of vast difficulty. The simple position of these several elements relatively to each other is of itself enough to show how false it is to represent the old Catholicity as the enemy of popular liberty." But it boots little to quote testimonies in favor of what is admitted by every man who reads and by every Canadian who is at all conversant with the history of his country. As a deterrent to ill advised statement let the editor see what Quebec has done for liberty. And does it serve any useful purpose to rail against the church ? Has God any need of falsehood ? We pity the poor subscribers who are at the mercy of editors who take no account of the commandment "Thou

the rising generation of French citizens! In most cases, especially in large towns, the school teachers no longer even pretend to be neutral. Only a few weeks ago, in a suburb of Paris, the mister of an ecole primaire inquired of his pupils which among them in tended to make their First Communion A comparatively large number of them stood up, and were in consequence scolded and riticuled for their stupid-ity, superstition, etc. "And which ity, superstition, etc. "And which amongst you," then said the master, "have made up their minds not to make your First Communion?" Another group of children stood up, and were warmly congratulated upon their enlightened views, superior intellect and "up-to-date" opinions. Truly, there are many small heroes and heroines among the children of the Paris faubourgs!

It has been noticed of late years that the number of youthful criminals has increased in an alarming manner, and those who have studied the subject trace back this increase to the time when the crucifix was expelled from the schools and the devoted Christian Brothers and teaching Sisters were sent adrift. " If not so miserably sad, the pompous

ceremonies invented by the Freemasons to replace Catholic baptism and first Communion would provoke our laughter. They have instituted what they call the adoptions, where children of six and seven are presented to the ass mbled brethren. On their heads these poor infants wear black veils, on which are inscribed the words, "Misery, Ignor ance and Fanaticism." These veils are ance and ranations." These vells are torn from their heads with many em-phatic speeches, in which allusions are made to the "political and religious fanations" against which the youthfal adepts must one day wage war. The ceremony is a long and complicated one. Flowers, cakes and wine are be stowed upon the "adopted" children of the sect, but these apparently harm-less rites are followed by bitter denunciation against "religious congregations * * * the so called divine revela

tion and its inhuman precepts the odious precepts professed by St. Paul, St. Augustine, St. Thomas and Bossuet, who are stigmatized as curses of the human race - fleaux du genre hu main.

One of the chief objects that the French Freemascns have in view at the present moment is to enroll women in their ranks. Although the primary schools are now in the hands of lay teachers, who may be trusted to mould the minds of children according to their views, the influence of French mothers is, as a rule, a strong one. We are speaking here of the women of the people, who may be ignorant and indifferent, but who hay be ignorant and indifferent, but who, as a rule, are not hostile to religion. Many a boy or girl in the Paris "faubourgs" still finds in his or her home atmosphere the saving influence that keeps the faith alive spite of outside temptations to disbelief and to blasphemy. The men who wish to "crush God" are well aware of this. In a Musonic assembly, held at Besancon as far back as 1879, a deputy, B. Beauquier, declared that his party would not be victorious over superstition "until women come to our assistance and fight at our side, in the congresses and assemblies that have been held since that date the

same idea is repeated over and over again. In the Masonic congress, held only four years ago, in 1901, an account was

given of the different means by which the sect endeavors to gain the women ect endeavors to gain the women of France to its cause. To serve its purpose mixed meetings, where women as well as men are admitted, have been

spiring petitions of the Catholic liturgy. Of later years, in order to strengthen

their position, the French Masons have started a plan for admitting women to their meetings, not only as guests, but as fellow workers. The subject was dis cussed in 1900, 1901 and 1902. The idea has been adopted in the theory, but it has not so far been put into a practical form. B. Morel in 1902 de clared that the general assembly of the sect "having admitted the prin ciple that it is necessary, in order to secure the progress of republican ideas and the ultimate defeat of clericalism, to attract the feminine element, in which the Caurch finds her strength," commissioned the "loges" that belong to its jurisdiction to study the w ys and that can best serve this purpose. know, however, on the author Ity of the members of the "Association Antimaconnique," that so far the women of France show scant willingness to co-operate with the Free-masons in their evil task. Here and there a few "strong minded "sisters have responded to their appeal, but they are exceptions to the general

indifference Strong in the support of a govern ment whose prominent members belong to the sect, they (the Freemasons) no longer conceal their real aims, and openly declare war not only against us men and women, but agains religio God H mself !

From the fast of the French Governnent being in the hands of Free nasons at the present day, it naturally follows that the safest in leed, the only certain way of obtaining preferment is to enter the sect. We speak here of the professions or careers that are more or less under government control. Hence the extraordinary progress made by the brotherhood within the last few years. The members of the "Association Antimaconfique" have carefully drawn up a list of the French Freemasons, and so accurate is their information that their assertions on this head have never been contradicted. On these lists we find many names of employees in the different Government offices, prefets and sous prefets, some officers, a certain number of small tradesmen and shop keepers, a large proportion of doctors and lawyers.

Pitiable instances might be related of the way in which, principally in small towns, the poor, the timid and the weak are tyrannized over by the sect. We might give names of places where a Government employ, who happens to be a practical Catholic, nows as a certainty that if he goes to Mass on Sundays the small post that afforda him his one means of support ing his family will be taken from him. ing his family will be taken from him. His colleagues, who belong to the sect, are ever on the watch. By denounc-ing a "clerical" they are certain to gain the good graces of the "brethren." That a similar system of secret denun-ciations was organized in the army was sufficiently proved last O taker by M. sufficiently proved last Ostober by M. Guyot de Villeneuve's startling statements in the French Chambers.

If an outsider interested in the sub ject inquires from the members of the "Association Antimaconnique" what results of their campaign, the yracical results of their campaign, they will reply that these results are difficult to put down in black and white. What is absolutely certain is that their work is carried on with unflagging persever-ance : that they never allow their zeal to get the better of their prudence, that all their statements are carefully proved; that slowly, steadily, with unerring accuracy, they are endeavor-ing to show the deluded French people what are the true aims of the men into whose evil hands the government of the country has been given up. The task is an arduous one. It implies long and continuous efforts, but its practical value at the present day is undoubted, and, with God's blessing, it vill in time be crowned with success Barbara de Courson in The Month.

"PITIFUL MOB OF DEBATING SOCIETIES

There was an antecedent probability that the son of the author of "Uncle Tom's Cabin" and the nephew of Henry Ward Beecher should be able on occasion to use some pretty vigorous English ; and the Rev. C. E. Stowe, pastor of the Congregational church at Bridgewater, Massachusetts, does not belie one's expectations. Protestant ism, he makes no scruple of declaring, is a kind of modern Cerberus; with or hundred and twenty five heads a barking discordantly ; and he is of the opinion that thoughtful Christians, looking at the vagaries of the sects, can not fail to ask : "Did our Lord Jesus Christ come to this earth to establish this pitiful mob of debating societies, church of the living God capable or a of making itself felt as a pillar and a ground of the faith ? '

" Pitiful mob of debating societies " is a rather graphic characterization of a good many so called religions of the day; and it is not less truthful than graphic. Here is another bit of force ful description of latter day Protestant-ism as viewed by the Rev. Mr. Stowe. We quote the paragraph from the Pilo

"Luther would cut his hand off sooner than write these against the Pope, if he suspected he was bringing on with all his might the pale negation of Unitarianism," says Emerson. In the same spirit and with the same limi-In tations with which Mr. Emerson's remark is to be understood by discrim inating readers, I say that our Paritan fathers never would have made the break that they did with Catholic Christianity could they have forseen as a result thereof the Christless, mori-bund, frigid, fruitless Protestantism that can contribute neither warmth, life, inspiration nor power to lift us above the weight and weariness of sin. Not all of the Rev. Mr. Stowe's dis-criminating readers, it is to be hoped, will be circumscribed by the limita-tions he has in mind. Many of them, no doubt, will be inclined to look into

the real system of Catholic Christian ity from which the Puritans broke away; and the more thorough their examination, the more inevitable their conclusion that, in the last analysis, exam

the Catholic church is the true, and the only true church of Christ. --

MONEY WORSHIPPING.

"I believe that the worship of money which is going to such amazing lengths among the American people is a serious ,"is the way in which Archbishop Farley begins an interview which ap pears in the New York paper. The menace here referred to has been recognized by all thoughtful persons. For a nation as for the individual, it is a matter of supreme importance what standard it erects for itself, because that will shape its course for weal or for woe. A mere money worshipping, money grabbing, people will never accomplish really great things. The love of pelf will ever stand as a barrier between them and noble deeds. Fortun-ately the American people have not yet reached the stage where "the accursed thirst for gold "has deadened in them the bioter applications. The masses the higher aspirations. The masses

are still sound at heart. The menace Archbishop Farley speaks of comes from the millionaire class that has come into existence since the close of the civil war. Undoubtedly there are individuals in that class who are animated by high and pure motives. Unfortunately they do not constitute How many of the latter have acquired their enormou | wealth has been shown by Mr. Lawson, of Boston, in a series of magazine articles entitled "Frenzied Finance." His revelations have been supplemented by disclosu es made by the legislative committee that has been in session in New York investigating the shameful methods employed by the managers of insurance companies to steal trust funds. Persons of wealth and of high social standing have been shown to be noth-ing more than common swindlers who yould be now behind prison bars if they had received their just deserts. If the veil that hid their moral obliquity had not been lifted they would have gone on to the end posing as exemplars of all the virtues. Some of them counted their wealth by the millions and because they were millionaires they were in high esteem. This estimate placed upon rich men regardless of the methods by which they acquired their money receives this well merited condemna tion from Archbishop Farley : "I know that many of our men of wealth have accumulated their riches by earnest labor and well won thrift, but we do not discriminate and praise these men alone. We praise all wealthy men because of their wealth, and it is this attitude to which I am taking ex-ception. I believe that a man who steals through favorable laws is quite as culpable as a man who steals in de-fiance of law. I believe that all will agree with me in that, and still we go on admiring and praising the men who are constantly guilty of such an offense. Moreover, we are every day condoning in our public affairs actions and deeds which would seem most atrocious were they committed by individuals. We all seem to realize that these things are true, and still they are permitted to exist without protest. The discrimination the Archbishop speaks of would have a restraining influence upon those who are trying to acquire wealth by all means fair or Man is a social being and natu foul. rally desires to have the esteem of his fellows. When "a man who steals fellows. When "a man who steals through favorable laws," becomes as much a social outcast as the man "who

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steals in defiance of law," the time will not be far distant when the wethods employed by the richest man in America to pile up his milliors will fallen into " innocnous desuetude

By the way, speaking of Rockefeller's millions, recalls what Congressman Sul-zer said the other day in the course of a public address. He told his audience a public address. He told his addience that he had spent considerable time in the Congressional Library trying to find out the exact wealth of Croesus. After considerable research he discovered that the man whose name for conturies was associated with thought of immeasurable riches Was worth \$10 000,000. "Croesus," added Mr. Salzer, " could not have sat in a poker game with Rockefeller."

Archbishop Farley in calling atten tion to the menace of "tainted money" has rendered a timely service. The money madness which has been such a fruitful source of corruption is a menace which cannot be ignored safely .- N. Y. Freeman's Journal.

A BAD STATE OF AFFAIRS.

President Schurman, of Cornell University, recently delivered in Syracuse an address on the craze for wealth before the union meeting of the Associated Academic Principles of the State of New York. Some of his utterances are remarkable coming from the President of a university that does not include theology or revealed religion among the sciences it teaches. He asks, "A re Americans to renounce

their Christian heritage, are they to re-pudiate the Hebrew law of righteousness, are they to disclaim the Hallenic call to reason and beauty, are they to spurn the dignity and glory of mankind in order to concentrate all their energies on the gratification of acquisitive in stincts which we possess in common with the brutes ?"

While Americans have not formally renounced their Christian heritage-by which we assume President Schurman means the Christian religion-it is a sad fact that they are gradually drifting away from the Christian anchorage and towards indifference, skepticism and

idolatry of the golden calf, Says President Schurman : "It is a generation which has no fear of God before its eyes; it fears no hell; it fears nothing but the criminal court, the penitentiary and the scaffold. To escape these ugly avengers of civil so-ciety is its only categorical imperative, the only law with which its Sinai, thun ders.

"To get there and not get caught is its only Golden Rule. To 'get rich quick' the financiers of this age will rob the widow and the orphan, grind the faces of the poor, speculate in trust funds, and purchase immunity by using other people's money to bribe legislators, judges and magistrates."

He is pessimistic, and the picture he draws is doubtless exaggerated, but there is enough truth in it to mak the angels weep and thoughtful men sad, and ask what is the cause of this decadence of living, operative faith.

President Schurman attr butes it to the rampant lust for wealth. But there are other and perhaps more potent causes. One, and not the least, is the secular spirit that influences and gives direction to modern popular education, from the great universities down to the district school. If we accept those educational institutions under the direction of religious denominations it would be difficult to point to a college or univer-

sity that makes the principles of the Christian religion the basis or motive for an integral life. They appeal to honor, manliness, self interest, success, n for distinction, to arouse the energies of their pupils. But they ig-nore, or treat with indifference religion which is the highest motive the human animal is capable of being influenced by. Eliminate religion, the science of man's relation to G.d. deprive a man of a motive proper to his higher nature and des-tiny, and what is left him but the grati-fication of his animal instincts. If he have nothing to look forward to beyond this life, nothing but extinction, non-entity, why should he not seek to enjoy every passing pleasure, while he is here? It it be all he shall ever enjoy, why not seek it to repletion, at the ex pense, even death of others, just as the other animals do? What motive has he to curb his greedy passions? None but the prison or the gallows. Honor? What is honor to one who is soon to be non existent, one to whom pleasure is a greater possession than honor? What right have some to build prisons and erect scaffolds for others who follow the impulse of their passions, the only law they know. Why should not one human animal kill another if he is strong or cunning enough to do so and wants to h Eliminate religion and this is the logi-cal condition of man on earth. There is no right, no wrong, nothing but the allurement of desire and its gratification. And yet our secular universities, inc ing that one over which President Schurman presides, treat religion as a negligible quantity, not as important as nathematics, or geometry, or political conomy. It is the same with our present system of schools for the education of the masses. In them the laws of God are not as important as the laws of gramnot as important as the laws of gram-mar, or the rale of three. The latter is supposed to be taught, but the laws of God are excluded. It is strange that some denominations calling themselves Christian vouch for an educational system that on principle ignores religion, ignores man's duties to God, and point to it as something of which a Christian people should be proud, and for which they should be heavily taxed .- New York Freeman's Journal.

GOOD ADVICE.

You cannot love those whom, says Bishop Hedley, you do not care for. What is it that makes you refuse to become acquainted with the poor or the suffering ? Is it fastidiousness ? Then trample it down and take yourselves to poor bedsides and approach where wretchedness is. For you will find brothers and sisters. Is it thoughtless ness? Then in heaven's name begin to think! For you are not only repudiating Christ, but you are making it dangerous for the whole social order. Whether you think or not there the things are : there is poverty, disease

CRAFTY WORK OF FREEMASONRY IN FRANCE.

RUIN OF RELIGIOUS SCHOOLS CHIEF FEATURE OF PLAN TO DECHRISTIAN-IZE THE COUNTRY.

One of the chief means employed by the sect (of the Freemasons) to carry out its plan of dechristianizing France is, logically enough, the ruin of all schools directed by religious and recent events have, unfortunately, given them full scope for their activity. The laws of which M. Combes is the responsible author were not the outcome of a sud-den explosion of anti-clerical fury, but the result of a carefully matured plan, which was gradually and ably executed by the Freemasons. Their chief inby the Freemasons. Their chief in-strument in this evil work was a league called "Ligue de 'Enseignemen." If was founded in 1866 for school teachers, and at first seemed comparatively harmless in its tendencies, as its lead ers professed to be strictly neutral as regarding religious questions.

By degress, however, the real spirit of this association betrayed itself. Its founder, Jean Mace, is a Freemason, and though at first he kept his real opinions in the background, he ac knowledged in 1879 that the task he had set himself to accomplish was, par excellence, a Masonic understanding In a public congress held at Lille in 1885, he made the following statement:

"We used to say that our league was neither political nor religious. This is no longer the case, and to day we must own that it is truly a Masonic institution.

And another Freemason, F. Duvand, has since owned that the educational laws that have been lately voted owe their existence to the crafty and pa-tient work of the "Ligue de l Enseignement.'

This league is now extremely strong binds together the school tead It binds together the school teachers of the country, those to whose hands is committed, alas! the intellectual training of the children of the people. It draws its inspirations from a body of men whose avowed object is to "crush God." These bare facts open a terri-fic vista upon the mental condition of

instituted in different towns. These meetings, called in Masonic language "Tenues Blanches," take the form of balls, concerts and lectures, but their object is to quote the words used in the congress of 1901, to make women ac quainted with the aspirations and mis sion of Freemasonry, compared to the intentions and work of the church.

MASONIC MARRIAGES.

The members of the sect also, " in order to impress the imagination of women," endeavor to give a certain women. own to the civil ceremonies, by which seek to replace Christian baptism

and marriage. The first Masonic marriage was cele brated at the "Grand Orient" in 1880. The head of the "lcge," in his speech to the young couple, congratul-ated them for " having shaken off the prejudices that are the strength of the black men, and for preferring to the blessing of a paid priest the respectful greetings of their Masonic friends.

Since then similar coremonies have been celebrated in different towns. their forms varying accor ling to the fancy of the parties. Thus, at Tou-louse, in 1881, the bride laid her bouquet at the feet of a statue of the Republic. In 1895, however an official programme was drawn up and is now applied to every Masonic marriage that takes place in the French temples of the sect. Its calef features, apart from a variety of complicated and grotesque ceremonies, are the virulent denuncia-tions that are hurled at the Catholic doctrine of marriage. For instance, the bride and bridegroom are taught that contrary to the "doctrine liberticide" the Church, their union "may legally and freely disolved," and exemplify this a piece of crystal is broken n their presence by the brother who performs the ceremony.

Masonic funerals are, like Masonic eddings, regulated by a ritual that was drawn up for the purpose, and first put into execution in 1886. Its chief characteristics are the vagueness of the doctrines that are expounded, the utter hopelessness that underlies the empty, rhetorical forms by which the adepts of the sect seek to replace the soul in- but at His holy will.

HE SEES THE DANGER

Dr. Hodge, of the Princeton, Presbyterian Theological Seminary, recently said :

"Every intelligent Protestant ought now by this time, in the light of terrible Socialistic revolutions to know the which are threatened, that the danger to our country in this age is infinitely more from skepticism than from super stition. In view of the entire situa tion shall we not, all of us who really believe in God, give thanks to Hin that He had preserved the Catholic church in America to day true to that theory of education upon which our fathers founded the public schools, and from which they have been so madly perverted? The system of public schools must be held in their sphere, true to the claims of Christianity, or they must go, with all other enemies of Christ, to the wall. "

There are many leading Protestant minds who are beginning to take the same view of our public schools that Dr. Hodge takes. They see that posi-tive Christian teaching is necessary to oppose atheistic socialism and other anti Christian isms that threaten the stability of this Republic. They are clear sighted enough to see the neces sity of religion in education, and to recognize that necessity, even though Catholics have in recent years been its sole advocates. - N. Y. Freeman's Journa!.

Since we needs must suffer while w are in this earthly life, let us at least strive to suffer cheefully. Let us seek God alone in all we do, in all we think, in all we say; and let us take all things as coming from His hands,— not looking at second causes so much,

The prime requisite for life insurance is not cheapness, but security.

A DAUGHTER OF NEW FRANCE.

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BY MARY CATHERINE CROWLEY. CHAPTER VIII.

FROM THE COURT OF THE SUN KING.

I trow the lordly Sir Phipps swore at the report the officer carried him. Still, he had clearly no back to him. Still, he had clearly no mind to match his wit against that of our caustic Governor, in a wrangle over so trifling a matter as the guardianover so trifling a matter as the guardiant ship of a sausy demoiselle who, despite her pretty airs and graces, had but anon passed the age of pinafores. With as proud a showing as might be,

therefore, in view of his recont asters, he sailed away to the south. dis days later, so close upon the departure of the British that but for the fogs at set they must have met, the King's ship, known to be on its way from France, was sighted down the river. From the ramparts and the Esplanade,

all Quebec watched her with rejoicing as she came up the broad expanse of as she came up the broad capacity the land were Therese and myself, since we had reason to hope that our Sieur would be one of the Embuscade's half score of passengers-at this season she was not like to bring more.

Happily, we were not disappointed, was come on the ship ; and never did he appear to me more distinguished than as he stepped again upon the soil

of New France. He was habited in a coat of azure broidered with gold and full plaited around the waist, with crimson epaul ettes and the sleeves turned up with with ettes and the steeves turked up with crimson; also, red small clothes and silk stockings, low-cut shoes of the finest leather, and a gold sword belt, this being the appared he had worn mean the acardian of his memoriation to upon the occasion of his presentation to the Grand Monarque. And verily there seemed to linger about him something of the atmosphere of grandeur and re that surrounds the Court finement the Sun King. But although he ap peared even handsomer and was more richly clothed than of old, the heart of But although he ap Cadillac was not changed, as I noted with thankfulness.

The ship had anchored in mid-stream, and the passengers were sent ashore in a boat.

Among the throng waiting to gr them, I saw the gaze of Do la Mothe search eagerly for the face of Therese and when he set foot upon the ground once more and she pressed for way welcome him with their child in her arms, he clasped her to his breast and kissed her with a respectful affection that was good to see. Then, bending his head, he touched the soft cheek o baby Madeleine with his bearded lips, whereat the little creature laughed, and clapped her chubby hands, though in truth she remembered her father, albeit that was impossible, she being only a young infant when he weat

away. "I must first to Comte Frontenac and each finds the other true. "Monsieur the Comte de Frontenac Normand, good friend," said my brother, clasping my hand. "Take my wife home, and then, if you will, follow me to the Chatean " to the Chateau.

I set out to do his bidding and con vey to the house madame with the little Madeleine, and Barbe, who accompanied them, yet I was vexed by the fear that ere I could reach the Castle, he would have entered, and I must per force remain cooling my heels in the courtyard, against his coming out.

harded to him the packet. ⁴¹ Anything selse ?'' demanded the Comte, as he broke the seal of the doc-Batscarce were we clear of the crowd when we encountered Robert deReaume. who forthwith constituted himself the uments. cavalier of our dainty demoiselle.

If he thought to annoy me by so doing, however, I quickly repaid him, resigned to him the care of both ladies, and turned back to Cadillac, who was still trying to make his way through the throng, supported by a posse of honor from the Governor's guard, which had been sent down to the ship to meet the

that his friends in France still hold Sieur saluted him with a half-proud yet ceremonious respect of manner, and a courtliness that could only have been learned at St. Germain or Versailles, I watched with an absorbed interest the Thereupon Cadillac withdrew, to re him in reme

two men, now met for the first time.

tesse, and he was given the govern ment of New France to deliver him

om her, and also to afford him some

means of living. However that may have been, despite

the many manifestations of his pride and intolerance to which we in Que bec were continually treated, his end.

La Mothe was at this time about hirty years old. Although his sojourn

is address, it had not deprived him of

the Gascon impetaosity of speech and action which had first attracted me to

Did Conte Frontenac with his knowl-

a our Sieur Cadillac as fierce a tem

per, as bold and restless an ambition,

tempered blades of Toledo steel meet

is keen a sarcasm as his own ?

used him in favor of my

the Council.

returned La Mothe.

overnor a

led: '

being afforded an opportunit

Comte Frontenac smiled, well pleased

at this tribute to his digaity from one

jast out from the mother country. "Also," continued De la Mothe, "

beg to inform your Excellency that my

Lord the Comte de Pontchartrain has

sent over by me to you a goodly pres-ent of Sillery and Burgundy, to which I have been so bold as to add a pipe of

Hermitage, whereof I pray your accept ance. I will give orders to have i sent up from the ship without delay.

" Thanks, thanks, chevalier. Then,

monsieur,"

the polish of

Sieur now presented himself.

France had added to

im.

beset his fiery soul.

traders,

turn later. The letter from the King's Minister whereof he showed me a copy, was not merely a command of a strange cav. Tte most illustrious, Louis de Baude, alier, from one noble friend to another, was at this period full seventy years of age. Time had crowned his handsome head with a chaplet of silver, and his face was seamed with the record of the

toils, and passions, and cares that had

beset his flery soul. What a marvellous yet checkered career his had been, I reflected, as having made my bow to him as the representative of the Kirg, I stood back against the wall, while La Mothe went forward. And as I looked, I wondered how His Excellency, a man of courts and camps, had been willing to with-draw from the brilliant society of S². Germain and Versailles, to forego the Vicercy of New France. "The Sieur de la Mothe Cadillac, a gentleman of Acadia, having been ordered to embark for the service of the King on the Enbuscade, which vessel brought him to France. His Majesty being informed that during his absence his habitation has bee ruined, hopes that Monsieur le Comt Germain and Versailles, to forego the Hi

de Frontenac, Governor of His de Frontenac, Governor of His Majesty's Provinces of New France, will find it convenient to give the Germain and versatiles, to forego the prospect of adding to the glory of his military reputation upon European battle fields, that he might rule over these distant lands of the Sun King. will find it convenient to give the Chevalier Cadillac such employment as he may find proper for his services, and that he will assist him as he can." and live among plain merchants and traders, wild bush rangers or coureur de bois, with savage Indians for foes.

Such was the beginning of the friend ship and patronage which Comte Fron tenas ever showed my brother De la A soldier at the age of fifteen, he had been a marechal de camp, or brig adjer general, at twenty-six; an auda-Mothe. Cadillae was appointed lieu-tenant and then captain of the troops duer general, at twenty ix; an auda-clous and notable figure at Court. Moreover, it was said that in his prime he had been ruined by his own extrava gances and those of his wife, Anne de of the Colony. Later, he was made a Knight of the Order of St. Luis Easign of the Navy, and in requittal gances and those of his mor had it, in Grange, Trianon. Rumor had it, too, that, proud and choleric as he was for his services received a donation from the public treasury. The keen repartee and ready speech of disposition, he proved powerless to curb the temper of his beautiful Com-

of mon chevalier were like a piquant sauce to the brilliant dinners which the Governor gave at the Chateau; but alack, he made the quarrels of his patron his own, and his pen, too often dipped in gall, sent back to the Old World sketches of Comte Frontenae's opponents which even I recognized as such too highly colored, not to say

ess quarrels with the clergy, with Dhanpigny, the Intendant Callieres of I will but mention the desperation straits of the Colony during the next year; also the plans for the descent Montreal--in fact, with every one who lared oppose him-he was the greatest governor New France has known in my pon the southern provinces in regard ay, or ever will know, to my thinking. to which my brother was again a moned to France. Again the project came to naught, but, at De la Motne's recommendation, a fleet of small vessels Such was the man before whom our Turning from his letter-writing, Monsieur de Frontenae suffered his recommendation, a neet of small vessels was built, to repel any contemplated invasion of the St. Lawrence. In the mean time our undaunted Governor had broken the English and eyes to rest upon the King's messenger with a stern and searching gaze. La Mothe was at this time about

Indian blockade of the Outawa which for three years had prevented the bringing down from Michilimackinac the great accumulation of beaver skins, the delay whereof almost bankrupted New France and brought her people to famine.

dge of men discern in the young caval-er a kindred spirit ; did he recognize It was my good fortune to go up with the Governor's company to Montreal to witness the success of this enterprise. it was a spectacle to gladien art. We found the town swarm Truly the heart. ing with Indians, voyageurs and cour-At least I think his scrutiny prepos-Twas like the flash when two finely

ers de bois. Two hundred canoes had arrived laden with the precious pelts, and the citizens, wild with joy at sight of the wealth for which they had waited so long, again hailed Monsieur de Fron-Chief and President of the Provinces of tenac as the Father of the People, the ' began Cadillac, bowing New France," began Cadillac, bowing low and giving to the Governor the

Preserver of the Country. The winter that followed was a sea title he ever so strenuously claimed in on of unusual gayety, especially among "You are the bearer of despatches from his Mujesty?" demanded Fronthe young officers and seigneurs whom Monsieur de Frontenac, despite his seventy four years, delighted to gather tenac, tersely. "Yes, your Excellency;" and with formal salutation Cadillac

about him. In this circle, as brother in-law of Cadillac, I was admitted. All went merrily until the Governor set us to

We played two pieces with flattering enconfigement. Then a disagreement arose between the Comte and Mon seigneur de St. Vallier aneat a certain "Nothing, your Excellency, save a ester from Monsieur the Comte de Pontchar rain, commending me to you," which rumor falsely said His ellency intended to have performed You are fortunate in bringing back to Canada such strong credentials, and thus did our interval of peace end

said Frontenac, graciously; in discord. My sister Therese had not liked and as Cadillac presented the letter, over much these diversions, from the beginning. Therefore she advanced no Very good monsieur. I will ask you to wait in objection when one day, after La Mothe and I had come from the Castle, he the salon for a few minutes, while I peruse these despatches and look over the missive of my friend the illustrious asked abruptly-"Therese, what think you? Comte onte Pontchartrain ; after which Frontenac has offered me the command of the Upper Indian Nations at Michilishall be happy to receive from you any shall be happy to receive from you any information you have acquired abroad that may in your judgment be of ser-vice to New France. Or, go home, but come back and dine with me this evennackinac. Eh bien, mon ami, when are we to set out?" she replied, starting to her feet as though on the instant ready for the ing. You may perhaps have forgotten the flavor of our bear's meat and ven journey, arduous as it was sure to be. "My dear Therese," said her hus-hand with a kiss, for notwithstanding ison. Moreover, I have no other guests bidden for to night, and we can his occasional outbursts of temper, his perefore discuss your news great and his occasional outbursts of temper, mis sometime moroseness, he was a lover still—" My dear Therese, that distant post is a wild and dreary place. Neither bread nor meat is eaten there, mall over the viands such as they are, and the best cau de vie that Canada affords. I regret that I cannot offer you the fine wines to which, no doubt, you have been accustomed in the pal-aces of the great," he concluded bitand no food is to be had save a wretched kind of fish and the coarse Indian corn. Even the latter is worth fifty franc Monsieur de Frontenac, your com

Therese caught up the baby Antoine all rosy with sleep and sweet as a bud ding flower, pressed fond, inpulsive kisses upon his soft neck and round beek and recently with a burg that kisses upon his soit neek and round cheek, and presently, with a laugh that was half a sob, thrust him into his proud father's arms. Cadillae laughed too and caressed

the child, who forthwith thrust out its little hands and grasped the mustache of the bold captain. Ma foi! my young combatant, if such is thy manner of warfare thou wouldst vanquish me in a trice," exclaimed La Mothe, giving him back to his mother. "Yes, yes, I see it is my duty to re-main behind," said Therese sorrow. of the hold captain.

fally. "How I wish you could accompany

me, sweet one !" rejoined her husband. "The wilderness would not be dreary with you to brighten it; but 't is in-deed no place for a women. Basides I with you to brighten it; but t is in-deed no place for a woman. Besides, I shall need you here to look after my affairs, since in this expedition I have promised to take Normand with me—is

it not so, brother ?" If Normand goes, I am half content for I know he will care for your com-fort," interposed Therese, generously that time, finding that she and from that time, finding that she could thus best serve the interests of the husband whom she so dearly loved, she made no further objection to stay-

ing at Quebec. TO BE CONTINUED.

A FATHER'S HEART.

Conal Brogan had been a kind father to Mickey ever, and a loving one. In the endeavor to give "Poor Mickey, poor boy," the benefit of a schooling with Master MacDonaugh of Arditol, Conal did both his own share of work on the little form and also the grant the little farm, and also the greater part of the share that should fall to wee Mickey. "The larnin," he said, "'Il never be a burden to Mickey-it's aisy carried. I haven't much to give the poor boy (thanks be to God for His marcies) but I can sthrive to let him have cies) but I can starive to let min have the bit of larnin', anyhow, though I niver got it myself." And accordingly except in the very throng of ware and harvest Mickey was only asked to go to the field on Saturdays and on the even And when Mickey ings of school days. And when Micke grew up and looked about him, and sa that a young man's ambitions were not likely to be satisfied in poor Ireland, he likely With God's help, father, I think said. I'll push out to Ameriky an' thry me fortune there." His father said sadly "Micky, don't lave me." But Micky, though he was touched, replied: "But, father, what is there for a poor boy in Tather, what is there for a poor boy in Ireland? What but hunger and hard-ships!" "Indeed, in troth, ye say three Miskey, mo paisdin," said his father, "but it'll put hard upon me to have ye laive me." "Arrah, father," Micky said, in a tone that affected a courare which his heart did not feel ourage which his heart did not feel, "don't talk that way. Sure if I go till Ameriky for a couple i' years, sure it isn't goin' out i' the worr! I am. Don't ian'tgoin'out I the work I an born think, father dear, that bekase I put a few miles I say atween un I'll forget ye." "No, no, no, I don't think it at all, at all! I don't dhraim iv such a all, at all! thing, Micky," his father said quickly

"No, father, but I'll be fit to do something both for yerself an meself in yon country when I can't do for either of us in this." Micky's father had to bow his head, and let his boy go in peace to push both their fortunes. "Father," Micky said in his young peace to push both their fortunes. "Father," Micky said in his young onthusiasm on the morning of his de-parture, "I'll make a man iv you before I'n long in Ameriky, an' a man is moreft." v meself.

"God bless ye, Micky a chuisle mo chroidhe ! God Almighty bliss ye, an' guard over ye." Conal Brogan cried salt tears,

And

when Micky, his joy and pride, was A lonely man now Conal Brogan toiled upon his little farm. Sadness was in his heart, but a buoyant hope which relieved the oppression. In a

mindin' his religion and himself an' mindin' his religion and himself an' a m ral (model) iv behavior.'' 'Yis, yis, that's Micky—tha's poor Micky. A very moral iv behavior, as you say. May God continue him so. What, what message did Micky sen' me?'' '' Micky sayed, 'give me poor father me love. Tell him to keep up his heart, that I'm always thinkin' iv him an' that when I've made enough money be'll find me steeppin' over the thresel he'll find me steppin' over the thresel (threshold) into him some day a gran intleman.

God Almighty bless "Och, God Almighty But forget-Micky. Sure I knew he wasn't forget-ting me. An' all along I always knew Micky. Sure I knew he was no was that he he'd come to me a jintleman-the jintleman he was cut out for. Every night does I go on me knees I put up a prayer to God for poor Micky; an' every mornin' ever I rise I'm expectin' an' prepared to see Micky, a fine jintleman step in to me. God Almighty bless ye, Micky!'

And with every boy and girl who went away from parish Conal sent the word, "Tell our Micky that I'm doin' well, an' in gran' heart for 'eario' all the fine reports entirely that comes home about him. Tell him I know he'll always continue the moral iv behavior he now is. Tell him I'm always watin

An' ax him-ax him, may be for him. some time he'd have a spare minute an' not too thorny, ax him if he could dhrop his father just wan line iv a letter-wan line; an' tell him, God bliss him. But Brooklyn could not support

Micky forever in his thoughtless career. He went from bad to worse, till at length he was only too glad to avail himself of the offer of friends to sub scribe and send him home to Irelandfriends who for kinship sake had come to be thoroughly ashamed of him and friends who had a regard for him be cause of his father. So over the water he was sent, his friends breathing a hearty Thank God! when his ship steaned away from the New York docks When under cover of night, Micky walked thas far down from th having having walked thas har down how the port of Derry, entered his own parish, he sat down under the Lazy Bush at the Poolbeg Cross, just one mile from his father's house. It was seven years he have been the Lazy Bush past since last he saw the Lazy Bush, he reflected-seven years past since, he, high-hearted with hope, and happy with his father's parting blessing, had bripped by this bush. He remembered how full of dreams his heart was that The picture of his innocent morning. self, bright and buoyant, stepping out briskly with head high in air that and a band of comrades conveying him on his way stood out before his eyes now with a sudden distinctness. And he remembered well saying to his conne remembered wen saying to his con-voy as they trotted cheerily on: "Bys, the day Micky Brogan comes back a Yankee will be a big day for Inver. It's me 'ill make the money spin, or I'll give yes wan gay night arkiew "

anyhow. And remembering this he put his hand into his pocket, and pulled out both the contents and the pocket itself. There was a two shilling piece, a six penny, and four pennies.

" An ' the clothes on me back, " he said then, "but pitiful wans enough for a comehome Yankee ! " which was de blorably true. For the first time since he had set out the resolve to go to his tome and his father weakened, and he wavered for several minutes, and he relieved himself of och ! sigh, "I'll go in God's name. If I hadn't a penny in me pocket or a stitch on me back I'd meet a welcome from me father, " he said with grim resolve.

When he came to his father's door his weaker self told him to linger and his weaker self told him to higher and to look in at the window; but his grimer self said, Micky, if you linger you're lost. He boldly lifted the latch and strode into the room. His father with now a tinge of gray in his hair which had not been there in Micky's time, was sitting on a low stool smoking, and so intently gazing into the blaze on the hearth that Micky's comJANUARY 20, 1906.

one foot to another. but Conal stood m and the door.

" Poor Micky's doin' better than ever a boy want out iv the parish afore or since-every wan comes home tells me that. But he couldn't other vise nor that. But he couldn't other vise hor well, for he was the fon' son iv his father. Micky goin' away sayed he'd niver forget me, an' he niver did. An' I'm waitin' every day ever I rise, wait-in' to see Micky a jintheman from the the crown iv his head to the soul iv his foot, come stheidin' in iv that door his foot, come sthridin' in iv that doore with his two hands out to the father he niver forgot. An' afther that, anytime God choose to call Conal Brogan he'll die a happy man. God Almighty bliss

poor Micky In a thisk voice and tremulous, Micky Brogan said, "Good night! Thanky!" and went hurriedly out into the darkness.

One night some years after a handsome fellow, elegantly dressed, sat down be-side the Lazy Bush at the Poolbeg Cross, and was lost in thought some time. He drew out a little bag which opened on a running string, and looked at the little treasure of gold pieces that it held—and smiled. H_{2} put the bag into his pocket again, an i getting to his feet pushed forward. He lifted the latch on Conal Brogan's door and strode in. There was a man dreaming by the fireside. The stranger said thickly "Father," and the old man bounded to his feet with a cry that almost seemed one of pain. Tae stranger had his arms extended. "Father," he said. "Father," Micky

has come home to you." And when his father's gray head lay n his shoulder he said, "Father I said I wouldn't forget !" "God's grace be on ye, Micky, no praisdin! Sure for wan short minute in all these twelve years I niver doubted-I niver doubted -Family Friend.

PASTORAL LETTER AND MANDE-MENT.

Of Mgr. Paul Bruchesl, Archbishop of Montreal, Infugurating a Crusade Against Intemperance.

PATL BRUCHESI, BY THE GRACE OF GOD AND OF THE APOSTOLIC SEE, ARCH-BISHOP OF MONTREAL.

To the secular and regular clergy, to the religious communities and to all the faithful of our diocese, greeting, peace and blessing in Our Lord Jesus Christ.

Dearly Beloved Brethren:

For a long time the problem of alcoholism has been deservedly prooccupying the minds of moralists, economists and

gislators. Nevertheless every year, in the different countries of the world, appalling statistics show the progress of that terrible plague, and the necessity of nore and more energetic resista against its invasion. As we have already often stated in

pastoral visits, it is time theoretiour pastoral visits, it is that into the theorem cal statements and unfruitful lamenta-tions should be left aside. The moment has come for all to enter the path of practical realizations.

ll initiatives must group together and form a holy league; private initia-tives and public initiatives, civil, political and religious initiatives for, with out any intention to establish a com-parison between the Province of Queparison bec and the other provinces of Canada, Confederation between the Canadian and the other States of America, or of Europe, it is an undeniable fact that we are suffering from the evil of alcohol-ism. That malady has already attacked our vital sources, and it threatened to deeply vitlate them. The ravages deeply . which it makes among our people are more baleful and greater than the so

more baletul and greater than the so dreaded ravages of phthisis, of which it is, anyhow, the sinister purveyor. And we beg you to remark, dearly beloved brethren, that we do not solely refer to the vice of drunkenness carried to its extreme excesses, to that drunkenness which deprives his reason and sometimes throws him on the pavement like a brute. Oh! that kind of intemperance has a special ugliand or intemperance has a special ught-ness of its own, it is so vulgar of its nature that the great majority keep away from it with disgust. It carries in its proximate and immediate con-sequences such shameful blemish, that it is held in abhormance. It may ha is held in abhorrence. It may be said that it constitutes, even here ba-low and without delay, its own punishlow and without delay, its own publish-ment, and its own check, especially among the higher classes of society. In a general manner, the evil to which we refer has not that hideous and brutal aspect. Its form is rather latent, its effects are generally slow to appear. But it is none the less per-nicions and no social sphere is closed nicious and no social sphere is close against it. Properly speaking alcoholism does not consist in an act of intemperance nor even in several acts of intemperance separated one from the other by ance separated one from the other by pretty long intervals. There is evi-dently in this a more or less serious disorder, a more or less criminal fault, a disorder and a fault that may tault, a disorder and a tault that may lead to formal alcoholism, but which do not yet constitute it. Alcoholism is a condition, a morbid condition, which is acquired either by often apparted ability on by the beltmal repeated ebriety, or by the habitual repeated context, or by the habitual use of strong liquers, even if taken in small quantity each time. It is a gradual poisoning. In a word, it is chronic intemperance, with

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bearer of the despatches, wheever the King's messeager aight be. Despite this formality of a guard of

honor, the good townspeople pressed close upon oar Sieur, some anxious for news from the old country and the court, others eager to tell of the siege and to ask how the ship had eluded the glish. Even one or two of the more ominent citizens walked by his side a English. ew paces to put a question indirectly be provided to put a question indirectly of political import, perhaps concerning the temper of Conte Pontshartrain and the other ministers. Bowing from right to left, and with a content of the put of the second s

courteous word to those who addressed him, he yet told them nothing, beyond, perchance, to one the answer : perchance, to one the answer: "Saw I the King, you would know? Ay, truly, I was honored with an audience by his August Majesty, and he made many inquiries regarding his colonists of Now Hencene" terly.

of New France." To another, " Pardon, my friend, it would not be becoming of me to give you news before I have waited upon Comte Frontenac and delivered to him the despatches wherewith I am com-missioned by the King's Ministers."

teemed myself more honored than I am now by your invitation ; nor more for "Ah, madame ! you would know the shions at Court? In sooth, the ladies fashions at Court? In sooth, the ladies are still wearing robes of velvet and brocade, with silken jupes; and there is, as of yore, some small show of rouge, powder and patches. As for the cut of the costume, I cannot say, but I have brought a brave one to Madame Cadillac, which I doubt not she will be ready to arbiblic to you." fashion to skotch the course of events in France to skotch the course of events in frate as they passed before my poor observa-tion-with the hope that they may be of some slight interest to so disting-nished and noble a host." ready to exhibit to you." Thus we went on, until we reached

the Chateau. After we had passed through the entrance, a soldier at the inner door would have had me wait in the antercom, but, saying cartly, "My secretary." Cadillac obtained that should witness his reception by Comte Frontenao-a thoughtfalness designed in part to gratify me, although I dare he was not unwilling I should have proof of the esteem in which he was held abroad, and the claim he had upon the good graces of the viceroy. say

"Thanks, thanks, chevalier. Then, when it is seitled, you must taste the first of it with me," answered the Gov-ernor, with genial good humor. "Ah, Sieur Cadillaz, the bouquet and flavor of the Hermitage are, I am sure, most luscious; and grateful as may be the sparkling Sillery and the rich wine of Bayerned to the malate of a while The room into which we were pres ently ushered was a smaller audience chamber, the same whither I had been conducted with Barbe on the evening when she had come to protest against Burgundy to the palate of a whilom being carried away by the English.

courtier who has not quite forgotten the art of good living, yet far more warming to his heart is the evidence Again the Governor sat at his write ing table-he was ever as ready with the pen as with the sword-and as our

the minot. mand is my pleasure," returned Cadil lac, well understanding the compliment and promise of favor it implied. "Far-"Ah! you will not accept the ap

'I must ; the offer is in effect a com ther, I beg to say, although it may oc-casionally of late have been my fortune to dine in high places, I have never es mand.

Then I will go too," she averred " Didst doubt it, La Mothe? Do you not know I fear no hardship with you Have I behaved or borne myself so ill in past stress that you think I am fit but or this soft life we have spent for the last year in Quebec ?"

Far from it, Therese. God knows you have ever been most brave and steadfast; many a man might envy your courage and power of endurance. Yet -- " He broke off hastily, but his glance at the cradle of birch bark ashioned like a tiny cance, that stood before the hearth, completed the sen-tence as well as words would have done. that cradle lay asleep their in

ant boy. The little Madeleine, now a sportive child of five years, might have been intrusted for a space to the charge of er aunts, my sisters, but how co this baby son, Cadillac's heir, be left behind to other than its mother's care? behind to other than its mother's care? Still less should this young life be ex-posed to the severity of the climate of Michilimackinac. Therese fell weep-ing upon her husband's breast. Her heart was rent by a fierce struggle be-tween her wifely devotion and her Maternal love. At this moment the child awoke and

cried, and mother love conquered. Springing to the little canoe

month's time came a cheery letter from Micky, who had landed safely, and was going to do great things A which his father would hear more in the next letter.

Bat, though the patient, hopeful, loving, poor father waited seven years looking for the next letter, it never

Micky had had a series of misfor tunes. He did not get work as soon as he expected, and during the period of anxious suspense could not write. He met with evil comparions, who induced him to drink and drown thought, and then he would not write. When he got a position he lost it again before he had saved money to send home, and then did not like to write. And after this varied luck continued for some time, Micky was a demoralized boy

and forgot to write. Bat though Micky forgot his father, that father let not one working hour pass in which he did not send long, long thoughts after "poor Micky. He knew not-did not for a mome suspect—what had really happened to Micky. When a boy returned to the parish from America—returned to Doorin, Ardaghie, or Glenainy or Bin-ban-from Boston, from Philadelphia, from Texas or Colorado-Conal Brogan spat upon his stick and went to visit spat upon nis stick and went to visit the returned Yankee, and from him sought for news of "poor Micky" in Brocklyn. And none of those who came from Brocklyn and knew Micky and knew how he was living-one day in a good position and well dressed, next day on the streets and in rags-not one of these had the heart to tell Conal how matters really were. "O," they all said, " Micky is a gran' fella,

they all said, "Micky is a gran was an' doin' fine." Conal's heart was always raised at hearing this, and his joy rekindled. "I'll warrant Micky's a grand fella entirely," he would say a grand relate entirely." he would say a grand term entirely, "he would say with a question in his tone. "Indeed, an' he is a gran' fella out an' out," the Yankee would reply, "An' doin' very fine—ch?" "Very fine entirely, Conal—very fine, indeed." "I'll war-Conal—very line, indeed." "I'll war-rant ye—I'll warrant ye." Reflective-ly poking the floor with his stick. "He's mindin' himself well, an' his religion ? An' behavin' himself like ne always knew how ?"

It was often trying on the questioned one to carry on the untruths-but there was no 'way out of it. "Yes, indeed,

in did not rouse him. Micky st for a few moments in the center of the floor, and then strode up to the fire to his father's side, when suddenly his father looked up and then stood up and tather looked up and then stood up and said, "Sthranger, I beg you pardon, but I was thinkin'. Take that sait." "I'm comin' back from Ameriky;" Micky said. "From Ameriky ! Indeed an' you're welcome then, ceud failte." And he took Micky's band, and shook it hese tily. "Sit down man. Any was it heartily, "Sit down, man. Any wan from Ameriky is welcome here, for I have in that country a boy i' me own-a boy whose like ye wouldn't meet, an' thravel from here to there an' back again ; a fine boy he is entirely, an the best behaved in Ameriky ; an it's ne is the proud father for him.

me is the proud father for him. MAY-be you come across him in yer travels. He's Micky — Micky Brogan; he's fair-haired like yerself, but a dail stouter and heartier, an' he carries himself like a king's son. Would ye have met him at all in yer thravels ? ' Micky had had to lean his shoulder

against the brace, and had let his head drop. He said, "No, no."

drop. He said, "No, no." "Ah, pity ye didn't meet with poor Micky. God's blessin' be about him! But sit, man, sit. Ye're far from sthrong lookin.' Ameriky didn't agree with ye ookin.' Ameriky didn't agree with ye ooor fella, or ye overwrought yerself. You're not from this neighborhood?' "I'm not," Micky said quickly. "I'm from the lower en' iv Killaghtee. I'll

not sit. I thank ye for yer civilty. I just stepped in for a drink, for I was feelin' dhrouthy." "Poor fella, surely." His father handed him a great boul of milk. "Ye'll

not move till ye ait, too," he said. "I couldn't ait if ye paid me for it. I tuk a hearty male at Donegal. An' the throoth's left me too," he said, leaving down the bowl of milk when he had put it to his lips.

"It's sorry I am that ye didn't meet our Micky. In throth an' it's him is ever glad to see anywan ever left eh barony. An' it's him makes much iv them. Ye would a' been proud iv Micky if ye had seen him. Them that arms home that has seen Micky they'd Micky if ye had seen Min. I hent that comes home that has seen Micky they'd never tire talkin' iv hin, the grand fella entirely, an' credit to his father that he is. An' he'd' a' been sending such heartsome messages to me with you. Och, God bliss Micky!" The Yankee was moving very uneasily from

or without ebriety. According to the data or medical

science, no poisoning is more dis-astrous. It attacks the whole organs of the human body, especially the brain, the kidneys and lungs, the heart, the liver and the stomach. It lessens the strength; it troubles, revolutionizes and paralyzes all the faculties. It calls forth any number of diseases and complicates them all in a singular manner, when it does not render them incurable. It often leads to insanity, or to suicide, and always leads more rapidly to decrepitude and

to death. You consider no doubt in your minds, beloved brethren, that this picture of beloved oretaren, that this picture of the physical ravages of intemperance is very sombre. So it is. But do not conclude that it is overdrawn or ex-aggerated. All those facts could be

JANUARY 20, 1906.

signed by some famous medical authorey have been borrowed with ity. They have been borrowed with the most scrupulous holesty from the best writings of which the medical pro-fession, now so methodical in its in vestigations and so conscientious in its statements, can boast.

Besides, nothing is easier than to verify its correctness. It matters little whether your personal experi-ence be long or short, or whether your field of observation be large or small. Do not your recollections un fortunately bring to your mind too many instances of ruin caused by al cohol? Have you not seen power-fully built bodies waste away, the choicest intellects get out of balance, strong wills collapse, hearts naturally tender and kind get so perverted and hardened as to become cruel? In most cases, were not those catastrophies a manifestation of the work of

the alcoholic poison ? Still, if the sad effects of intemper ance reached only the individual who renders himself guilty thereof, the habitual drinker! But such is not the case. Alcoholism has terrible reper cussions. Here one is unwillingly cussions. Here one is unwillingly brought to think of the unavoidable and so painful consequences of the sin of our first parents on the whole of human nature. Oh ! how often have you not wept over that initial vice, over that corruption and those disordinate concupiscences deposited within us by the sin of Adam and Eve ? The person addicted to alcohol does not act otherwise. Chaitle

not act otherwise. Christian parents and young men addicted to drink, you poison the children to be born from you. You will answer before Cod from You will answer before God for you. You will answer before dou lor the evil which you cause them. Does not your crime, in certain respects, re semble the fault committed in the ou. garden of Eden ? Your sons and your daughters were redeemed in the blood of Christ. Is it not, in some way, that blood which you profane? It is the price thereof, anyhow, which you disregard and contemp. Can any one conceive more complete

aberration ? Thus to compromise the future of one's own children, their health, their honor and even their eter nal salvation, rather than give up a miserable habit, rather than deprive one's self of a passing satisfaction i Prefer to drink drop by drop one's own ruin and that of one's family, rather than practise the rules of Christian sobriety, rather than slightly mortify

one's self every day ? If, at least, one could dery the laws of inheritance, if one could fail to see and understand the lessons of experi Vain efforts ! Atavism exists, ence. experiments are no longer needed. No body now contests the ravages of alco holism in the family, and as a rigorous consequence its deleterious effects on

consequence its deleterious effects on society and on the race. The children of drinkers are down fallen beings. With life they receive in their organs the germs of disease and of death. A terrible thing to say, before being born they have been poisoned by their father. Of course, the agent of degeneracy and of destruc-tion which circulates in the veins of those poor children. is more or less those poor children, is more or less active according to the degree of in-temperance of the parents; but it is there, it does its murderous work. What a subject for reflection, dearly beloved brethren, what a subject for meditation ! With what gloony re remorse such a thought must torture the conscience of a man addicted to alcohol ! Is there a more odious crime

and one more against nature? What generations will those sickly, infirm, anomalous, physically and mentdiseased beings produce in their turn unless an exceptional grace gives them the courage to re act?

For the honor of our race and of our For the honor of our race and of our religion, we want sound and robust families, a strong and vigorous society. I pray you, let us no longer ϵ xhaust within ourselves the sources of life, let us no longer contaminate them with the habit of alcohol. Let us avoid all exin the use of liquors. The sac rifle, if sacrifice there be, is worth while

sical ravages are the least among those in need of nothing. He has promised produced by alcoholism. Its conse it to you; serve Him, keep His comquences appear much more disastrous when considered in a moral sense.

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eloquent. The registers of insane asylums, of prisons and of peniten-tiaries have been patiently gone over, the records of sivil and criminal courts have been honestly studied. Well The mind is literally stupefied when examining the results of such investi-gations. The proportion of judicial senterces and sequestrations brought on by the abuse of liquor is such that, a disappearance of said abuse occurring, two-thirds of the courts would no longer work, for want of clients and most of the prisons and asylums would be completely deprived of their inmates, as shown by most correct calculations Everywhere in our dear country, as in other lands, would come a happy re-generation, a recrudence of physical health and of intellectual and moral vigor, the almost uninterrupted reign peace, of concord, of honesty and of

sharity. Political economists have asserted that, with temperance, we would also see great public and private prosperity flourish on the whole surface of the globe. Pauperism would be a thirg of the past. To save would be come an the past. To save would be provided honor, and old age would be provided with shelter, clothing and focd. Stop-page of work would be unknown. Strikes would hardly exist. Children would attend school more assiduously. instead of fading away in the atmosphere of factories. Fathers of family and young men being no longer enticed by clubs or saloons, would gayly hasten to reach the home in the evening, and mothers and maidens would greet them with a smile or kind word.

This would be a return towards patriarchal customs, a return to Christian traditions, because the empire of evangelical sobriety would have taken the place of the empire of alcoholism, and the Lord blesses all those who obey His precepts. Thus, in accordance with the teaching of Leo X111., repeated by Pius X., the great social question would be solved. A lovely picture, pleasant promises, some will say perhaps - but idle fancies of utopists and dreams of

theorists. Not at all. Let the drinking cease, let alcoholism be banished, and those promises will soon become realities.

The economists have not simply made assertions, they have also furnished un questionable proof of the correctness of such assertions. Intemperance collects from both the wealthy and the poorer classes fantastic amounts. Would one believe it? the alcohol consumed in Would one our cities and country districts costs more than both meat and bread com bined. Add now to this foolish squan-dering of millions the enormous amount of salaries lost each year by drinkers, of salaries lost each year by drinkers, the sums of money which alcoholism ingulfs in insane asylums, prisons, hospitals, doctors' offices and drug stores. To this tremendous heap of millions, and again so many other millions shamefully eaten up by all those vices to which alcoholism fatally leads, and calculate whether it is exleads, and calculate whether is to a aggeration to state, with the statis ticians, that three fourths of the poor are or become so through their own intemperance or that of others. own intemperance or that of others. Then go on with another operation. Place all those lost or squandered millions in active service, distribute them in salaries. Is it not evident that you thereby at once restore new and more active life to trade and inand more active his to trade and and lustry; you introduce comfort and happiness in the hones; you furnish beneficial employment to both mental and manual energy. The health of the body is restored, the health of the soul is restored, and as a blessing for both the holy law of labor which is respected, and for sobriety which is observed, comes forth the prosperity which you had some hesitation to ex-

pect. The word of God does not away, dearly beloved brethren. Fulfil the maxims of the gospel, be sober, be mortified, do not squander His gifts, never allow the poison of alcohol to destroy or weaken the precious faculties which He has placed within you, do not defile that heavenly image of Himself which beams on your forehead, and you which beams on your iorenead, and you a thousand times. Yet, as terrible as they are, the phy-will ever be blessed. You will stand will ever be blessed. You will stand

THE CATHOLIC RECORD.

more especially to the active and per-severing support of the constituted authorities. In such a work of moralizing and preserving the masses, those authorities can do much, provided they have a

sincere will. The church will do her part, the best and most efficient part, by using the supernatural teachings, remedies and assistance which she has received from heaven and which it is her mission to

dispense to men. Private initiative will display its zeal in a number of instances, either by example, apostleship, lectures on the dangers of alcoholism, anti-alcoholic teaching in the schools or elsewhere. In this latter connection, we deem it advisable to recommend the excellent manual of Rev. Canon Sylvain. That small pamphlet deserves the many praises given it, and the lessons contained therein are within the reach of

all intellects. The civil authorities know what measures to adopt in order to fight that plague and avert its terrible Their dispositions are known results. to us, they will not hesitate in the face of duty. Limitations in the number of hotels, restaurants, saloons and all retail liquor shops; sufficiently high taxes on such establishments, license taxes and sale taxes; rules and regulations calculated to maintain therein order and morals; vigilant and active control over the daily obser-vance of such rules; efficient repression of all transgressions, especially the sale of spiritous liquors on Sun-days and to minors; and, above all, absolute refusal of a license to persons to being a perfect score to persons not having a perfect reputation pectability and henesty; such are, dearly beloved brethren, the principal preventive and repressive measures which it would be desirable to see in force everywhere, in the country municinalities as well as in the cities. lready exist to a large extent at least. in our laws.

But it strikes us that they are LO always observed, that they are not even always applied. That is a great even always applied. That is a great misfortune for society, and we entreat you all to repress those offences every time you can do so. First of all, give charitable warnings, and if need be, complain to the authorities. Your energy and constancy will finally triumph. The public authorities are triumph. The public authorities are fully interested to see that they are supported for we repeat it that they have at heart that work of purifying. But, dearly beloved brethren, a thinker has said with much appropriate-ness: " Legal as well as tax remedies

will remain powerless to stop the evil of intemperance and the plague of alco holism; if they are not supported by moral and religious remedies. It is not sufficient that the drinker should find it more difficult to satisfy his passion ; he will overcome such obstacles, and he will deprive himself of everything rather than give up drinking. He must be brought on to have a desire to

mend.' We will close with this and sum up, We will close with this and sum up. The will, therefore, is what must be acted upon first of all. How can this be done? By the two first means which we have mentioned : consideration of the disastrous effects of alcoho lism in the individual, consideration of its disastrous effects in the family and in society. But we will reach that end much more surely by means of considerations of a religious nature, the teaching of the truths of the gospel, the awakening of Christian feeling, the preaching of penance and mortification, the stimulant of good example, so many things which the temperance missions and the holy league against alcoholism are going to permanently establish in each parish of our diocese. May the Immaculate Virgin Mary

grant her all powerful protection to those missions and to that holy league, which we place under the guardianship of the regenerating cross of her divine Son !

After invoking the holy name of God and consulting with our Venerable Brethren, the canons of our Cathedral we have decided upon the following regulations : the clergy shall be the first t

ties already exist in some parishes and do the greatest amount of good. Their rules and regulations, as well as the spiritual favors secured for them, will be made known in the near future. We simply mention for the present what is most essential and what should call forth the effort and zeal of all, of

the people as well as of the clergy. 6. We particularly entrust 6. We particularly entrust the preaching of temperance to the Rev the erend Franciscan Fathers whom we hereby appoint apostles of that great work in our diocese. The pastors will invite them to come and preach to their parishioners at such dates as will seem to them most favorable, but will not wait until they come to establish the societies we have referred to. Each pastor must commence to establish these societies without delay, by making an appeal to the good will of his parish-They may for this purpose take ioners. advantage of the meetings of the League of the Sacred Heart, and especially of

the retreats and missions. We specially and urgently request the greatest zeal in attending to the children and young men, upon whom we must rely to form the sober generation of the future. 7. It is also our will that those temperance societies be founded in

college and our University. The tudents of those important institutions are, they know it, the subject of our greatest solicitude and our deepest affection. It is our ardent desire that they may become one day men of charthey may become one day men of clar-acter and of principle, men of science and of virtue, for the glory of the Church and cf their country. They will become all this in as much only as they are really temperate. Let them to mind the number of fine talents maturely destroyed by the poison of where the set of the s and temperance honored in our colleges and in our University. The present pastoral letter and the

esent mandement shall be read and blished from the pulpits in all the rches and chapels where public ship is held, on the first Sanday ter they are received. at Montreal, under our hand

Given eal, and the counter-signature of our Chancellor, the 20th day of December 905. PAUL, Arch. of Montreal.

By order of His Grace, EMILE CANON ROY,

Chancellor. P. S.-This pastoral letter can be ead in two sections, but the enacting art thereof must be read at all the asses as early as next Sunday.

ST. FRANCIS BORGIA, S. J.

The Book of Wisdom rises in certain sages to a wonderful height of solemnwhen it describes the nothingness of ty when it describes the nothingness of aarthly things, and we can almost hear the cry of despair wrung from the heart after a misspent life: "What hath pride profiteth us? For all these things are passed away like a hadow, or as when a bird flight through the air of the pressure of which we the air, of the passage of which no mark can be found, but only the sound of the wings, beating the light air. For the hope of the wicked is as dust which is blown away with the wind. But not so the hope of the just, for they shall live forevermore, and their reward is with the Lord and the care of

them with the Most High. The great Jesuit, St. Francis Bor-gia, was penetrated with a sense of the quick passing of this life, with the emptiness of its aims and the vanity of its desires; but instead of sinking under the weight of despair, he rose to great eminence by devoting his life and its best energies to the Divire service.

Dr William Barry, in an article (n St. Ignatius in the current issue of The Catholic World, after speaking of the of the great man who aided the founder in his work, says: "Yet a second St. Francis adorns this opening history so fertile in marked and resolute chan acters. . . By the total surrender of rank, honors and estates, he made up for the scandal associated with his up for the scandal associated with his time, and his virtues entitled it to a place in the calendar." St. Francis came of distinguished Spanish lineage, and was related to the Emperor Charles V., and in the first period of his life was prominent in the brilliant life of the then most brilliant court of the world. But nothing ever drew his heart from heavenly things—no glamor of the world blinded him to those beau-ties of the Church and the soul, which of the world binded min to those beat ties of the Church and the soul, which his mind knew to be the only lasting and true ones. He entered the Jesuit Society and became the third general of the order and was appointed by Pins V. papal legate to visit the courts of Portugal, Spain and France, and rouse their united action against the Turks, which resulted in the vistory of Lepanto. St. Francis Borgia was one of the most humble of men-the Cardinal's rank was refused by him, and only the call of duty induced him to accept the position of General of the so ciety. He was always filled with great z_{cal} -zeal for the spread of his great order, for the honor of the Christian zeal for the betterment of name— zeal for the betterment of the individual—in a word the star of his life was the motto of his father, St. Ignatius, "the honor at d glory of God." name In his life he ever toiled and prayed for this great end, and to day his memory this great end, and to cay his memory effects far more this generation, what his living presence did for one for long since gone, lifting it above sense, to an acknowledgement of the Supreme. When all is said of St. Francis Bor gia, and his life passes in review, the gia, and his ine passes in the past best word that can be said of it is that he was always a faithful priest, as God make to the high priest, of old: "I will space to the high priest, of old: "I will raise me up a faithful priest who shall do according to my heart and my soul and I will build him a faithful house, and he shall walk all the days before my anointed." CHRISTINE SEVIER.

A MINISTER'S PRAISE OF THE PRIESTS OF MEXICO.

"Strong Men" was the keynote of the peeches at the recent annual dinner of the Church Club, an organization composed of the Episcopal clergymen of the city of Wilmington, Del. Bishop Leighton Coleman, Judge of Saperior Court, Ignatius C. Grubb, Mayor Horace Wilson, Archdeacon Hail and several prominent public men of the city were among the speakers But an utterance of Rev. David M.

teele is especially worthy of remark. In deprecating the lack of strong men in his church he took occasion to land the condition of the Catholic church in Mexico, a tributing it to the strength and exmestness of the priests who labor there for the salvation of the souls intrusted to their care. He said that zeal and enthusism had made Mexico a great country in a religious sense, so far as the growth of the Catholic church is concerned. He went back to the days of Cortez, and his twenty-three intrepid followers, the founders of the present regime in Mexico, and he declared that it was their zeal and the zeal of the priests who came later which has made Mexico the great country which it is to-day. "There are over fifty churches in that which far surpass any to be seen in this country." He said that too many this country." He said that too many people kept going to Europe to see novel and strange things, totally overlooking the interesting aspects of the foreign country on our southern

border. Victor B. Wooley, a prominent attorney, in addressing the club, took the opportunity to remark the devotion Catholic priest whom it was his good fortune to meet while on a trip to the West. This priest, according to Mr. Wooley, by the earnestness and zeal which he displayed, succeeded in onverting a blasphemous, ungodly ining carp into a model vi lage. The whole tone of the speeches was

The kindly to the Catholic church.

CHILDHOOD INDIGESTION.

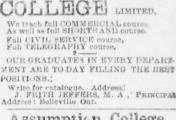
Nothing is more common in childhood than indigestion. Nothing is more dangerous to proper growth, more weakening to the constitution, or more likely to avec the second likely to save the way to dangerous likely to pave the way to dangerous disease. Nothing is more easy to keep under control, for proper food and Baby's Own Tablets will cover the whole ground. Here is strong proof: Mrs. G. G. Irving, Trout Brook, Qae, says " My baby boy was troubled with chronic indigestion and was a constant sufferer. Nothing helped him until I tried Baby's Own Tablets, but these promptly cured him and he is now as healthy a little iad as you would care to see. I al ways keep the Tablets in the house and they quickly cure all the the house and they quickly cure all the troubles of childhood." Every mother should keep these Tablets on hand. They cure all the minor aliments of children, and their prompt administra-tion when transla tion when trouble comes may save a precious little life. They are guaranteed to contain no opiate or harmful drug. You can get Baby's Own Tablets from any druggist or by mail at 25 cents a box by writing the Dr. Williams' Medicine Co., Brockville, Ont.



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All vices lower and degrade man, they soil and disgrace his existence; often they blemish his honor and the often they blemish his honor and the name of his family, they always debase his dignity. None of them, it strikes us, is viler than intemperance. That vice carries with it such humiliating ugliness that it sometimes renders its victims instfierable to themselves and contemptible in the eyes of their fellow

beings. We will not go any further with that picture. You are familiar with that Preachers have more than once placed it before your eyes in retreats and missions.

Let us simply recall to your mind that alcoholism, as well as ebriety and that alcoholism, as well as ebriety and drunkenness, in the ordinary sense of the word, is by its nature a very active ferment of bad instincts, of vile pas sions, of impure lust, of criminal sug gestions. Well: what is there to won-der at that a drinker, even if he never got intoxicated, should fail an easy prey to so many p'agues! Is it not well known that the habitual use of alcohol disturbs the normal working of our disturbs the normal working of our organs, dims the intellect, weakens the will and deadens the moral sense. The union between soul and body is too close, too intimate to prevent those two portions of our being from having reciprocal influence one upon the other, and that is one of the main reasons of

and that is one of the main reasons of Christian mortification. When not properly regulated and when satiated, the lusts of the flesh rebel against the scul and reduce it to slavery. The saints were well aware of this phenomenon, and that is the reason why they subdued their body and uncrasingly preached pen-ance, self-denial, sobriety in all things. There would be no end to it. dearly

mandments, all the rest shall be added

We will not insist on the develop-We will not insist on the develop-ments that those truths and those ex-hortations admit of. Both will be presented to you in your respective parishes by missionaries who will act as our mouthpieces. Hear their preaching with an attentive mind and a docile heart. They will be for you the envoys of the Lord. It is in the name of your very best interests that they will beseech you to be temperate at d be taken.

with piecious indagences. The cross --that black and bare wooden cross-which is still found in the old families, and which is its touch a trained and the still found in the still found in the still state the state of the stat which is still found in the old families, and which, in its truly evangelical poverty and austerity, preaches mor-tification with such persuasion that cross where Christ was offered vinegar and gall to drink, for the remission of our sins, such will be the new rallying sign of the Christians who will choose to enlist in the holy league against into enlist in the holy league against intemnerance.

temperance. Please God that this cross may oc-cupy a place of honor in every Catho lic home ! It is a great battle that we when satisted, the lusts of the flesh rebel against the scul and reduce it to slavery. The saints were well aware of this phenomenon, and that is the reason why they subdued their body and unceasingly preached pen-ance, self-denial, schriety in all things. There would be no end to it, dearly to describe all the evils produced by alcoholism. Jointly with the docu-ments furnished by medical men and moralists, we would be ing up the statistics prepared by economists and magistrates. Those figures would be sinisterly are about to undertake, with one con-sent, dearly beloved brethren, a pitched

set an example of the temperance which

they must preach. Consequently, in the presbyteries and religious communities, on the occasion of pastoral visits, of gatherings for retreats and missions, or visits from priests or laymen, before of after meals, no alcoholic liquors shall

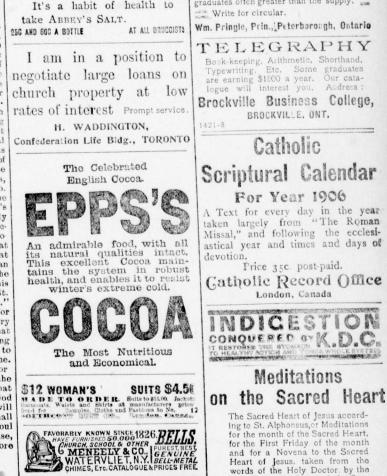
2. We request all families to do the same thing, to entirely give up the deplorable habit of offering and of tak-ing spiritous liquors such as brandy, ing spiritous liquors such as brandy, gin, rum, whiskey, etc., on the occa-sion of gatherings, soirces, dinners, visits, and especially the visits and festivities of New Year's Day. Let all kinds of alcohol disappear from our homes, let us use it only in cases of necessity and upon the doctor's order. The pastors will not fail to refer to that subject when giving advice to that subject when giving advice to their parishioners. 3. We implore young men and

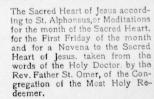
fathers of family not to enter saloons and bar rooms except for serious reasons; not to drink there intoxicating liquors. not to drink there intoxicating liquors, and especially to give up the, alas 1 too common practice of "treating." We would feel happy to see all honest men league together against that social disorder which brings so many evils both to the family and to individuals. We particularly entreat the citizens who form the leading classes and the membars of the liberal prefersions to members of the liberal professions to preach by their example in this res-

4. We request the priests, the prin-cipals of colleges and teachers in gen-

THERE IS ROTHING LAR K.D.C He who begins the new year in the friendship of Jesus, its Lord and Master, need have no fear of what the

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by subs LETTERS OF RECOMMENDATION,

Apostolic Delegation, Otawa, June 13th, 1905. To the Editor of the CATHOLIC RECORD, London Only

1

London Onl. My Dear Sir:-Since coming to Canada I have been a reader of your paper. I have noted with saitsfaction that it is directed with intelli-gence and ability, and, above all, that it is im-need with a strong Catholic spirit. It strenn ously defends Catholic principles and rights, and stands firmly by the isachings and author-lity of the Church, at the same time promoting the best interests of the contry. Pollowing these lines it has done a great deal of good for the welfare of religion and com-try, and it will do more and more, as its wholesome influence reaches more Catholic firms.

Anomes. I, therefore, earnestly recommend it to Cath-elie families. With my blessing on your work, and best With my blessing on your work, and best Wours very sincerely in Christ, DONATUS, Archbishop of Ephesus, Apostolic Delegate.

Apostolic Delegate. Apostolic Delegate. UNIVERSITY OF OTTAWA. Ottawa, Canada, March Tuh. 1800. To the Editor of THE CATHOLIC RECORD. London. On1: Dear Sir: For some time past I have read, and congratulate you upon the manaer in which it is published. Therefore, with pleasure, I can recommend to the falthful. Beasing you and wishing you sneed. Believe methods.

thful. Ing you and wishing you success. Believe me to remain. Yours faithfully in Jesus Christ † D FALCONIO, Arch. of Larissa, Apost. Deleg.

LONDON, SATURDAY, JAN. 20, 1906.

" THOU SHALT NOT KILL."

A curious despatch comes from Philadelphia, under date January 5th, which states that Dr. Charles Eliot Norton, of Cambridge, has written an open letter to Miss Anne S. Hall, of Cincinnati, approving of a plan on which Miss Hall and Mis. Ballington Booth have agreed, to advocate a new mode of dealing with the hopelessly insane, the incurably diseased, and the victims of accidents who are so badly injured that it is agreed that they cannot recover. Instead of placing them under the care of competent nurses who will endeavor to prolong the lives of such patients they are to be put to death painlessly by the most gentle means which can be

of Literature at Harvard, and with the poets Longfellow and Lowell made the celebrated translation of the "Divine Comedy " into English. We cannot doubt, therefore, his ability as a literary man, but his letter proves that he is of small account as a moralist. His hischar the tendency to paganism heir aracteristic of present day Rationalistic Protestantism. It is the result of bring ing the Law of God to be tried before the cestors. court of the private judgment of indiv. iduals ; but we believe that Protestantism has not as yet reached a depth of degradation so profound as to accept the doctor's heathenish moral code, future. Dr. Norton says that the principle the doctrine that human life is sacred ; but he is of opinion that the principle In such cases as we have mentioned patient who cannot recover is a cause of suffering both to the patient and to other people, an end should be put to that life and suffering by giving the sick person a dose of laudanum ! As an example, he says "no reasonable man should hesitate to hasten death in the case of a mortal disease such as cancer when it has reached the stage of incessant severe pain and when the patient desires to die. The prolongation of life in such a case, by whatever means, is mere criminal cruelty." The doctor concludes thus : " It is not to be hoped that a superly rooted in tradition as stition so de that of the duty of prolonging life at any cost will readily yield to the arguments of reason or the pleadings of compassion, but the discussion of the subject in its various aspects may lead gradually to a more enlightened oublic inion, and to the consequent relief of much misery. In answer to all this we have to say that the law of God, which tells us French Canadian people. " thou shalt not kill," must prevail over all human fads and fancies. This law is deeply fixed in man's nature, and no man can be justified in taking upon himself to deprive of life God's rational

creatures who are innocent of all fruits of the Atheistic regime in France may be transplanted to this country. was given by crime. That life Freemasonry has been for the past wise purposes, for His own century the principal motive power of and He has not given to man every anti Catholic movement in Europe, the right to take away that life which and the proofs of this are too numercomes from Him and not from man. ous to be refuted. On this account, it The only exception to the law " Thou has been strongly and justly condemned shalt kill," is when society, which is by many successive Popes. We hope, also of divine institution, deems it therefore, that all Catholics in the necessary to punish a criminal by Dominion, whatever may be their capital punishment in order to prevent nationality, will hold thenselves aloof the repetition of such crime ; or when from that dangerous organization. an innocent individual is attacked by Loyalty to God is our first duty as an unjust aggressor, and the attack God's creatures, and the duty of loyalty cannot be repelled otherwise than by

to the church of God which is doing killing the aggressor in self-defence. Christ's work on earth is a necessary The case of waging a just warfare is consequence of this. Now since so included in these cases. many Popes have condemned Free We are greatly surprised to see the masonry, if there were no other reason name of Mrs. Ballington Booth associthan this the avoidance of that organated with those of Dr. Norton and ization by Catholics of every nationality. Miss Hall in this advocacy of murder. loyalty to the head of the church should

We had always associated Mrs. Booth's name with works of philanthropy and charity, and we regret to learn that she has adopte this new fad, which is opposed alike to charity and religion.

FREEMASONRY IN MONTREAL.

We regret to notice by recent Montreal papers that among the lodges which figured at a general Masonic celebration in that city a few days after the great festival of Christmas was one which is claimed to be the only lodge in America which makes use of the French language in its proceedings, and that it was presided over by a French Canadian master, who is, as we presume by his name, a descendant or at least a relative of the famous Sieur Paul de Chomedy de Maisonneuve, who landed in Quebec on August 20th, 1641. from France, and was installed a short time afterward as Governor of the

French colony of Canada. Paul de Maisonneuve was an un doubted Catholic, brave and pious, and contributed greatly by his piety and zeal toward making French Canada the thoroughly Catholic country which it is still.

Our regrets are modified by the fact that among the four million of French Canadian Catholics who have spread themselves over many parts of the United States as well as Canada, and have a permanent domain on this vast continent, there are not more Masonic lodges than one which can lay undis-

puted claim to the fact that it follows in the footsteps of the Combeses and Gambettas of their mother country, but even one such lodge is one too many. Freemasonry, and especially French Freemasonry, has a diabolical hatred of the ancient religious traditions of France, which date back even to the Apostolic age, and it is chiefly to Freemasonry that it is due that at the present moment a merciless war is being waged against the Christian religion in France. We regret that there

should be a distinctively French lodge

of that order in Canada at all, and employed. Dr. Norton was formerly Professor especially that the respected name of the able Governor Sieur Paul de Maisonneuve should have descended to one who at the present day is Master of the only French lodge in America. We are glad, however, to record the fact that French Canadians are not to be induced by such an example to code of morals is the natural product of abnegate the glorious traditions of race by following the footstep of the French Freemasons in declaring war upon the religion of their an There is no doubt that the final cession of Canada to Great Britain by the Treaty of Paris in 1763 was regretted by the French population of that period, and for this natural feeling whatever may happen in the distant they deserve honor and not blame ; but they and their descendants loyally accepted British rule, and since then on which the prevalent treatment of they have several times sealed their such cases as he speaks of is founded in loyalty with their blood. The French-Canadians of to day are quite as loyal to the British throne as are those of and practice have been carried too far. British origin, and it is not desirable nor laudable that after every little inabove, and when the continued life of a terval of time noisy gatherings of over zealous Britons should fling at their fellow citizens of French origin the reproach that they are French, and the insinuation that they are not truly loyal to the flag under which we live. In fact, the feeling is now general mong French Canadians that it was a the separation of Canada from France before the Atheistic principles of the French Revolution of 1792 were trans planted to this country. Thus Canada was preserved in loyalty to its faith, while still they rejoiced and gloried in the Catholic traditions of their mother country which was well naned "the oldest daughter of the Church. Freemasonry is by no means a part of France's glory. It is a modern innovation which has brought reproach to France's fair name, and we should be much grieved to believe that it has gained any headway among the We still retain the hope that the modern Atheists will not retain the

officials, acting under orders from Dublin Castle, assume this role. And while the London papers have little to say in regard to mob violence in England, it would form the chief feature of their papers had these outbursts of passion taken place in the sister isle. A RELIGIOUS DESPOTISM. Mrs. Mary Baker G. Eddy, the

oundress of the Christian Scientist or Eddyite church, claims that she has a million followers who have adopted her belief, and who attend nine hundred churches of that sect throughout the world. It appears that about Christmas from year to year that lady has been the recipient of hundreds of telegrams, gifts and letters of thanks accompanied by presents, some of which have been of considerable value. Nevertheless the number of such mes sages has given her annoyance, as she be a sufficient reason to keep them out of is already very wealthy; so she this year determined to put an end to the practice, and issued a church law which was read in all her churches masonry is not tainted with the Atheism throughout the word on Sunday, Dec. of the European organization, but it is 31, forbidding her followers peremptorcertainly affiliated therewith, and is ily from serding her any messages of governed by the same principles, which greeting or Christmas gifts. Not only are inherently Atheistic, and it should, does she forbid such greetings to be therefore, be avoided by all Catholics sent to herself, but she declares in an as essentially evil, the more especially accompanying message that all such as the condemnation by the Popes reexchange of presents on Christmas day ferred to above extends to the society or other festivals mentioned is to be as a whole. No one who clings to it leemed a breach of the law of the can be a Catholic, either in Europe or Christian Scientist church.

The following rule has been laid down as article xi. of the laws of the church to be observed in future, under the title " Duty to God :"

" Members of this church who turn It will be a matter of interest to our their attention from the Divine prinreaders to learn that there is in Rome a ciple of Being to personality, sending Marquis, who, though not born in Ire gifts, congratulatory despatches, or letters to the Pastor Emeritus (who is and, is the son of an Irishman, and who occupies a high position in the Roman Mrs. Eddy herself) on Thanksgiving, Christmas, New Year, or Easter, break a rule of this church, and are amen Court owing to his very great knowl New Year, or Easter, break edge of languages. This gentleman is able therefor." the Marquis Valentine Patrick Mc-

It will be noticed that three other Sweeney, the son of Valentine Patrick holidays besides Christmas Day are McSweeney of Macroom in Cork county, mentioned in the message, but the where the family residence still exists order was issued especially on account though in a somewhat ruined condition. of the frequency of such gifts on Chris; The Marquis was born in Paris in mas day. 1871, his mother being a Polish lady,

It has created much surprise among Mrs. Eddy's own followers that such a law has been made, as so many years have passed without any condemnation in languages is due chiefly to his Polish of the world wide practice, and her act has been already spoken of by many as an exercise of absolute authority which He is especially skilful in English, f enforced will show Christian Scient French and Italian, which languages he ism to be a more despotic church than any which has hitherto existed among the countries to which they belong reprofessing Christians.

The practice is certainly most harmess from a moral point of view, and is indeed a means of strengthening-friendships; and even many of Mrs. Eddy's most staunch followers express themselves as displeased that such an attempt should be made to make a sin of so harmles proficiency in these languages, as well and laudable a custom.

It may be remarked that although Mrs. Eddy's so-called church has made great progress during the life of its founder it is still far behind the churches which are really Christian, both in the number of its followers and of its adherents. The Christian Scientist churches of the world are announced to number only nine hundred, with in a great measure had reference to about one million adherents, whereas the Catholic church has about thirteen

this question.

it, I have no hesitation in saying it is most desirable. Taking it on the lowest ground, it will effect a financial saving in the mission fields and in the maller towns and villages. On the ligher ground, it will remove much jealousy and friction that is not de-sirable nor in accord with the prayer of our Lord that they might be made one. Further, the impression of the church on the world as an aggressive

enturch on the world as an aggressive organization will be improved, as the less division there is the better. Moreover, by the union more men will be released for work, and the church will be in a better position to carry out the end of Christ, to evangelize the rorld. As to a divided church being more active, there is much of its life that is not desirable nor healthy. Those who argue that it would return to the deadness of the uniform churc of the Middle Ages forget that the whole spirit of the twentie

is one of aggressiveness and goahead-ativeness in contrast to the deadness of life generally in that period. "As to the doctrine, if the United church is broad enough to embrace all the vital truths of Christianity, what is

going to suffer ? It is only the forcing of truths of secondary importance into he position of truths of primary import suffer. That ance that is going to suffer would be a decided gain, etc.' We have said already in our columns that here is precisely a point on which the proposition of union is likely to

end in the shipwreck of faith in God's revelation : " The forcing of truths of secondary importance into the position of truths of primary importance is going to suffer by the proposal." What does this mean ? It can mean nothing else than that some of the truths ac-

tually revealed by God are to be adjudged by men to be of secondary importance, and are to be put into the background in the negotiations for unity. We have pointed out that the proposition for unity, if brought to a auccessful issue, must be effected pre cisely in this manner. But on what authority can man sit in judgment on the amount of importance or prominence which ought to be given to God's

truth, so as to decide what is of primary, and what of secondary importance? Our Lord and Saviour, in sending forth His Apostles to preach His Gospel to every creature made no such distinction as this. They were commanded to teach the nations "all things whatsoever I have commanded

yon," and it was only on the condition of their complying with this order that they were told : " And behold, I am with you all days, even to the consummation of the world." (St. Matt. xxviii., 20.) Christ is not with them if they teach not His whole doctrine.

But now we are assured by this repr sentative of Presbyterianism that there is a distinction between the various truths of religion as taught by God. Some are of "secondary importance," and it will be a "decided gain " to " put these into the back

ground." In fact, in the agreement which was made recently in Toronto, it has been practically agreed that certain doc trines shall be hidden in the darkes corner available. Nothing is to appear of them in the new creed which it is proposed to adopt. This is indeed what has been already proposed to b done at numerous other meetings which have been held with the same object in view, to effect a union of creeds ; and

the tendency is in every case not

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in the Presbyterian doctrine as laid down in the Confession of Faith. He announces that he is a thorough going Calvinist, and will teach, as long as he lives, the Calvinistic doctrines of predestination, election and reprobation, as he has always taught them since he was ordained to the ministry. There are for him, as we would infer from what he has said on this subject, no secondary truths which are for the present to be kept in the dark background, to be hereafter consigned to oblivion.

But we are told that the laymen are ven more anxious for union than the clergy.

Mr. J. J. Green of the W. E. Sandford Company, a member of the Centenary Methodist church of Hamilton, said to his interviewer :

"Having been divided, they (the denominations) ought to come to-gether. I go to Dr. Lyle's church, and I hear a sermon' that, if I did not know, I would say was Methodist. I presume it is the same with a Presbyterian coming to hear Dr. Rose. The same applies to the Congregational minister here. I would not know any difference, so far as doctrine is con-cerned. The saving by union will be enormous. Leave the question to the laity, and I think it will be settled in order. Among the laymen, I short think, there is an overwhelming major-There are ity in favor of union. culties with this as with every amalgamation; but I do not think they are

insuperable.' Mr. W. A. Robinson, of the D. Moore Company, said he was entirely in favor of the union. He appears to have set little account upon the question of doctrine, as his statement of the difficulties which lie in the way is confined to the itinerancy polity prevailing in the distribution of the Methodists ministers -- a matter of mere convenience which does not rest upon any divine injunction.

Alderman J. M. Eastwood, of one of the Presbyterian churches of Hamilton, said :

"The essential question is agree-ment upon a creed to which all can give hearty assent without reserve. The doctrines should not be accepted merely as a matter of compromise, but they should be such as would rally the intelligent Christian public, and all who seek better things. Compromises in religion are fatal to zeal and honesty. Better honest and friendly work on separate and almost parallel lines than any union that must be kept free from dissension by make - believe or by shunning discussion of matters that i formularies hold to be most important. ssion of matters that its

It will be seen that the general talk among both the laity and clergy is favorable to unity, and that it is understood that there must be a sacrifice of doctrine to some extent in order to attain it. The most naive proposition in the whole case is perhaps that of Mr. Green, that the settlement of the matter should be left in the hands of the laity, who would soon bring about an arrangement.

As Christ sent His Apostles to teach His doctrine, and commanded that they should be received and heard with the greatest respect and reverence, Mr. Green's proposition would rather reverse the order of primitive Christianity, as it would lead to the clergy teaching not what Christ commanded, but what the people wish to hear. Indeed this is the view of the case which merely to put into the background the seems to be the prevalent idea among secondary truths " as proposed by the laity throughout, as they express

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The Marquis is partly editor Cosmos Catholicus, with which he is to a great degree identified, and which is issued periodically in Rome and treats of Catholic matters in general in the three languages, French, English and Italian, in which the Marquis is especially skilful. His residence is in the palace of the Falconieri on the Julian Road, where he frequently entertains

eminent visitors to Rome, and where he makes particularly welcome the hierarchy of Ireland, and other Irish visitors who are connected with the move ment for Irish Home Rule, in which he takes deep interest.

A CONTRAST.

A very remarkable feature of the electoral contest now going on in Great Britain is the violent action; of disorderly mobs in various parts of Eogland. To such an extent has this been carried that it is difficult for speakers to be heard at the public meetings; benign Providence which brought about and, in order that some semblance of order might be secured, in many places esort has been taken to the expedient f issuing tickets of admission. It has been the custom, when even only slight

outbursts of violence at public meetings occurred in Ireland, for the English press to point to those disorders as a eason why the Irish people had not advanced to that state which would

entitle them to the privilege of governing themselves in a local Parliament. Truly the spectacle presented to our view to-day is a remarkable onethe people of the English constituencies in a fever of excitement, of turmoil, of

disorder ; whilst every constituency in Ireland seems like a Puritan Sabbath. Furthermore, in the English constitupredominance in France which recent ovents there seem to indicate; but at all events we hope that none of the Irish constituencies the Government Description of the broad and fair view of He declares that he is a firm believer

million of adherents and at least four teen thousand churches in the United States alone. There does not appear to be any very bright prospect that Christian Scientism is going to become the great church of America, and its fads will not tend to make its prospect of becoming so any brighter.

The despotism of Mrs. Eddy is all the more glaring as the Christian Scientist religion is admittedly a mere human invention.

THE PROPOSED CHURCH UNION. So vigorously are the advocates of anion of the three churches in Can-

ada, Presbyterian, Methodist, and Congregational, pushing their views for ward that we have little doubt the proposed union will take place in the course of time, and we believe the time required will not be very long. A few yearsperhaps ten, and perhaps less-will be needed to accomplish the fact. At all events, hundreds of thousands of Cana-

dians who belong to the three bodies named are looking forward earnestly to the day when the union will be an accomplished fact.

A representative of the Toronto Globe has been making enquiries in regard to their views among members of the three churches concerned in the negotiations for unity, and is astonished at the unanimity with which ministers and laymen alike declare that the union ought to succeed and must succeed. The Rev. Dr. Lyle, of a Hamilton Presbyterian church, who is a very en-

thusiastic advocate of union, said : " We ought to have church union and we are going to have it. It may take eight or ten years from now to to accomplish it. It is desirable from every standpoint, so far as I see.

Dr. Lyle, but also " those which are now held to be of primary importance," so that though these are now admitted in a perfunctory way to be of primary importance, they will soon be relegated to the limbo of exploded beliefs.

This sentiment was, indeed, given full expression to by the Rev. J. K. Uns. worth of the First Congregational church of Hamilton. This gentleman was President of the Congregational Union in 1905, and we doubt not that he expressed the views prevalent in his own denomination. He said : "Give us plenty of elbow room, and the union will suit the Congregationalists." He is enthusiastic for the Union, but only on these terms. He was in favor of it from the time when the matter was first mooted : but he laid it down as an essential that the fallest liberty possible be conceded in regard to creed to those entering the union. He said :

" Our object in supporting the union is that the essential unity of the Chris-tian church should be expressed in organization, and made efficient by cooperation.

Being asked : " Do you think the doctrine laid down will meet with general acceptance among your people?" His answer was : " We would desire to have some liverty in regard to the terms af subscription, as we have always had toward the creeds. We would accept it in general, I believe, without being held to every detail of it. I would have preferred myself, a briefer, more modern statement embodying the essentials, which could be used as an

the Christian worship service." An Ingersoll Presbyterian clergyman, the Rev. Mr. Hutt, is not so enthusias

themselves generally to the effect that the doctrine to be taught should be such as is acceptable to them.

We must say we have but little faith in the good results of a union which will be brought about on such lines.

Nearly all who have spoken on this subject seem to be satisfied that the church of Christ should be one, and that this was intended by its Divine Founder. Why, then, should they not seek unity by returning to the one fold which has duly appointed pastors who will teach the doctrine which was in the first place given to the saints by Christ Hinself to be taught to all nations, and not left to the nations that they might botch up a doctrine which they will agree to hold in common for the sake of saving the expense of having different churches, overlapping each other in territory and giving out contrary instructions as to what they should believe and practice in order to be saved ?

It is still to be remarked that if this union be brought about fully, there will still be left 140 out of the 142 or more sects which exist in Canada according to the last Dominion census. The principle of private judgment in religion will continue to be what it has always been-the source of dissensions and errors in the most important matter of religion.

The aspiration for unity in the Christian church is undoubtedly most laudable, for it was Christ's intention in establishing the church that it should be one. In fact He established but one church which He called " My church," "One fold," "My flock," etc. ; and in the Acts of the Apostles we are told that "the Lord added to the church daily such as should be saved." (ii. 47.) This fact alone shows that, in the past, Protestantism departed in an

affirmation of faith in connection with

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ential matter from the truth of Christ, and within our own memory it has been frequently the boast of the sects that they preserved all the unity meant by Christ by loving each other as brethren and holding the essential of Christian Truth. We are pleased to see that one more Christian Truth which Protestantism has rejected per sistently is being again gradually reinstated ; but it will not be fally taken up until the sects submit themselves once more to the Head of the Church. St. Peter's successor, who, by divine appointment, feeds with the doctrine of truth the whole of Christ's flock, " His lambs and His sheep." (St. John xxi. 15.)

LINDSAY.

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Lindsay Post, Jar u vry 13.

ford, and who is now one of the m

at their initial entertainment one who

was associated with the old literary

assurance that the success that had

growned Professor Kylie's efforts since

young men to make the best of r opportunities while his words

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those days would prove an incentive to

would stimulate them to greater efforts

men as Daniel O'Connell, John Boyle

O'Rielly, Edward Blake and his Lord ship the Bishop of Peterboro. The

subject, he said, was especially timely at the present juncture when a Liberal

Cabinet had again been appointed in London, and the Irish Nationalists under the leadership of John Redmond,

holding as no doubt they would the balance of power, were destined to

next session of the British Parliament.

Everywhere to day there is a revival of

the national sentiment, and here in Canada, while we enjoy the blessings of self-government, we see in our midst the steady growth of a strong French

BRITISH SOVEREIGNTY.

was necessary in order to

understand some of the racial, religious

and economic ills of Ireland. He would

not. however, dwell upon old griev

Englishmen to remember, for Irishmen to forget. In a most interesting manner

he described the tall, fair haired Celt and the dark-haired race of short

stature that we find intermingled with

and the system of common land hold-

ing, the suitability of their tempera-ment to the religious life which induced

them to readily embrace Christianity,

schools and the subsequent glorious achievements of the Irish missionaries

A lack of organization and internal

strife between the different clans re-

stability of English political life; for the Norman kings kept England from disorder by the wonderful organization

which they were bound to maintain for

their own protection and by infusing new vigor into the national life. In

Ireland, on the contrary, few Normans mingled with the population, which re-

mained anart. It retained its old cus-

Western Europe and Rome, the centre

of civilization, it failed to keep pace in the march of progress with the sister

lish pale increased the hostility of the

original population, while the Reforma

PERMANENT CLEAVAGE

and left the government less likely to understand Ireland. Hence

followed the revolt in the last years of

the reign of Elizabeth, when Ireland looked to Spain for aid. This struggle

continued during the succeeding reigns and difficulties were increased by the determination of the English Govern

Ireland for the most part siding with

was a battle between a Sootchman and

a Dutchman, and they might still settle their difficulties, did not too great a

ment of the eighteenth century were

not representative of the country, and England had less scruples than ever

about adopting a policy towards freland that crushed out the individual life. The Union in 1801 left in Ireland an

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IT is important that in all parts of the country the law in regard to the selling of intoxicating liquors should be strictly enforced ; and we trust the authorities in Bathurst, New Bruns. wick, will take steps to suppress the scandals which have recently taken place in that town in regard to the to their own personal improvement and the weifare of the association. Professor Kylie prefaced his ad-dress by the remark that no apology was needed for discussing the subject selling of liquor. In a despatch to the Globe it appears that serious charges are made against the licence commissioners and the license inspector. he had chosen, in an assembly graced by the pictures of such In These charges were preferred by nine clergymen, six of whom are Catholic priests. All these testified that the Act has been openly violated with the full knowledge of the authorities. We trust before long proper men will be appointed to carry out the law. A temperance wave is now sweeping over the country, and it is to be hoped that all good citizens will aid in the grand work of suppressing as far as possible the evils of the liquor traffic.

A MOST AGREEABLE piece of news comes to us from the latest number of the Catholic Directory, published by Wiltzius & Co., of Milwaukee, Wis., U.S. The Catholic population of the United States is now 12 651,914. This is a very material increase over the Catholic population of last year. It is a cause of congratulation the world over to note the rapid advancement of the Church in the great republic. It means much, too, for the republic itself, be cause of the stable and conservative character of the church, which may always be depended upon as a source of strength in time of need.

THE SECOND SPRING.

No student of English literature needs to be informed that one of its masterpieces is Cardinal Newman's sermon, "The Second Spring , doubtless there are many general read ers to whom this admirable discourse is unknown so many years have passed since it was first published. We are glad to notice that it is included in a collection of "Sermons and Essays" Newman issued in a shilling volume by the Catholic Truth Society of England. Another new book, sure to be welcomed wherever the name of the illustrious Oratorian is known, is "Addresses and Replies," edited by the late Father Neville. It must be said that the Oratorian addresses themselves are somewhat dry reading, but the replies which they eroked are a genuine delight. We fully agree with Father Neville that the final paragraph of the last one is

"perhaps as beautiful as anything the Cardinal ever wrote." Here it is : You ask for my blessing, and I bless you with all my heart, as I desire to be blessed myself. Each one of us has his own individuality, his separate history, his antecedents, and his future; es, his responsibilities, h May

THE CATHOLIC RECORD.

reasons may be adduced : England fears a separation, the establishment of a dual kingdom, and that in case of such an event Ireland with her rich PRESENT POLITICAL AND INDUS-TRIAL SITUATION IN IRELAND LOQUENT LECTURE BY PROFESSOR KYLIE natural resources and fav rable geo-graphical position might prove a for-OF TORONTO UNIVERSITY, IN AID OF THE CATHOLIC LITERARY SOCIETY OF midable enemy. Englishmen are suspicious of the Celtic temperament, dis-like its exuberance and rhetorical ϵx On Thursday evening of Christmas week St. Mary's Parish II was filled aggeration. They are eminently prac aggeration. They are eminently prac-tical and take no account of sen !-ment. With them nothing suc-ceeds like success and the absence of it is put down as a sign of in-feriority. They are slow to admit to its utmost capacity with an apprecia tive audience, who had assembled to listen to an address by an old Lindsay boy, whose brilliant attainments had for him such signal honors at Ox themselves wrong, and to grant Home Rale now would be paramount to popular lecturers in Toronto University popular lecturers in Toronto University and prominently associated with Catho-lie literary works in that city. The chair was occupied by Rev. Father O'Sullivan, president of the society, admission that for centuries they had been wrong. Again, they fear for the Protestant population of Ireland, which looks to them for protection, and which in the event of home government would ne government would who in introducing the speaker of the evening, congratulated the members on their good fortune in having with them be at the mercy of the Catholic major-

ity. Cogent as these pretexts may be to prejudice the English mind against a home rule measure, yet with such advocates of the cause in the new government Morley Bannerman, 3.8 Asquith and Burns, we have reason hope that much would be granted that direction in the near future.

In the meantime, continued the speaker, much has been done to im prove the condition of the Irish peas ant. By the Land Act of 1903 immense sum was loaned to Ireland by means of which 10,600 tenants in one year secured their holdings. million pounds are available yearly and agreements are far in advance of this amount. The difficulty is that the tenants pay too much, and the pcorer ones are obliged to hold off. We may judge of the importance of the land from the fact that there are on the Island 200,000 holdings from 1 to 15

acres each. The speaker dwelt at con siderable length upon the recent ad-vancement that had been made in HOME INDUSTRIES. which had been fostered by voluntary associations that aimed at educating

the people to avail themselves of the ich natural resources of the country. The result is that Ireland is no longer the distressful land that we picture it but fairly prosperous, and intemperance, which had wrought such havod and which was in large measure due to a spirit of discontent and lethargy, was being counteracted by the renewal of industry and the new pulsation that was being felt in the national life.

conclution, the speaker spoke but enthusiastically of the briefly Galic League which aimed at reviving the national language, sports and industries. In 1893 it was comprised members, while it now numbers. In 1900 the Irish language was of 7 850. taught in 140 schools. In 1903 it was being taught in 1300 of the national schools. The people were being given intellectual interests, and the study of Celtic literature and music was raising the intellectual standard of the masses and reviving that national patriotism so beautifully embodied in that classic poem of Mangan's, " Dark Rosaleen.

vote of thanks to the lecturer was moved by Dr. Blanchard in his usual graceful style, and seconded by tarded progress in Ireland, while England 'orged ahead in economic, social and political development, Englishmen may not like to refer to the Norman conquest, but to the Nor-

Mr. Emnet Brady. The pastor, Ven. Archdeacon Jasey, expressed his thanks to the lecturer for his eloquent address and exherted the people to assist him in supporting a society that was destined to accomplish such good work among the young men of the parish.

Dr. O'Boyle, Secretary of Ottawa University, who is also an old Lindsay boy, expressed his appreciation of the lecture. What affected him most th he said, was the emphasis laid on the movement in Ireland which has for its motto "Shin fein." which translated means "Ourselves." Outside of the political agitation existed a movement or the extermination of the"sconin' Irishman, the man who was willing to have Ireland a mere western pro vince, a shire—a movement to make an but and out Irish Ireland by building up her industries and her self respect. up her industries and her At present the leader of the movement, Mr. Douglas Hyde, was on this con-tinent to collect funds to help the

Catholic church, roughly speaking, at 260,000,000 (very little short of that of the Rev. Pere Krose, it will be seen, as against 180,000,000 Protestants of every sect and denomination. Pro-testants he divides as follows : Luther ans, 56,000,000, chiefly in Germany the Established church of England 9,000,000, and the other refo urches and sects more or less allied

to Calvinism about 99,000,000. Thus it will be seen that the Catho lic church is by far the most flourishing and the most widely extended of all the religious bodies of the world, since ore than 47 per cent., or nearly half the Christians of the entire globa, profess the Catholic faith. Not only , but the Catholic religion is one and divisible, the same in every land and is not split up into an infinite of sects, as is the case with Protestantism.

ABOUT CONFESSION.

F IT BE AN INCENTIVE TO SIN, HOW IS IT THAT THE BEST CATHOLICS ARD SEEN MOST FREQUENTLY AT THE SACRED TRIBUNAL?

Does not confession weaken char ter Is not confession an incentive to sin

y making forgiveness too easy ? Do not Catholics go to confession d then commit the same sin over rain ?

the contrary we have already On een that certain conditions are abso-utely required before God will ratify he absolution of the confessor. Par-ion is granted, for instance, to the runkard who has a mere natural sorbecause of his degradation and th overty and shame of his wife and hildren, to the thief who has no inhildren, to the thief who has no ention of giving back the money as stolen : to the impure man who will not avoid the proximate occasion of his sin ; to the bitter, angry soul to refuses to forgive the offending ther, etc.

We know perfectly well that human ature is weak, and human passions trong: that the world of wicked men and women is full of temptations; that ne flesh rebels against the spirit om. viii., 23) and the devil does his est to tempt us (I Pet. v., 8.) But a Catholic yield to these temptations is not in virtue of the sacrament he as received but because he is false to e sacramental promise he made to God to sin no more.

are willing also to grant that We here have been abuses ; that some Catholics go to their confession in a nechanical, perfunctory sort of a way and do not realize the dignity and sacredness of this divine sacrament. But is there any good thing in the world that sinful man has not sometimes abused ? The sacrament of matrimony intended to sanctify and bless the pure union of man and woman, has often been made a mere tool for worldly advantage or a mere instrument of lust, as divorce statis-tics show The sacrament of baptism established to initiate the Christian

into the church of God has been used to serve an unbeliever's worldly aims. The Bible has been abused by every false prophet from the beginning, in imitation of Satan (Matt. iv., 6) The press, the pulpit, the theatre, the stock exchange, the arts-all these have been abused. Would you, then abolish them altogether ?

The history of the sacrament penance is proof positive of its being one of the greatest incentives to virtue the world knows of. Could it nave survived during these nineteen hundred years if it were indeed an incentive to sin ? Would millions of the most intelligent men and women still bend the knee ? It is impossible to think so. The corruption of morals that everywhere followed the aboli tion of confession in the sixteenth century made many of the reformers wish its re establishment. Voltaire for wrote in the eighteenth century : "The enemies of the Roman church, who have opposed so beneficial an institution, have taken from man the greatest restraint that can be put upon crimes." (Dict. Phil art Cathec du Cure.) If confession were an incentive to

TALKS ON RELIGION.

SUNDAY MASS. The hearing of Mass has been an important duty for Christians from the beginning. We are told that "they continued daily with one accord in the "they temple, and breaking bread from house to house." (Acts ii, 46.)

When persecution arose, the early christians braved death that they hight not miss Mass. We find them Christians night not miss Mass. then down in the Catacombs assisting at the Holy Sacrifice celebrated on the tombs of the martyrs.

In other countries, as for instance, in Ireland, the probability of impris onment and death did not deter the priets from celebrating and people from assisting at Mass. the people from assisting at Mass. T escape the spies, the priest had to dis To guise hinself to reach the place that had been secretly decided upon for the celebration of Mass. Scouts were posted to raise the alarm in case soldiers or police were found coming to arrest priest and people for thus breaking the "law of persecution." In view of these historical facts and

of the sacrifices made to assist at Mass in the dark days of the penal code, careless Catholics in our time ought much ashamed of the their sinful indifference.

Sunday is a day. It implies more han one hour. The spirit of the law than one hour. of Sunday observances is that we shall give a good portion of the day to God and to the refreshment of the soul. It should be a day for spiritual inventory and in which we should provide a stock of piety for the work and the temptations of the coming week. It is a day when the Lord appears to say to us as He once said to the Apostles "Come apart into a desert place, and rest a little." This desert place, a place of quietness and of retirement can be easily found by those who wish to "be renewed in the spirit of your mind."(Eph. iv. 23.)

should not be a day of sloth Sunday and of idleness. Some appear to be satisfied with a low Mass on Sunday. They seldom think of reading a good book or assisting at Vespers and Benediction when they could easily do so. They understand what is meant by a day's work for themselves or for another but too "Day of the Lord" is mininized in-

to an hour or less. Sunday should not be a day of dis-sipation. It should not be turned into a day of boisterous amusement, or a day upon which an attempt is made to "serve both God and Mammon." Some recreation and some amusement are permitted, but we are of the opinion that professional amusement involving hard work and the expenditure of money is not a work so necessary that it excuses from the law which prohibits servile work and which commands the proper observance of the Sunday. such exhibitions be sanctioned, the bars will soon be let down entirely. breach in the breakwater means a A structive flood if the breach be not quickly repaired. Reasonable recreation is allowed.

But you should not unreasonably interfere with others or prevent the from keeping Sunday holy. It may be hat their ideas are rather overstrained and that they have prejudices that we deem foolish. This is, however, a fault on the right side and we should, as far as may be, avoid shocking their religious feelings. St. Paul says on this subject :

"When you sin against the brethren, and wound their weak conscience, you sin against Christ. Wherefore, if meat scandalize my brother, I will never eat flesh, lest I scandalize my brother." Cor. viii, 13.")

(Cor. vin, 15.) Here in America some who are careless and over-free in their amusements are apt to give scandal and to turn prople away from the Church.

A careful observance of the Sun day is the great external mark of reverence for Almighty God. braces the formal worship of body and soul which you offer to Him in the presence of angels and of men. This observance may, in a sense, be called with his own hands. He must be the backbone of religion. We know robust and willing to rough it. I do just as well what is meant by my own cooking and washing, but I

careless children, while exemplary parents will be reflected in their childre As the twig is bent, so the tree will grow.-Catholic Universe.

R

A WONDERFUL WORK BY THE NEW YORK APOSTOLATE.

An instance of the remarkable work that is being done by an Apostolate Bard of diocesan priests may be found in the recent report of the New York Missionaries.

Their report is made to Archbishop arley and it covers the work of last year. There were five missionaries in the band under the leadership of Dr. William J. Guinan and during the past twelve months they heard 37,989 con-fessions. When one begins to consider what mission confessions are, and the amount of good that is done readily measure the far reaching character of the work that has been done by these missionaries. They were nearly 40,000 people listened to their preach-ing and of this number undoubtedly some were souls in which the faith was all but extinct and others were souls that had strayed from the paths of rectitude.

Moreover besides preaching to Cathlics and calling them to repentance sixteen of their missions were given to on Catholics and the fruit of these issions is represented by the 319 converts that they received into the church. While 319 converts would make a small parish by themselves still from what we know of converts. each one becomes a nerve center of en for still further conversions. energy Dr. Guinan and his associates are to be congratulated on the wonderful work they have done.

Their work is growing, the demands for their services are so urgent that they have been obliged to add to their number a sixth Missionary. The one is Rev. John Wickhan who has recently finished his course of training at the Apostolic Mission House.

Through nine years now this band has labored. Right Rev. Bishop Cusack was its first leader, and the demonstrate very conclusively the need of this diocesan work. Of the number of missions that were given nany were given gratis, that is out asking anything for the support of the missionaries, and they were given in places that have never been heretofore visited by missionaries and during these nine years probably 2,500 converts were received into the church.

The New York Apostolate is one of a dozen diocesan Apostolates that are doing similar work. Two of the Middle West dioceses that of Peoria III., and of Covington, Ky., have recently organized their Apostolate band after a course of training in the Mission House. The placing of these missionaries in diocese is recognized as a necessity by the Bishops and the time is not far distant when every diocese will be fully equipped. At the Apostolic Mission there are now thirty following the lecture courses.

ONE PRIEST'S EXPERIENCE.

No one can judge so well of a situation as the man on the ground and when long there, zealous and widely experienced, his decision is practically final. The following extracts from a letter lately received by the Catholic church Extension Society of the United States, Lapeer, Mich., is worth reading :

" I am here for twenty-three years and used to the hardships of the West. I often feel strongly tempted to retire to some monastery and save my soul, but it would be a sin and I fear God would punish me for aban-doning these poor people. Many priests from the East have come and gone disgusted. A priest coming to Idaho, Arizona, Wyoming must come animated with dispositions of the early missionaries, ready to earn his living with his own hands. He must be

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e Chrisst laudation in should but one hurch," ; and in are told church (ii. 47.) , in the in an solemn trial and his eternity. May God's grace, His love, His peace, rest on all of y_0u , united as you are in the Oratory of St. Philip, and penitents, on teachers and taught, -on old and young, on confessors to living and dead. Apart from that grace, that love, that peace, nothing is stable, all things have an and ; but the earth will last its time and while the earth lasts holy church will last ; and while the church lasts may the Oratory of Birmingham last also, amid the for tures of many generations one end the same, faithful to St. Philip, strong in the protection of Our Lady of all saints : not losing, as time goes on, its sympathy with its first fathers, whatbe the burden and interests of its own day, as we in turn now stretch forth our hands with love and with awe toward these, our unborn successors, whom on earth we shall never know.— Ave Maria.

RELIGION AND AFFECTION.

established church, a landlord class, a Protestant population, looking to Eng-land, and put a large Irish element in Do not imagine, as some do, that when the love of God enters into a man, his perfection consists in the imical to Ireland in the English Com-mons. The nineteenth century b ought hardening of natural affections. Whensoever the spirit of devotion some important alleviations, chief among which were Catholic emancipa-tion, the disestablishment of the Ivish of natural affections. or piety narrows or contracts the heart, and makes our homes to be less church and checks to the evils of the conversion and cneeks to the evils of the landlord system, by the fixing of rent, compensation for improvements and fixity of tenure. The feeling of the Irish members was that only by an un-ceasing constitutional struggle had anyheart, and makes our nomes to be less bright and happy; when it makes parents imperious to children, or children undutiful to parents, or lessens the sympathy of brothers and sisters, or chills the warmth of friend ship—whensoever the plea of religion, of fervor, or of piety has the effect of thing been won or was anything likely to be guined, and this feel ing gave birth to the Irish party whose lessening the natural affections, present leader is John Redmond. If sure that such piety is either perverted or not true. The best son will make the Irish members adopt a policy of the Irish members adopt a policy of obstruction it is rot from motives of pervensity, but, as their leader has recently stated, from a well grounded conviction that this is the only constithe best priest, and the best daughter will make the best nun ; that is to say, best training for the most perfect charac ter, as a disciple or a handmaid of Christ, is to be found in the natural tutional and effective means left them affections of home. Love to kindred and friends, with all the tenderness to force Parliament to right their grievances. We might reasonably ask, continued the speaker, why are these demands not granted? Why is Ireland not permitted to have the We might reasonably ask, due to them, and not only to friends, but to your enemies, to those who are displeasing to you, to those who are offend and treat you spitefully—this is the fruit and proof of true and loving piety.— Cardinal Manning.

SAME SELF GOVERNMENT as we have in Canada? Viewed from "Realenzyklopaedie." The learned n English standpoint, the following professor estimates the strength of the

League, so that when Ireland should have her parliament and her university she should have her population to use

them and a spirit to guide them. A few words from Mr. Thos. S ewart and Senator McHugh concluded the literary portion of the program, which was still further enhanced by choice ment to settle Ulster with English and Scotch Protestants. Ireland was left with a divided population and involved in party struggles in England. During the rebellion of 1641 we find Catholic vocal instrumental numbers by local talent.

NEARLY HALF CATHOLICS.

STATISTICS OF CHRISTIANITY ALL OVER THE WORLD.

The following statistics concerning the most important religious systems of the world are taken from a resume of an important work by the Rev. Pere Krose, S. J., given in "Die Kath-olischen Missionen," of Fribourg,

Baden. According to the eminent religious there are in the world 550,000,000 Christians and a milliard of non-Chris-tians. Of the 550,000,000 Christians. 371,000,000 inhabit Europe, 131,000,000 America, 29,000 000 Asia, 800,000,000 Africa and 4,000,000 Oceanica.

truly penitent; it is Jesus Christ speaking to the world; "Come to Me all you that labor and are burdened, and I will refresh you" (Matt. xi. 28) Why, sometimes non Catbolics, tor-mented by the average of unconfessed As to the non Christian populations, they are computed as follows: Jews, 11,057,000: Mahommedaus, 202.048, 240: Hindus, 210,100,000: other an mented by the anguish of unconfessed cient rel gions of India, 11,113,000 sin, have desired to receive the sacra-ment ; and finding this impossible, followers of Confucius and Cult of Ancestors, 253 000,000 ; Buddhists, 120,250,000 ; Taoists, 32,000,000 ; Ancestors, 253 000,000 ; Buddhists, 120,250,000 ; Taoists, 32,000,000 ; Shintoists, 17,000,000 ; fetish worship-144,700,000 have craved the privilege of un burdening their conscience to the burdening their conscience to trusted Catholic priest.-Monitor.

Snintoists, 17,000,000; tetish worship-pers and other pagans, 144,700,000; other religions, 2,814,182. Of the 550,000,000 Christians, the Orthodox, (or, as we say, schismatic Greek Church) is computed to possess about 110,000,000, while the Catholic church claims no less than 261,503,933 church claims no less unan 201,00,002 as heradherents. Should non Catholics hesitate to accept this estimate as being that of a Jesuit father, they will find it fairly corroborated by the calculations of a Protestant, Herr F. Kattenbasch, professor of ecclesiastical history at Gottingen, who has recently compiled valuable statistics of Protestantism throughout the world for "Realenzyklopaedie." The learned

the expression "A man of backbone." We should know just as well what is sin, how is it that the most hardened meant by "A Catholic with backbone." He stands up in practice for the law of inners never go and the best Catholics are seen frequently at the sac-God. red tribunal? If it weakened char-acter, how, then, do you account for its reformation of the habitual drunk-The observance of Sunday and the The observance of Sunday and the hearing of Mass on Sunday is also a special mark of obedience to the church. Obedience may sometimes imply a temporal sacrifice, but a temporal sacrifice made in obedience to God ard its recall of the penitent Magda-

len and the comfort and peace it gives the condemned criminal ? If it en couraged crime, why should Catholic never entails any real loss. God p vides. He takes care of the birds fathers and mothers rejoice so much in seeing their boys and girls go fre-quently to confession, and be sad of the air and the flowers of the field. How much more will He not take care heart when they begin to neglect this duty ? If it made Catholics worse, how, then, do you explain the fact that of us?

In the old law, Almighty God made up to the Jews for any temporal loss they might have suffered from the ob-Protestants often desire for their servants and employees Catholics who go servance of the days set aside to be kept holy. He sent blessings on them so regularly to confession ? The fact is evident. The sacraand on all that belongs to them. We ought to treat God with more ment of penance is a guide to the doubt

ing a comfort to the afflicted, an encouragement to the weak, a warning to the young, a strong arm to the waver-ing, an adviser to the ignorant, a meagenerosity, to say nothing of the debt of justice which we owe to Him. He says that He will be outdone in generosity. Look about you and note if the people who serve God in the letter and the spirit of the law, have less happi-ness than those who disregard their Christian duty. "Seek first the kingdom of God and

His justice and all other things will be given to you.'

The Sunday newspaper should not be classed as Sunday reading. It is the same as the daily, only larger ; not more religious but more extensive. While it may be no harm to read it, the reading of it is not a pious work, It should be well to read a portion

God pro

Some one has sent us a clipping wherein Carl Schurz states that the of the New Testament, the lives of the Saints or some other pious books, at least for an hour or so. Children should be given proper ideas church claims that unbaptized babes

must burn forever in unquenchable fire, and asks what we think of it. concerning Sunday—and example is better than mere precept. While it should not be made a day of painful We think that Carl Schurz does not should not be made a day of painful restraint to them, neither should they be permitted to think that the hearing of Mass is alone sufficient. The Sun-day school should be regularly at tended, and parents and teachers and partons then the the the teachers and

draw the line at mending. When the holes are too large I burn the whole thing. But, dear Father, I am happy -may God forgive me, I am hardened. I used to worry and mourn over the terrible defections from the church. I

shed many a tear when I met fine boys and girls with sweet Irish names, going to sectarian conventicles.

"I have seven churches and stations innumerable. I am all the time on the go. I do not mind the quality of food, but Father, it is the miserable beds that weary and wear my old bones. In summer under the beautiful heavens sleep is invigorating and refreshing, but in winter in wretched hovels over-

run with mice and bugs and an occa-s'onal dirty bed fellow! And my principal church—as you say, one diamond would pay to repaint it—it is black and needs paint-the ceiling is open

and in winter it is impossible to warm it up. What can I do with an income it up. of about four hundred ? After having of about four hundred? After having paid my traveling expenses, little is left. Clothing wears out here very fast — always in dust or rain, in stages and wagons. I have worn out a pair of shoes in one day walking on stones and lava in a place where there is no road, but a narrow trail for miles to the mines. O dear Father, if I had Mass

Intentions ! I want to subscribe for a Catholic newspaper for many families

who take secular papers but never think of a religious paper. If I had the means, I could buy books and scatter them awong the people, prayer books, catechisms, beads, etc. They

expect them gratis. I must stifle all these feelings and bear my cross. Dear Father, if in your congregation

you have a big rich man who has an old overcoat to spare, ask it for me. Good clothes are of no use, they must be tough and strong. I have tried to save enough to buy a fur coat, but indispensible as it is, I must wait for better times. Dear Father, you know now of one poor priest in the West, but I am not the worst off; pity the repastors should see that the attendance is fruitful to the children. As a rule careless parents will have until they are reformed or die."

know what he is talking about he says that. The church claims no-thing of the kind. He is equally ignorant of the church's doctrine when he says: "She claims that Socrates and Plato and

ace to the hardened sinner, a joy to the

Carl Schurz a Type.

virtuous men among the heathen must

JANUARY 20, 1906.

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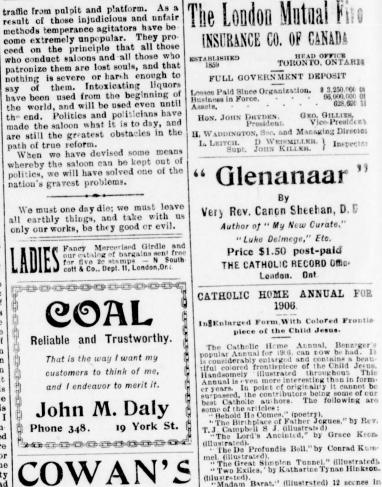
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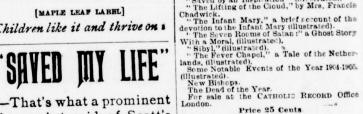
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Secred Heart Review' THE TRUTH ABOUT THE CATHC-LIC CHURCH.

BY A PROTESTANT THEOLOGIAN.

BY A PROTESTANT THEOLOGIAN. CCCLXXXVII. We have seen that the religious wars of Germany and the Netherlands were essentially indigenous, the influence of the Papacy in stimulating them being indirect and secondary. In the three Scandinavian kingdoms Lutheranism carried the day easily

alarming when President Eliot declared that before the French Revolution it had been uniformly taught in the church of Rome that the Divine sanction to government comes directly to rulers, and only mediately to the people, and that it always comes through the shurch the fact being that Boniface VIII. him-self declares that he had never doubted that the State has a mandate distin the from the church, and Pope Paul V., about 1610, having expressly approved, about 1610, having expressly approved, about 1610, having expressly approved, not as obligatory, but as sound, the de-claration of the great Jesuit Suarez, that God first authorizes the nation to be governed, and that by her election a divine right redounds to her governors, monarchical or republican. This appro-bation 1 find noted as renewed by Pius VI the opponent and victim of the In the three Scandinavian kingdoms Lutheranism carried the day easily, and by royal authority. Those regions, therefore, have never been troubled with religious wars. Erie the Four-teenth's leanings to Calvinism were suppressed by his dethronement and imprisonment, and finally by the pois-oned broth administered to him by direction of the King, Council, and Archbishop. The brief and futile at-tempt of the Catholic Sigismund of Poland to recover his Swedish throne is of little importance. VI., the oppenent and victim of the French Revolution. President Eliot had not denied the approbation given by Pius IX. The Independent made a feeble and

foolish attempt (it is seldom either feeble or foolish) to explain away a part of Eliot's statements, by remark-ing that at least the Catholics would of little importance. In France the intervention of the In France the intervention of the relig-papacy in encouragement of the relig-ious struggle was certainly much more pronounced. Yet even here it was dethat the knowledge of the Divine say that the knowledge of the Divine sanction to government always cones through the church. President Eliot is perfectly competent to be his own in-terpreter. If he had meant this, he would have said this. A divine sanc-tion through the church and the knowled The French have pronounced. He of the French have cidedly secondary. The French have never needed much encouragement to fly at each others' throats. The peculiar intensity of their nature has rendered them excessively intolerant from of old. them excessively intolerant from of oid. Guizot refuses to acknowledge any essential difference here between Cath-olics and Protestants. The mutual butcheries under the Valois, the relation through the church and the knowl edge of the sanction through the church are two different things. Catholic theology teaches neither. It teaches, agreeably to St. Paul, that a heathen ology to St. Paul, that a heathen government, justly ruling, is as truly a Divine delegation as a Christian, and certainly the knowledge of this does not come to a heathen government through the church. St. Ignatius Loy-ola declares that he would obey a

by the anti popish animas, not malig nantly, but in what may be called its varioloid form, and to have been partly

misled by this into his inaccuracies.

Dr. White's attack appears more nearly

ADESTE FIDELES.

There is no other hymn which is

et Myrrham dant munera.

nds of th

to approach the confluent stage.

Andover, Mass.

scertained.

rance

thus

butcheries under the Valois, the rela-tively larger number of the victims, including St. Bartholomew's, being Catholics, unless we accept the larger estimate of Protestant numbers, are of one temper with the Dragonnades, and these again with the Red Terror of 1703, and with the White Terror of 1814 heathen prince as he would obey Christ Himself, in everything not sinful, a thesis which the Constitutions of the At present there is a lull in the thesis which the Constitutions of the order have generalized, and applied to all superiors, including the Pope. In this talk about government Dr. Eliot does seem to be slightly touched

At present there is a full in the mutual bloodshed, although we cannot say how long it will last. In our own time, in 1871, the victorious Govern-ment is said to have butchered 25,000 Communards, a large proportion, of them with almost no evidence against Divide the number by three, as imperious evidence requires us to divide the 70,000 of St. Bartholomew's by five, and we will still see the fires of 1572 glowing in the Paris of 1871.

ever, we will postpone this question to Meanwhile, now that the pike and the Meanwhile, now that the pixe and the guillotine are having a rest, and we hope a long one, the reigning party is yet as persecuting as ever, and more meanly persecuting than ever. The mousing anxiety with which the name of God is hunted out of every school-back the pains taken to make the reour next paper. CHARLES C. STARBUCE. book, the pains taken to make the re-motest rural postman shake in his shoes sung so universally and so tenderly loved as the "Adeste Fideles" about which so little has been accurately if his first cousin once removed drops a courtesy to a priest in the street, the npt removal of a ferryman who rows a Dominican or Jesuit across a river, all this displays such a pettiness of mal-ignity as we should have to look far attributed to St. Bonaventure, but it is not included in any edition of his works. It has been traced by numerous searchers to a cloister, that of the Cleignity as we should have to look far and wide to find matched in the history of religious or irreligious persecution Read Mr. Sanborn's account of it in the Atlantic Monthly. True, the intoler able smallness of Combes, and of his Masonic accomplices has been much at last even for the ruling powers, and has driven him out of office. His successor is at least something more of a gentleman. Doming back to papal intervention in

France, President Andrew D. White says that Pius V. violated the sanctity of treaties to rekindle the flames of civil war. Sad, if this is true, and wholly I am surprised that indefensible. neither Ranke nor Guizot has left any strong impression of it on my mind, an I have not yet followed down Michelet so far. If a re-examination of the first two historians, and an examination of two historians, and an examination of the third, should bear out Dr. White's statement, I will make it known. Con-finement induced by ill health, however, makes it difficult for me to open up new sources, and restrains me largely to what I know already. Pending such a reconsideration of release an eminent friend will not

evidence, my eminent friend will not take it amiss of me if I think it possible,

THE CATHOLIC RECORD. THE OUGHT. TO.BE'S. nother of his essential traits. It flows

on the natural voice. Its range is moderate, bringing it within an unmoderate, bringing it within an un-strained popular compass. To sing it requires no technical training. That it was probably a folk song is further indicated by its regularity, fluency, and supporter Simulation in the the indicated by its regularity, nucleo, and spontanety. Simplicity in the true sense is always proof of perfect art. If this melody did not proceed from throngs of worshipping hearts in union of love and aspiration it must have been written by a master of musical invention. Musical notation, however,

in the forms with which we are now familiar is modern.

FIVE-MINUTES SERMON Second Sunday after Epiphany.

THE SIN OF CURSING. Bless them that persecute ycu; bless, and arse not, (Rom. xii, 14.)

These words are found in the epistle These words are found in the epistle appointed for the second Sunday after Epiphany, and were read by the church long before the institution of the Feast of the Holy Name of Jesus, which is now always celebrated on this day, yet they contain a lesson most appropriate to this feast. For there is no way in which fead a must holy Name which to to this feast. For there is no way in which God s most holy Name, which to day is especially set before us for our vereration, is more frequently or more grossly dishonored than by cursing. To curse is to call down God's judg-To curse is to can down down down and the ment or vengeance upon our fellow-men, and its worst form is when the hely and awful name of God or our Lord is made use of. Unhappily the Lord is made use of. Common, even among those who think themselves good Catholics, that its grievous nature is seldom realized, or perhaps, even

thought of. The habit is often acquired in childhood, frequently from the example of parents, themselves given to cursing. Like all early acquired habits, it grows stronger and more deeply-rooted with advancing years, until at last the habit is made the excuse for the sin. It is a is made the excuse for the sin. It is a vain excuse. You are guilty before God of mortal sin if you have formed this habit, and you are guilty of remaining in the state of mortal sin if you make no effort to break yourself off it. It will do you no god to go to confession and scenes good to go to confession and accuse yourself of cursing, unless you are contrite and follow the advice which your confessor gives you, and really make an earnest resolution and a serious effort to overcome this scandalous

habit. You should begin by making each You should begin by making cao-morning a resolution to avoid cursing throughout the day, begging God's assistance for your efforts, if dur-ing the day you fall inadverassistance for your efforts, if dur-ing the day you fall inadver-tently into the old fault, you should impose some little penance upon your-seif, such as the recitation of the "Hail Mary," or the pious ejaculation of the holy Name of Jesus, with a prayer for God's forgiveness. And then at night you should examine your The Latin poem was for a time tercians, a congregation founded in the twelfth century at Citeaux, near Dijon, then at night you should examine your conscience as to how often you may have fallen into the habit during the Individual authorship the "Adeste Fideles" may not have had. The atmosphere of the monastic scriptorium day, and resolve to make the next day a better one in this respect. If you atmosphere of the monastic scriptorul breathes, however, through its melodi-ous trophies. It is in many respects unique in Christian hymnology. More than any other Church song, it blends a better one in this respect. If you faithfully persevere in this practice you will soon be the master of your tongue, and able to restrain it from cursing by a little watchful ness, but if you do not adopt some such practice as this, and really set to work in compare to operation this babit, you prophecy, history, prayer, exultation and praise. If it were printed side by side with the Nicene Creed, it would in earnest to overcome this habit, be found an astonishing verification of are guilby before God of mortal sin "Deum de Deo, lumen de lamine." and your contrition at your confessions

"Deum de Deo, lumen de lamine." God of God, light of light, "Genitum non factum, ex Maria Virgine," begot ten, not made, born of the Virgin Mary. It is also descriptive. "Star led, the Magi adoring Christ, present gifts of gold, frankincense and myrrh," Stella duce, Magi Christum adorantes, aurum t good for much. I have spoken of this habit as scanda I have spoken of this have as solutions, lous, as this is one of its worst features. Besides the insult that is offered to God and his holy Name, an incalculable amount of harm is done to our neighbor amount of harm is done to our neighbor. Children, especially, learn to curse from their elders, and the extent of this fault among young children is frightful to contemplate. These, too, who are not of our faith, when they The hymn contains also a summary of the narrative of the birth of Christ as given in the gospel of St. Luke. There is also within its lines the hear Catholics cursing and swearing, are apt to set it down to some defect in substance of the Gradual appointed for our religion, and thus the true faith is

the third Mass on Christmas Day, from the ninety-seventh Psalm. "All brought into contempt. But the habitual curser seldom thinks earth have seen the salvation of our God. Sing joyfully to God all the earth." The hymn also of these consequences of his sin. rarely even attends to the meaning of the words he uses. If he could only be the words he uses. If he could only be brought to stop and think of all that is reflects the epistle of Christmas Day, the first of St. Paul to the Romans. Acternal parentis Splendore maeter implied in the expressions we so often hear upon our streets, he would shud der at the thought of using them. To plendor of the Eternal Father. Behold Him, born King of angels, ask Almighty God to send a soul to hell for all eternity, to utter that holy "natum videte regem Augelorum." "Now let a song of glory be sung in the courts of heaven." Cantet nunc io Name whereby we are saved in a prayer for the eternal damnation of a sou ullia celestium, Gloria in Excelsis redeemed by the Precious Blood of Every line of the"Adeste" is a cas-Christ, is an impiety so dreadful that we could scarcely believe it possible did not our ears tell us the contrary. Yet there are those who not only say these things, but mean them, at least at the moment when they are uttered How carefully, then, should we guard ourselves against those outbursts of anger in which we are led to make such fearful abuse of the gift of speech, the noblest of God's natural gifts to man! Above all, we should try to rea-lize the spirit of the Gospel as express-ed in the words of St. Paul, "Bless them that persecute you, " remember ing that no affront that can be offered ing that he alread that can be oldered to us can even justify the spirit of revenge that is implied in a curse. "Bless," therefore, " and curse not," that so you may yourselves receive the blessing of the Lord.

[Written for The Catholic S'andard and fimes by Hoy. J. T. Roche, author of "The bligation of Hearing Mass," Our Lady of inadalupe." 'Month of St. Joseph," "Bellef ad unbelicf "etc.] TOO MUCH RANT. I sometimes wonder if others find it as difficult as I do to become interested in temperance literature. To me it is a bore of the first magnitude and yet I scarcely know why it should be so. It is a consistent warmant format even if

is a subject we cannot forget, even if we would. The drunkard, like the poor is always amongst us. The evils accom panying the sale of intoxicating liquors panying the sale of intoxicating liquors constitute the grave problems of every community. Drunkenness, with its accompanying vices, is fearfully pre-valent, despite all the legislation enacted to keep people sober. Eliminate the drink habit and the police force of this contrar could has get in time. It the drink habit and the police inter of this country could be cut in two. It fills our penitentiaries and our juils, and supplies our charitable and eleemosynary institutions with the ma-jority of their inmates; and still literature bearing upon the subject is a drug

The common fault of such literature is the prevalency of rant and the attempt to prove too much, which usually ends in proving nothing. A certain amount of this may be expected in every form of agitation, but in matters affecting the gospel of temperance it is mani-festly overdone. And yet we cannot conceal the fact that the advocates of temperance have done, and are still doing temperance have done, and are still doing a vast amount of good. It is evident at the same time to the least observant that there is still much to be done, and much in which every right thinking man and woman can have a share.

to be the chief causes of defection the land from which he came. His answer was short and to the point. "Mixed marriages and drink!" I con cursory investigation affords abundant matter for serious reflection.

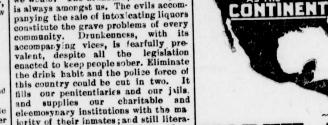
A HOPELESS CASE.

side of a police captain in the down

town saloon of a well known Chicago politician. I had heard so much of the place and of the unusual character of those who frequented it that I was desirous of studying them at close range. The sight which met my gaze was the saddest upon which the eye of man could rest. The saloon in question is a tramp healquarters, and is known as such throughout the whole Western country. The politician who owns it rules by virtue of the suffrages of his vagrant retainers, and to his credit be it said that in a certain sense he is really and truly their friend. As I ooked into the faces of several hundred depraved human beings, I realized more fully than I have ever done before the terrible power for evil of the liquor traffle. Upon every fice vice in some form had set its mark. All the nobility These unfortunates were scarcely corporal's guard of the vast army of the vicicus and the criminal whose un doing could be traced to the primal sin of the world's criminals—drunkenness.

argument's sake, that there is only

Emulsion a short time ly safe subjects for medical rather than relig such that the genuine advocate of tem matter how misdirected, is a step in the right direction.



on the market. The common fault of such literature is

Some time ago I asked a retired Australian priest what he considered fess to having been somewhat surprised at the prominence given to the latter cause. The reply, however, led me to investigate, and the result of even a

Habitual drunkenness has a character. istic not found in the ordinary vices of humanity. It is practically hopeless as far as reform is concerned. Drunken ness is a discase as well as a vice, and the ministrations of the doctor must

form had set its mark. All the hobbility of manhoed stamped there by God had disappeared. Compared with that place, the leper settlement at Molokai is a paradise. And this is only one of many such places in that great city.

I have seen it stated somewhere that there are more than a half million habitual drunkards in this country. I do not believe there is any way of arriving at the correct figures in making such an estimate, but grant, for 7 half that number, and the figures are still a

druggist said of Scott's sad commentary on the progress of religion and civilization. that a goodly proportion of that army are Catholics by birth and early train ing. Their religious status is now a matter of little consequence. They ar ious cars. The greater number of then will fill drunkards' graves, and, as fa as society is concerned, the sooner that takes place the better. It is not with perance is concerned. It is with the youth of the land, with those who are now growing to manhood; and any-thing which helps to save them, no

patronize them are lost souls, and that nothing is severe or barsh enough to say of them. Intoxicating liquors say of them. Inclusing industry have been used from the beginning of the world, and will be used even until the end. Politics and politicians have made the saloon what it is to day, and are still the greatest obstacles in the path of true reform. When we have devised some means whereby the saloon can be kept out of politics, we will have solved one of the nation's gravest problems. We must one day die; we must leave all earthly things, and take with us only our works, be they good or evil.

IORTH

AMERICANLIFE SOLID T





after reading Father Campbell's articles in the Messenger, that Dr. White may be suffering temporarily from a mental disease opularly known a Jesuit on the brain." This malady, it is true, principally rages within the range of the Lansings and the Chris tians and the Hersheys and the Dunns but as small pox used to carry off kings and queens no less than peasants, so num this peculiar morbus anti papisticus et anti jesuiticus sometimes strikes up suddenly into much higher levels, and com mits considerable ravages there before it can be checked. I remember that some thirty or forty years ago the Nation had an acute though brief attack. Deo. in this case seems to have been expedited by the railleries of the Inde-

poraries

ket of faith and love. Upon its cadences many hours must have been spent for the crystalization of sublime pendent, and other "esteemed contem-noraries." I have had turns of it my spont for the crystalization of sublime truth into crisp and dazzling syllables. "Adeste," approach ; "fideles" ye faithful ; "lacti," joyful ; "triuw phan-tes," victorious ; "venite," come; "ad oremus," lat us adore ; "Dominum," self, and may have them again, as I be-lieve there is no form of vaccination which is a certain preventive. It was not a proof of this anti-popish

the Lord. rabies, when President Eliot, some years ago, stated that the Plan of Study The hymn was sung on the continent in the Latin form, which is so musical that it is memorized almost with-out effort. It is found continuously from had been established for four hundred years among the Jesuits, when the Society itself was then only three hun-Society itself was then only three hun-dred and sixty years o'd, and that it gives only a trifle of attention to physi-cal science, whereas, from a small be-ginning, it now allots this 47 per cent. of the whole. Dr. Eliot had no ill will in the matter. He would have been glad to give things correctly, if he had thought it worth while to look them up. He was simply using cur general Prothe middle of the seventeen century. It is believed that in many centres of devotion it was made also a recitation as if in oratorio. Plays drawn from Holy Writ were in vogue during the same period, and the "Adeste Fideles" would have been a congruous incident in either a passion play, a miracle play or a Madonna play. It was usual in these plays to introduce the folk melo-He was simply using cur general Pro testant prerogative of stating Popish dies, which in every country have be come the basis of the national music. matters in any hit-and-miss fashion that may occur to us. Far be it from me to dispute this furdamental Anglo Saxon right, for of course an Englishman or As these plays were gradually pro hibited by the church op account of violations of strict decorum which in-American who becomes a Catholic ceases thereby to be an Anglo Saxon. I am hardly certain that we should not cling sensibly crept in, oratorio succeeded vacated place and many of the to the to this privilege even if we had to give up trial by jury. It is expressly pro vided for in the Act of Settlement, and melodies disappeared or were framed into new sittings.

It will probably never be known how old the melody is which is indissolubly associated with the "Adeste Fideles." imposes on every new Sovereign - a word which Mr. Roosevelt is trying to The melody is distinguished by cer tain traits which mark it as mediaeval naturalize among us — a solemn obliga tion of lying, "to the greater glory of Martin Luther," from the very steps of the is fitted to the words. The words were not fitted to it. In this quality it bows to the decade of the Council of the throne. Oh, no! I am by no means animadverting on this inestimable privwhich ordained that music ilege of our race and religion. Trent I may should be subordinated to the words yet have occasion to use it myself, say if the Pope should refuse some deserv-ing friend of mine a cardinal's hat. and not sacred words to any music. That the melody belonged to a cluster

of folk songs may be presumed from The symptoms were somewhat more

God has made us only a little lower than the angels. He had given us a ray of His own understanding, that we may know Him; also a rational will, may know film; also a rational win, that, knowing Him, we may love Him above ourselves, above all things. What return, then, ought we to make to Him for all that He has done for us? What have we done hitherto? What shall we do in the 'uture?



Tobacco and Liquor Habits Dr. McTaxyart's tobaccoremedy removes all desire for the weed in a few days. A vegetable indicine, and only requires touching the Truly marvelous are the results from taking his remedy for the liquor habit. Is a safe and in spensive home treatment in o hypodermic indicines, and a certainty of cure. Address or consult Dr. McTaggart, 75 Yonge street, Toronto.

TAKING LONG CHANCES.

Personally, I would rather stand by the open grave of a Catholic young man than see him engage in the saloon usiness as it is conducted in America to-day. Apart from the spiritual danger arising from co-operation in an other's sin, no form of casuistry can justify a business whose profits are largely dependent upon depriving deseless women and innocent children of the means of livelihood. Add to this the necessity of corsorting with the lowest elements of society, and the further necessity of aiding and abet-ting in the physical and moral destruction of so large a proportion of the young manhood of the country, and you have a few of the difficulties confront ing a Catholic who is desirous of con-ducting a decent saloon. He may do it and save his soul, but it is an extreme

ly hazardous undertaking. Time and again I have heard it asserted that a majority of the saloon keepers are Catholics. This assertion we all know to be false, but we know as the same time that there are alto gether too many of them in the business

for their own good and for the good of the Church. It goes without saying that many of then try their best to conduct their place in conformity with the dictates of conscience, but for many of them the business has been a ourse and a blick curse and a blight. It is difficult to treat a subject of

this kind without indulging in extreme assertions. Fanaticism and wholesale denunciation are the stock in trade of nearly all those who assail the liquor

ago. As a rule we don't use or refer to testimonials in addressing the public, but the above remark and similar expressions are made so often in connection with Scott's Emulsion that they are worthy of occasional note. From infancy to old age Scott's Emulsion offers a reliable means of remedying improper and weak development, restoring lost flesh and vitality, and repairing waste. The action of Scott's Emulsion is no more of a secret than the composition of the Emulsion itself. What it does

COAL

That is the way I want my customers to think of me,

and I endeavor to merit it.

Per-fection COCOA

[MAPLE LEAF LABEL]

Children like it and thrive on a

SAVED MY LIFE

Per-

it does through nourishment-the kind of nourishment that cannot be obtained in ordinary food. No system is too weak or delicate to retain Scott's Emulsion and gather good



ADDRESS The Catholic Record, London, Canada

JANUARY 20, 1906.

CHATS WITH YOUNG MEN.

To cultivate the mind would really be a very unsatisfactory sort of thing unless we cultivate that which truly makes us men-that is, our moral char-acter. The character is manhood. actor. The character is manhood. Character is at the very essence of human life. It is that which gives human life its sacredness, its worth.— Bishop Spalding.

The First Principle of Success The first Frinciple of Successful The quality of holding persistently the faith in themselves, and never allowing anything to weaken the be-lief that semehow they would accomplish what they undertook, has been the underlying principle of all great achievers. The great majority of men achievers. The great majority of mean who have given civilization a great uplift started poor, and for many dark years saw no hope of ac-complishing their ambition; but they kept on working and believing that somehow a way would be opened. Think of what this attitude of hopeful ness and faith has done for the world great inventors ! how most of them plodded on through many years of dry, great dreary drudgery before the light came, and the light would never have come but for their faith, hope, and persistent endeavor.-Success.

The Philosophy of Life

This truth comes to me more and more the longer I live that on what field or in what uniform, or with what aims we do our duty, matters very little, or even what our duty is, great or small, splendid or obscure. Only to find our duty certainly, and somewhere and somehow to do it faithfully, makes and some source of the internative makes and turns our lives into some feeble ocho of the life of God.-Phillips Brooks.

Don't do it " Just for Now."

Many young people form habits which cripple and handicap them for which cripple and nanticap them for life by doing things "just for now." They let things drop wherevor they happen to be just for now," thinking that they will put the book,

thinking that they will put the book, the tool, the letter, or the article of clothing, later, where it belongs. When these young people grow up to manhood they find that the habit of putting things down anywhere, "just for now," has become a tyrant that fills their lives with con fusion and disorder.

fusion and disorder. It takes no more time or effort to put a thang where it belongs, in the first place than it does later-perhaps less; and the chances are that, if you do not do so at the proper time, you never will.

Even if it costs you a little incon venience, at the moment, to put every thing in its proper place, to do every thing in its proper place, to do every thing at the proper time, the orderly and methodical habits which you culti vate in this way will increase your power and usefulness a hundredioid, and may save you much trouble and the place is it is future. mortification in the future .-- Success. The Enemies of " Catholic Tone."

As citizens having an interest in the general welfare, we should join with all right minded people in opposing the growing laxity in morals and resisting the many attacks on the integrity of

the family. Catholics should be more active in diffusing a sound tone and a true opinion. There are, perhaps, as many Catholics engaged upon our secular press as members of any other denom press as members of any other deform ination, and yet there is no positive in-dication of their influence. It is not enough that the press is not anti-Cath-oli: it should be made, in so far as possible, Catholic in tone. So also in society and education. The erudest and most illogical ideas are allowed to and most illogical ideas are allowed to rule the hour, simply because those who know better are too timid to correct or criticise. Lack of courage, careless ness and want of ability are the true enemies of Catholic tone in this coun

clay and aroused the desponding Dane's hope by ordering a copy in marble. Thorwaldsen unpacked his tools and never afterward in his long circer

lacked patronage. Rachel, the great tragedienne, was, when a child, a street singer, and as hood and old age had not a party of critics dining together chanced to hear her loud, clear voice baneath their win-T.ey observed the child's won do N.

derful face and eyes, and in a kindly spirit proposed to her protectors to place her in the Conservatory as a

Sir Walter Ruleigh would probably have remained out of favor with the court had Elizabeth, on her walk to the Tower, chanced to take a path less muddy. Every reader of history knows the story of how the gallant Sir Walter spread his cloak beneath the royal feet, and was rewarded with his sovereign's smile and speedy restoration to favor. Often one with the best intentions in the world misses his vocation. No matter how hard he labors, he cannot succeed; he is not fitted for the work, and the sooner he finds it out the better for himself. To paraphrase a maxim of good housekeeping-the world has a place for every one, and wants every one in that particular place which best suited to him ; best suited not to his means or his necessity, but to his

ability. Linnaeus, the great S zeaish botanist, Linnaeus, the great 5 vecish botanist, by a mere chance escaped becoming a bad shoemaker. His father was poor-the parents of great men nearly always are poor-and the young Carl, whom the addre Linneeus had wort to what the elder Linnaeus had sent to school for twelve years, at the cost of many sacrifices, appeared to make slow pro-gress in his studies. Nils Linnaeus wished his son to become a clergyman, wished his son to become a chergy hard, but Carl was a very scupid theologian. He loved to ramble in the woods and fields, and his little room was always filled with plants, which the boay delighted to study. In his time botany was not taught in the schools, and young Linnaeus could fini few text young Linnaeus could fini few text-books relating to the all beloved sub

He was nineteen when his father He was nineteen when his lather visited the school where young Carl had spent so many years. "Take him home," said the master, " and make him a shoemaker; he is not intended for a scholar." Tae deeply disappointed father was actually going to apprentice Carl to a cobhler, when Dr. Rothman Carl to a cobbler, when Dr. Rothman happened to question the boy and found happened to question the boy and found that he possessed an amazing knowl edge of herbs. The doctor took him in charge and gave the young botanist his first practical education. The rest is well known. In after years monarchs invited the great natural philosopher to sattle in other land, but he remained to settle in other lands but he remained faithful to his native country, which, although slow to appreciate his value, recognized it fully in time, and not only enriched, but ennobled the great Linnaeus, " the Morning Star of Botany."

Botany. A certain wealthy banker in New York who was a poor boy when he reached the great city attributes his success to the sight of a pin—a scarf pin. Passing through Urion Square one night, he saw in a jeweler's window a carf up, the design of which reac one night, he saw in a jeweler's window a scarf pin, the design of which was a bird's claw of black enamel holding a diamond. The pin fascinated him, and he determined to buy it. The youngster did odd jobs by day, went to school at night and feasted his eyes and re freshed his resolution whenever he could by the sight of the jewel. At the end of three or four months the pin end of three or four months the pin disappeared, but he found that he had nearly \$12 in the bank. That \$12 was the beginning of the big fortune that is now his, for the acquiring of the nest egg had taught him the value of hard work and thrift.

Another rich man-a manufacturer of

criticise. Lack of collrage, cateloss ness and want of ability are the trite enemies of Catholic tone in this country.—Catholic Citizen.
The Art of Pleasing.
The secret of many a man's success is an affable manner, which makes everybody feel easy in his presence, dispels fear and timidity, and salls out the finest qualities in one's nature.
Comparatively few people have the delightful faculty of being able to get at the best in others, and of so drawing them out of their shell of reserve of shyness that they will appear to the best advantage.
It is a wonderful gift to be able to reach the heart of a man and to help him to develop powers and qualities of the was booming a harvester. He heart of a man and to help him to develop powers and qualities of the was booming a harvester. that was booming a harvester. He attraction which he did not know he possessed. Such a gift has sealed great friendships for life, and has caused a man to be sought after in business as mell et is conjulated and the sealed sealer and the sealer of the sealer which won for him fame and fortune when he was poor and unknown. He found old Rip by a happy chance. In his reminiscences the story of the great find is told in his own words : "In the casting about for a new character, my mind was ever dwelling on reproducing an effect where humor would be so closely allied to pathos that smiles and tears should mingle that smiles and tears should make with each other. During the summer of 1859 I arranged to board with my family at a queer old Dutch farmhouse in Paradise Valley, at the foot of Pocono Mountain, in Pennsylvania. Pocono Mountain, in Fennsylvania. Stray farms are ccattered through the valley, and the few old Dutchmen and their families who till the soil were born upon it : there and only there they have ever lived. The valley harmonized with me and our resources. monized with me and our resources. "On one of these long rainy days that always render the country so dull I had climbed to the loft of the barn, and, lying upon the hay, was reading that delightful book, "The Life and Letters of Washington Irving." I had gotten well into the volume and was much interested in it, when to my sur mise I came upon a passage which said prise I came upon a passage which said hat he had seen me at Laura Keene' theatre, and that I reminded him of my ather 'in look, gesture, size and make I was comparatively obscure, and to find myself remembered and written of find myself remembered and whitch is by by such a man gave me a thrill of pleasure I can never forget. I put down the book and lay there thinking

THE CATHOLIC RECORD

opposed the resolution of the Board of Aldermen requesting the concurrence

of the Common Council in that anti

who was engaged on the other

cable adjust nent"

personal chastisement

huge blacktho

Mr. D'Esterre to Mr.

Kildare, at 3 o'clock this afternoon

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filled

fire

which is the quaint story of "Rip Van a man of broad views in politics and a supporter of Catholic Emancipation, and, curious to relate, he was the only "Minkle." There was to me magic in the sound of the name as I repeated it. Why, was not this the very character I wanted? An Ameri can story, by an American author, was surely just the theme suited to an American actor. In ten minutes I had gone to the house and returned to the barn with the 'Sketch Book.' I had not read it since I was a boy. ''I was much disappointed with it; not as a story, of course, but the tale was purely a narrative. The theme was interesting, but not dramatic. The character of Rip does not speak ten lines. What could be done dramati-"Rip Van Winkle!" There was to member of the Common Council Catholic petition to Parliament which had called forth O'Connell's offensive epithet. There was much in his sub-sequent conduct which lends color to

the supposition that he did not really What could be done dramati

ten lines. What could be done dramati-cally with so simple a sketch? How could it be turned into an effective play? Taree or four bad dramatiza tions of the story had already been acted without marked success. thing that I remembered gave the slightest encouragement that I could get a good play out of any of the exist-ing materials. Still, I was so bent upon acting the part that I started for the city and in less than a week, by indus triously ransacking the theatrical ward obe establishment for old leather and mildewed cloth, and by personally superintending the making of wigs, each article of my costume was com pleted; and all this, too, before I had written a line of the play or studied a

word of the part." The rest of the story is public prop erty. For nearly fitty years Jefferson and "Rip Van Winkle" were insepar-ably connected. The accidental reading of an excellent book was the "chance" which earned for the actor an immense fortune and undying fame The career of Leland Stanford illus trates the fact that there is an element of fortuitous luck in the making of great fortunes in America. In his boyhood he gave an early indication of the s-lf reliance and mercantile intelligence which he subsequently displayed in railway and business transactions of the

first magnitude. His father told him that he could sell 812 all the timber which could be cut from a piece of woodland on the farm. The a piece of woodrand of the farm. The boy made a contract with a railway, hired a force of wood cutters and cleared \$2,600 by his enterprise. Here was an unmistakable indication that he would be successful in business

He studied but no heed was paid to it. law, settled in Port Washington, Wis., and entered upon a career for which he had no special qualification. It was one of those mistakes which young men of clear intellectual discernment netimes make.

He was settling down to an uncongenial business in an unpromising town. Good fortune came in the guise town. Good fortune came in the guise of calamity. His house, office and library were burned. Reduced to great straits, he left the town, joined his brothers in California abandoned law for mercantile life and laid the foun-dations of his accompany fortune and

for mercantile life and faid the foun-dations of his enormous fortune and his university benefactions. The same element of chance entered into the life of the founder of the Astor fortune. A young German trader, he crossed the Atlantic in a sailing ves-eal with a small stack of musical in. sel with a small stock of musical in-struments, which he hoped to sell in New York.

A shipmate was a furrier, who offered him excellent advice during the long voyage. He told him that there was o money to be made in musical instru ments but that it would be impossible for anyone to be unsuccessful in selling furs.

The hint was followed. The musical instruments, were exchanged for a stock of furs which were shipped to London. It was the beginning of the Astor millions.

O'CONNELL'S DUEL WITH D'ES-TERRE.

If they fired five-and twenty shots each, Mr. D'Esterre will never leave Many conflicting versions are current the ground until Mr. O'Connell makes an apology." "Well, then," responded of Daniel O'Connell's duel with J. N. an apology." "Well, then," responded Major MacNamara, also warming up, "if blood be your object, blood you D'Esterre, says Preuss' Catholic Fort nightly Review, and we believe we shall do our readers a favor by condensing the story of this famous encounter as hall have by The matter had become noised about, told by O'Connell's latest and best biographer. Michael MacDonagh, who writes with a full knowledge of the and in the afternoon a considerable number of spectators had gathered at sources and without the usual pre judice of Irishmen in favor of, or of Englishmen against the "Great Liber-Bishop's Court, twelve or thirteen miles from Dublin. D'Esterre was half an hour late, and O'Connell walked up and down alone at the end of the field, ator. near the road wall, closely wrapped in In an address at a meeting of the In an address at a meeting of the Catholic Board, held on January 22, 1815. O'Connell, then a rising young lawyer, referred to the Corporation of Dablin as "beggarly." The speech was reported in the newspapers, and three days afterward O'Connell re ceived a letter signed, "J. N. D'Es-terre," objecting to the appellation "beggarly" applied to the Corpora-tion of the city, of which he was a mem-ber, and asking for an explanation. his great cloak, and engaged in prayer to St. Brigid of Kildare, whose feastday it was, and on wasse territory the meeting was taking place. "At length, forty minutes past 4 o'clock, everything was ready. While O'Connell was jesting with his friends, D'Esterre declared that, whatever might be the result of this unpleasant business, it did not originate, on his part, in any religious animosity or party feeling. "From the bottom of my heart," he cried, "I can say—and I appeal to God to witness the truth of ber, and asking for an explanation. O'Connell sent a curt reply, in which without admitting or disclaiming his use of the expression objected to Mr. D'Esterre, he said: "I deem it right words - I harbor no ill feelings ny gainst my Catholic countryman.' to inform you that from the calumious manner in which the religion and char-acter of the Catholics of Ireland are The combatants, with a pistol in each hand, faced each other, ten paces apart. At the fall of the handkerch of the men treated in that body, no terms attri (who were both excellent shots) stood buted to me, however reproachful, can exceed the contemptuous feelings I with weapons down for a few seconds, keenly watching each other. Then entertain for that body in its corporate entertain for that body in its corporate capacity, although doubtless it con tains many valuable persons whose con-duct as individuals (I lament) must necessarily be confounded in the acts D'Esterre, maneuvering apparently to confuse O'Connell and make fire at random, moved a pace to the left, took a step forward, and raised his pistol as if to shoot. But O'Connell, who a still on the alert, anticipated who stood of the general body." D'Esterre was a curer of beef and pork and a contractor for supplies of these salted food stuffs to the navy, and re-Quick as lightning he lifted his weapon, aimed low, and fi ed. At the same moment the pistol of D'Esterre explod presented the Guild of Merchants in the moment the pistol of D Esterre explod ed, the bullet striking the ground at O Connell's feet. Then D'Esterre staggered, swayed from side to side, an1 tell heavily forward. At top of the field arose the wild exulting shouts of the peasants. 'Down with D Esterre, O'Connell forever !' they savagely ariad ommon Council of the Corporation, a body composed almost entirely of Orangeboay composes atmost entirely of Orange-men or ultra-Protestants, antagonistic to Catholic Enanicipation. The epithet "beggarly," which O'Connell had ap plied to this body, was barbed with a sting from the fact that several of the members, among them D'Esterre, were known to be in embarrassed circum cried. The surgeons hastened to the aid of known to be in embarrassed circum-stances. D'Esterre was a candidate the fallen man. He was bleeding pro months in Rome without recognition, he determined, in despair, to return home and lay down the sculptor's chisel forever. A chance error by a careles ther kin drawing his passport detained him twenty four hours. During that interval of waiting Mr. Hope walked into the studio, admired his Jason in fnsely, but no one suspected that he had received his death wound. for the office of city sheriff, and he may

do.

think O Connell would fight. He hoped probably to achieve fame and perhaps the retrieval of his broken fortunes by the retrieval of his broken forumes by his appointment to a civil office, by publicly humiliating O'Connell in the eyes of the anti Paptists. O'Connell had already had two chal lenges to a duel, but in neither case did he actually come under fire. Early in his career at the bar, a relative named Siggerson, whom he had insulted in a plored the duel, but that it was impos ploted the duel, but that it was impos-sible for him to have avoided it. But the Archbishop had no fault to find with O'Connell. "Heaven be praised ! Ireland is safe !" he exclaimed ferventspeech to the jury, sent him a challenge, which, however, he withdrew the next morning on discovering that he had a valuable portion of his lands under lease for the term of O'Connell's life. ly, on hearing the issue. In gratitude to the Saint whose intercession he had implored—and, he believed, obtained—

Under these circumstances," he wrote, O'Connell gave his eldest daughter Ellen the second name of Brigid. I cannot afford to shoot you, unless as a precautionary measure, you first insure your life for my benefit. If you "The popular excitement in Dublin was tremendous. Bonfires blazed till midnight in the streets, which swarmed do, then heigh for powder and ball ! I'm your man." The other case ended I m your man." The other case ended almost as ludicrously. In a trial in 1813 O Connell interrupted his learned with crowds shouting joyously for the victory of their leader. Next day seven hundred gentlemen left their cards with friend, Counsellor Maurice Magraah, their congratulations at O'Connell's

side, by residence. exclaiming: "That's a lie, Maurice !" And Magrath replied by flinging the volume of the statutes from which he D'Esterse died the second day after the duel. Before his death he made a declaration that O'Connell was blame-less, as he himself had provoked the

was quoting at O'Connell's head, and then kicking him on the shins. O'Con-nell sent a challenge, which, of course, Magrath accepted. When the two op-On the day after O'Connell received a letter from Stanley informing him that there was no intention of prosecuting him on the part of the family or friends ponents stood facing each other with pistols cocked, O'Connell exclaimed in emotion : " Now I am going to t my dearest and best friend." of the deceased.

of the deceased. As D'Esterre's family was left with small means, O'Connell, with impulsive generosity, immediately wrote to the widow, proposing to make an annual provision for her—indeed off-sring "to share his income with her," which was declined. However, he arranged for the support and education of one of the was so touched by these words e lowered his weapon. The duel D Esterre wrote a second scolding letter, but no challenge. At length the rumor got abroad that he intended to indict neuronal charter the support and education of one of the children, and was ever ready to afford any kindness in his power to the mother. nell whereupon, the streets being with political partisans, O'Con-

"So ended," says our author, "an event memorable in the varied vicissinell set out with a huge blackthorn stick to meet D'Esterre, who had sallied forth, horsewhip in hand, from the Mansion House. D'Esterre was no tudes of O'Connell's career. He was the most tender hearted of men, he was of a deeply religious nature, and he had a genuine horror of bloodshed. The death of D'Esterre, therefore, filled him with remorse. When, on his way match for his giant opponent, and daunted, besides, by the mob of coal-porters who accompanied. O Connell, him with remorse. When, on his wa to or from the Four Courts, he went b hungering for a fight, he prudently re treated into the back parlor of a shop Bachelor's Walx, he always lifted his hat and murmured a prayer for his ad-versary's soul, or for his own forgiveness. The next morning, however, S Edward Stanley, another member however, Sir of the insulted Corporation, and a friend passing the hcussin which D Esterre of D'Esterre, called upon O'Connell, who refered him to his second, Major on passing the ficuss in which D is sterior died. In later years he wore a black glove always on his right hand when he received the sacrament of Communion. 'That band,' said he, 'once took a fellow-creature's life, and I shall never MacNamara. Stanley expressed a hope that the affair might be amicably set tled by an apology or an explanation from O'Connell, but MacNamara de clared that course was out of the quesbare it in the presence of my Re-deemer.' " ion. Stanley thereupon delivered challenge from Mr. D'Esterre to Mr O'Connell. All that remained now was

HEALTH AND BEAUIY

to arrange time and place of the duel, and that lay with MacNamara, as the second of the person challenged. "Let COME EROM THE RICH, RED BLOOD MADE BY DR. WILLIAMS' PINK PILLS. us, in God's name, have it over as soon as possible," said he. "We will meet at Bishop's Court, in the County of Beauty is more than skin deep- it is blood deep. There is no real beauty, no good health without rich, red blood. Every graceful curve, every sparkle of blush, com-blush, com-br, Williams Stanley was disconcerted and pleaded the eye, every rosy blus from rich, red blood. Dr. stay. But MacNamara, fearing an interruption by the authorities, re-fused to entertain his counter proposals, Pink Pills are the greatest blood builder and beauty maker in the world. agreeing only to a postponement of one half-hour. He suggested, however, that Every dose actually makes new, pure, rich blood. By making new blood Dr. Williams' Pink Pills sharpen the half-hour. Hesuggested, however, that as the principals had no personal quarrel, or any feeling of private ani mosity, their honor would be sufficient-ly upheld by discharging ouly one pistol each. "No, sir!" replied Stanley, glad of the opportunity of swaggering a little. "That will not do If they fixed fixeand thenty shots winnams that this tail of nerves, regulate the health. They banksh pal-ness, clear the complexion, bring resy cheeks and sparkling eyes. They give plenty of strong blood for all the delieste functions of womanhood. Mary Jackson, Normandale, Ont., says: "For upwards of three years I suffered from anæmia. I grew so weak I could scarcely walk about the house, I had

no color in my face, my lips and gums were bloodness, I suffered from head-aches, and dizziness, and fell away in



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reach the heart of a man and to help him to develop powers and qualities of attraction which he did not know he well as in social circles.

By taking a large hearted interest in every one we meet, by trying to piece through the mask of the outer man, to his inmost core, and by cul-tivating kindly feelings toward every one we meet, it is possible to acquire this inestimable gift. It is one we really only the development of our own finest qualities that enables us to understand and draw out what is fine and noble in others. Nothing will pay one better than the acquisition of the make others feel at ease, power to happy and satisfied with themselves. Nothing else will make one more popular and sought after.

OUR BOYS AND GIRLS. HAPPY ACCIDENTS.

" Luck " and " chance " are shorter words for opportunity, and opportunity is useless to the unready. The happy " accidents " which have led so many accidents " which have led so many strugglers to the heights of Mount Success were favorable to those who knew how to climb, and to them alone. Luck is nothing without pluck ; will is impotent without skill.

Thorwaldsen, the great Danish sculp-tor, of whom one "luck" story is told, had plenty of pluck and skill, but for a long time heeding. time fortune passed him by un

weight until I weighed only 94 pounds. No treatment gave me the least benefit until I began the use of Dr. Williams Pink Pills. Inside of a few weeks after beginning the pills I began to grow beginning the plus 1 began to grow better, and they soon restored my health, and while using them I gained fourteen pounds in weight. I can strongly recommend Dr. Williams' Pink Pills to all pale and feeble girls." naemic There are thousands of pale a girls and women throughout Canada who should follow the example of Miss Jackson and give Dr. Williams' Pink Pills a fair trial. Bright eyes, rosy Pills a fair trial. Bright eyes, rosy cheeks and perfect health would soon follow. When you buy the pills see that the full name "Or. Williams" Pink Pills for Pale People," is printed on the wrapper around each box. Sold by medicine dealers or by mail at 50 cents a box or six boxes for \$2.50 by writing The Dr. Williams' Medicine Co., Brockville, Ont. Co., Brockville, Ont. WEDDING Stationery. Young Ladies who are matter of Stationery for Weddings, should send for our Bocklet Free for the asking. Latest type faces. 7, Simcoe, Ontario.

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ARE CATHOLICS BIGOTS ?

CHARGE THAT FAILS WHEN THE REA SONS FOR THEIR ZEAL FOR THE FAITH IS CATHOLIC ZEAL " EXCESSIVE ?"

by a Catholic for his faith does not proceed from any " blindness " to good

enter? There is indeed room for it in conduct. In truth, it is mainly, if not

exclusively, in the sphere of conduct that true bigotry appears, if it appear at all. Not that there can be too great

zeal and self devotion in a man's private

understanding, there can be ho excess in the private pursuit of religion. The protest heard at times in another land, "Mais je ne suis pas bigot, comprenez," (But, you understand, I'm not a bigoted

Catholic !) does, it is true, mean in plainer English: I'm rot excessively attached to my religious obligations !

But this frame of mind bespeaks an in-

"bigot" can only be applied to a

especially where mention of persons be comes unavoidable. Again, nothing but

gross bigotry could lead a master or mistress to deny equal justice to a serv-

ant or employe simply on the ground

of difference in religious beliefs and

worship. So, too, is it pure bigotry to dismiss a public servant, otherwise ad mitted to be competent in his or her charge, on account of a conscientious

change of faith displeasing to authori-ties. But such forms of the vice in question are, we fear, mainly to be wit

On the other side it is not bigotry, but fidelity to conscience and honorable

essed outside Catholic circles.

ARE UNDERSTOOD. Rev. F. M. de Zulueta, S. J., in the Catholic Weekly, London.

IS CATHOLIC ZEAL "EXCESSIVE?" Now, let us ask further: Is Catholic zeal "excessive?" Does the tenacity with which a Catholic clings to his be-liefs, excluding all others, exceed the bounds of moderation? If it does, the extravagance must lie either in the de gree of his tenacity, or else in allowing himself to be led by the dept of his convictions into immoderate conduct towards those who differ from him. First, then, can tenacity of principle Weekly, London. We may here mike some observations upon the charge of "bigotry" often leveled at Catholics. That a Cacholic, like another, may at times deserve this reproach no one cares to deny, any more than that, in common with the rest of frail mortality, he may be guilty of other fourts or crimes. Bu in so far First, then, can tenacity of principle be excessive? Supposing the principle rest of frail mortality, he may be guildy of other faults or crimes. Bu in so far as he becomes really blaneworthy in this respect, he acts contrary to the exigencies and teaching of his faith. be excessive? Supposing the principle to stand in a person's mind as a most certain and infallible truth, such ex-cess is manifestly impossible. Were we to say of any one that he was excess sively attached to the belief that Port Arthur is fallen, the observation would be taken for a joke. In other words, there can be no excess, no extra 'agance, no obstinacy, worthy of the name. In allowing no doubt upon a matter that is seen by the mind to be absolutely true. Any other course would betray a defect of reason. exigen Bigotry, in any genuine sense of the term, by no means results from the necessary alcofress of his religious atnecessary about ess of his religious at-titude towards opposing faiths. The chief difficulty here is to arrive at a correct solution of the question: "What is true bigotry?" and to understand what sort of religious attitude really deserves a name which conveys a reof reason. Then where can "excessive" zeal

If we turn to one of our up to date It we turn to one of our up to date standard dictionaries we read, for ex-ample: "Bigotry-blind or excessive zeal, esp, in religious matters" (Cham bers' Twentieth Century Dictionary.) According to this definition, which substantially agrees with what other dictionaries give us, it is not "zeal" mercily that constitutes bigotry, but

zeal and self devotion in a man's private practice of religion. Religion being another word for the service of our Lord God, no one can be too faithful nor too earnest in tendering to Him that which is His inalienable right. This is merely that constitutes bigotry, but "blina" and "excessive" zeal. The "blindness" must obviously refer to "blindness" must controls y refer to some faculty of preception or apprehen-sion; in other words, blindness in the intellectual faculty is here meant which excludes from the bigot's mental field of view good and valid reasons for a more tolerant estimate of other peo-ber solicions convictions, and results ple's religious convictions, and results in a zeal exceeding reasonable measure. Now let us apply the dictionary defini-tion to the mental attitude of Catholics in deeming all faiths but their own to be objectively false, and all other forms of worship, objectively opposed to the le's religious convictions, and results of worship objectively large, and an other to the will of the Divine Founder of Christian ity. We need only deal with their view of other faiths. For, since worship is faith in action, it will naturally follow

faith in action, it will naturally follow the nature of the worshiper's beliefs. Is CATHOLIC ZEAL "BLIND?" Now, is a Catholic's zeal "blind" in thes condemning as unsound all other forms of Christian profession? He we ald assuredly need to be purblind to r ay cogent facts were he to udge otherwise. To take an instance : He belieres it to be "a fact of revelation" But this frame of mind besides an in-difference to the claims of God which is not necessary for freeing a person from the imputation of bigotry in the ordin-ary acceptation of the word. REAL BIGOTRY IS UNCHARITABLE CON-

DUCT. The excessive zeal, therefore, truly constituting bigotry consists neither in the tenacity of one's own faith nor in the fervent and exclusive practice of the same, but should be described as believes it to be "a fact of revelation" that Christ intended His followers to

uncharitableness (in thought, word, deed or omission) towards those whose that He shrinks not from a comparison apparently hyperbolic-for He com-pares it to the most perfect unity of religious beliefs differ from our own, precisely on account of that difference. that Divine Nature shared by Him in Provided such uncharity be absent, the that Divine Nature shared by Him in common with His Eternal Father (v., 21). Then, at all events, as Catholics see, this unity of religion must be as complete as is possible amongst men with God's assistance. But a religious term Catholic, however fervent, by a gross misuse of the term, even as set forth in our standard dictionaries. unity that does not so much as em brace oneness in religious principles, or doctrines of highest import, evident-ly falls far short of what men may achieve. For uniformity of belief is certainly obtainable by them, for the simple reason that it has actually been instances of bigotry. Even where the interests of Catholic truth require a severe handling of other faiths, care should be taken to show that systems, tot persons, form the object of attack, obtained, in the Catholic Church, for

nineteen centuries. . . . This unity of the true Church is a constant, living fact in every age. Ac-cording to our Lord's own teaching (ibid v., 21 23), it is a sign "that the world may know that Thou hast sent Me.". α is ible mark stammed upon His '-a visible mark stamped upon His Me' church from its beginning, even to the end of the world. Where it is not, there the Church is not. The " hall-

The Catholic perceives the only too evident lack of doctrinal union in all bodies resulting from the Reformation ; he even finds them naively admitting the fact, and concludes that the true faith of Christ cannot lie with them. Further, when he sees, moreover, that this footprint of His divine mission left by Christ upon the sands of time can

THE CATHOLIC RECORD.

deals—as she has a right to deal—with her own subject, who, in turn, acknowl-edges the church's right to intervene, but still dealres to contract, a marriage that is repugnant to her, because proved by long experience to be highly danger o is to the souls of her subjects and of their children. To her own subject she says, in effect: If you are resolved to contract a mixed marriage contrary to my express warning, well—in order to save you from still greater spiritual evils, or else in view of weighty reasons which you allege for the step—I will which you allege for the step-I will grant the needful dispensation. For if you married without leave you would profane the holy sacrament of marriage, receiving it in mortal sin. Only you cannot cast to the winds your unalterable Catholic principles — you cannot marry under conditions that would be a virtual denial of the truth that the Catholic faith alone is the true way of salvation, for yourself, your future off spring and even for your spouse electwhether the latter recognize the fact or not.

Less than this the church could not say without convicting herself before the world of plainest inconsistency and gross imposture.

A NOBLE ACTION.

Mary Taylor, a member of the Salva-tion Army in Des Moines, Ia, stood on a street corner recently and held out a plate to the public for contributions to give a Christmas dinner to poor folk of that city. The wind was high and keen. The woman was blue not saying that excess in distinctively with cold.

not saying that excess in distinctively religious practices is impossible. For these form but a portion of religion, which requires, besides, that other duties equally imposed by God should not be sacrificed for pious exercises of a reluntary character. But, with this Among the shoppers passing by at noon was Mrs Arthur Hyde, wife of a millionaire. She watched the Salvation Army girl for some minutes. Then, admiring her and pitying her, she went up to her aid said: "Give me the plate. It is time you voluntary character. But, with this understanding, there can be no excess

had a chance to get warm. I'll take your place. Go home till 5 o'clock. " your place. Go home till 5 o'clock." The grateful girl accepted h. vol unteer substitute and went home, while there, or the street corner, from noon till 5 o'clock, stood the wealthy Mrs. Hyde, questing for the poor in the n me of Christ. She did not mind the cold, she did not mind the curiosity of the idle, she did not mind the stare of the immedent for she was hursed up the impudent, for she was buoyed up by the will to do a kindness to another

Mrs. Hyde put a substantial offering of her own on the plate. "It is time," she says "that we who are well to do should begin to im tate the self-sacrifice of the Salvation Army.

Daily life, nevertheless, undoubtedly affords us examples of true bigotry. Thus, to wantonly hart the religious convictions of others by abuse and ill-natured ridicule, to speak harshly of individuals on doctrinal grounds, are

Canada forbid the remarriage of all di-vorced persons. The Protestant Epis-copal church allows remarriage only to the innocent party divorced for adul innocent party divorced for adul tery of the other person. I hope and

believe that the day is not far distant when we shall go back to the old law of the church of England. Meanwhile our present canon surrounds such re-marriage with much difficulty and pre-

WONDERFUL EFFECT OF FRUIT.

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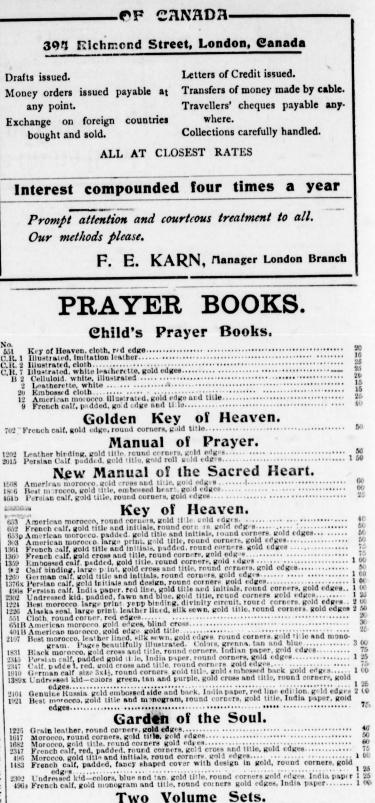
noon was Mrs Arthur Hyde, wile of a millionaire. She watched the Salvar-don Arny girl for some minutes. Then, wile for an division of the some the solution of the some the solution. The gradual solution of the some the solution of the some solution of the solution of

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AN ARCHBISHOP'S ESTIMATE OF THE SUBSCRIBER WHO WILL NOT PAY.

This letter was written many years ago by a prelate, now dead, but its doctrine is still sound and applicable:



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The Sovereign Bank

JANUARY 20, 1906.

firmness of principle to refuse to speak before others as though they were " a good deal to be said" in favor of other be found nowhere outside the pale of his own communion, he must, in or-dinary logic, infer that either his, and religions; to decline directly to aid in any way the spreading of another creed his alone, is the one true religion of Christ, or else that the Church defirmly believed to be false; to insist on having one's children brought up in clared by Christ to be lasting and indesurroundings positively the most favor able to their religion and its practices. For here we have reverted to the sphere structible has ceased to exist. But this failure would falsify other promises of our Lord (Matt. xvi., 18, xxviii., 20, of principle, effecting the fulfilment of our own religious duty, not of dealings with our non Catholic usighbors, in John xiv., 16). So the zeal of a Catholic for his faith

rests upon good and solid reasons, though not on the aforesaid one alone.

THE BIBLE "ONLY." To touch briefly upon anoth r reason -Biblical in spiration.

-Biblical in piration. He sees that most non Catholic bodies around him make the "Bible Only," as read by each private individual, the exc.usive rule of their faith, and will ac cept no doctrine as divine that is not clearly to be found therein or that can not be fully proved thereby. On the other hand, he knows from history that no such rule of Christian faith could possibly have existed for some centur ies after the faith of Christ had been already preached to the world and ac-cepted by considerable port.ons of it, (James i., 17). BIGOTRY AND CATHOLIC LAWS FOR for the simple reason that the written New Testament was not to be had. Moreover, that when its books were

MIXED MARRIAGES. The religious attitute of Catholics wards others bears upon the question of marriage with baptized non-Cath-olizs. As is well known, the Catholic C urch in reluctantly giving leave to eventually collected together, it was the "Roman" Catholic church that separated out from the mass of sacred separate out from the mass of stored books in existence those that were in s, ired Scripture from those that were not. So that the very basis of "Re-formed" "churches — the inspiration of the Scriptures — tests upon the testi one of her subjects for entering upon a niptial union of the above kind does so only on certain well defined conditions. The religious ceremony must be per-formed by a Catholic priest only. The mony and authority of the Catholic Church. For a book cannot effectually Catholic party must have fullest free dom to practice her faith. All child-ren of the marriage-male or female-must be educated in that same faith; bear witness to its own inspiration, or even to its infallibility — any more than a beggar, asking alms on the strength of his long and pitful story, and the Catholic must endeavor by discreet and lawful means to influence can be a sufficient witness to his own truthfulness. All this the Catholic the non-Catholic towards conversion. These conditions, to which the non-Catholic must pledge himself, suggest truthniness. All this the Catholic sees. Is he, then, unreasonable in re-jecting as undoubtedly false all relig-ions built upon such a quicksand as "the Bible Only," privately inter-preted? Or does not his own steadfast and better-founded belief in the inspirt le difficulty. Surely these conditions invade the

conscientious rights of the non Catholic aspirant to a Catholic hand, who dis-owns all allegiance to Rome. What right has the Catholic church to dictate ation of God's Written Word oblige him to hold that Church to be the true to the consciences of non Catholics? The answer is that she does not dictate one which has from the beginning been the one witness to this very inspira-tion? Plainly, then, the zeal shown them personally at all. She simply

vents it by many safeguards.'

CATHOLIC NOTES.

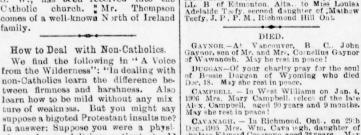
Preparations are already going on to celebrate in 1908 the jubilee of the Pope's ordination as a priest. Asked the character of the festivities he de the sired, the Pope answered. "I wish the celebrati n to be one of a strictly re-ligious character." Committees will non religious matters. In the field of politics men of the world regard a simbe organized all over the world with ilar exclusiveness as high-principled, although political theories are proverb-

the object of presenting to the Pope large offerings during the jubilee Mass which he will celebrate in St. Peter's in ially matters for free debate. Politicians even seek to enhance the authority of their opinions by borrowing terms from the province of religion, talking of the presence of pilgrims from all countries.

Rev. J. C. Thompson, formerly curate of St. Andrew's Anglican loyalty to political creeds" and the eschewing of "political heresies." Yet in the case of religious faiths we have church, Stockwell Green, London, S. W., has been received into the Catholic church. "Mr. Thompson comes of a well-known N orth of Ireland to do with principles of a far higher order and authority—with truths revealed (or held as being revealed) by Infallible Truth Itself, "Who knows no change, nor shadow of alteration " family.

non-Catholic brethren?'

reward.



CAVANAGH. - In Richmond, Ont., on 29th Doc. 1905 Mrs. Wrn. Cavansgh, daughter of the late Elward Cosgrove, aged 32 years. May the vest in peace! cian and your delirious patient should KENNEDY. - A: Glennevis, Ont., on Nov. 28 1965. Miss Anna Kennedy. May she rest in peacel curse you, and even strike you? The leve of our non Catholic neighbors is a



NEW BOOK. A Few Simple and Business like Ways of Devotion to the Passion, by Rev. Edmund Hill, C. P. Published by Benziger Bros., New York, Price 25 cents. M. KENNEDY, 240 Jam's St. North, Hamilton, Ont.

profise. now dead, but its doctrine is still sound and applicable: "Sit-I have often been pained and aston-ished at the frequent appeals of editors and proprietors of newspapers to hoir subscribers, arging them to pay their just debts. Catholise teat heast cannot be unaware of their obligations in this matter, and that absolution to a peri-tent heartily sorry for his sins does not free him from the obligations of paying his just debts. The atorement for oblivion of justlee in this world will certaily be exacted in the payers, on their part, give their time, the pro-duct of a high education and experience, to gether with their money for stationery, print ing and wages to employee, and they expect and should have, in common justlee a return, often by no means adequate, for their outlay A man who will not pay for a paper he sub-ard by of a certainfuly. Yours faithfuly. JOHN JOSEPH LYNCH, Archbishop of Toronto.

MARRIED ;

MARGED J BECK • TEEFY. - At St. Mary's church, Richmond Hill, by the Rev. Father Teefy, C. S. B., brother of the bride, as systed by the parish briest, Rev. Father McM shon Nicholas D. D. Beck, E. q., K. C., LL. B. of Edmonton, Alta. to Miss Louisa Adelaide Teefy, second daughter of Mathew Teefy, J. P. P. M., Richmond Hill Oat.

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