

The Catholic Record.

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

VOLUME XXVIII

LONDON, ONTARIO, SATURDAY, JANUARY 20 1906

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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. Theatre-goers, 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 Bennett 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 musket 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 abilities as a statesman we have no opinion which may be stated in these columns, but we could descend for hours on his ability as a laugh-maker. For that we owe him much, and cheerfully 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 ago. 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 mandered 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.

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 rich and the stony stare and "pious" talk for the poor 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: do 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 does not help the poor, but is such an easy method of dealing with them and so inexpensive. Poverty seen 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 sympathy.

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 thoughtlessness? 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

and discontent. . . Shirk nothing. Make no pretences. . . 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 shamed-faced victims of poverty who lead a life of starvation. It is not the priest only whose office it is to do 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 Inheritance" (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 unity 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 essayist Dr. Nevin (quoted by Father Young, page 150) 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 sane 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 shalt not bear false witness against thy neighbor."

CRAFTY WORK OF FREEMASONRY IN FRANCE.

RUIN OF RELIGIOUS SCHOOLS CHIEF FEATURE OF PLAN TO DECHRISTIANIZE 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 sudden explosion of anti-clerical fury, but the result of a carefully matured plan, which was gradually and ably executed by the Freemasons. Their chief instrument in this evil work was a league called "Ligue de l'Enseignement." It was founded in 1866 for school teachers, and at first seemed comparatively harmless in its tendencies, as its leaders professed to be strictly neutral as regards religious questions.

By degrees, 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 acknowledged in 1870 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. Duval, has since owned that the educational laws that have been lately voted owe their existence to the crafty and patient work of the "Ligue de l'Enseignement."

This league is now extremely strong; 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 terrible vista upon the mental condition of

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 master of an école primaire inquired of his pupils which among them he intended to make their First Communion. A comparatively large number of them stood up, and were in consequence scolded and ridiculed for their stupidity, superstition, etc., and which among them, 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 assembled brethren. On their heads black veils are inscribed the words, 'Misery, Ignorance and Fanaticism.' These veils are torn from their heads with many emphatic speeches, in which allusions are made to the 'political and religious fanaticism' against which the youthful adepts must one day wage war. The ceremony is a long and complicated one. Flowers, cakes and wine are served upon the 'adopted' children of the sect, but these apparently harmless rites are followed by bitter denunciations against 'religious congregations' * * * the so-called divine revelation 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—*fléaux du genre humain*."

One of the chief objects that the French Freemasons 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, 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 in spite of outside temptations to disbelief and to blasphemy. The men who wish to "crush God" are well aware of this. In a Masonic assembly, held at Besancon as far back as 1879, a deputy, B. Baquier, declared that his party would not be victorious over superstition "until women come to our assistance and fight at our side," and in the congress 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 of France to its cause. To serve its purpose mixed meetings, where women as well as men are admitted, have been instituted in different towns. These meetings, called in Masonic language "Fétes 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 acquainted with the aspirations and mission 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 pomp to the civil ceremonies, by which they seek to replace Christian baptism and marriage.

The first Masonic marriage was celebrated at the "Grand Orient" in 1880. The head of the "logs," in his speech to the young couple, congratulated 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 ceremonies have been celebrated in different towns, their forms varying according to the fancy of the parties. Thus, at Toulouse, 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 chief features, apart from a variety of complicated and grotesque ceremonies, are the virulent denunciations that are hurled at the Catholic doctrine of marriage. For instance, the bride and bridegroom are taught that, contrary to the "doctrine liberticide" of the Church, their union "may be legally and freely dissolved," and to exemplify this a piece of crystal is broken in their presence by the brother who performs the ceremony.

Masonic funerals are, like Masonic weddings, 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-

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 discussed 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 declared that the general assembly of the sect "having admitted the principle 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 Church finds her strength," commissioned the "logs" that belong to its jurisdiction to study the ways and means that can best serve this purpose.

We know, however, on the authority of the members of the "Association Antimacconique," that so far the women of France show scant willingness to co-operate with the Freemasons 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 government whose prominent members belong to the sect, they (the Freemasons) no longer conceal their real aims, and openly declare war not only against religious men and women, but against God Himself!

From the fact of the French Government being in the hands of Freemasons at the present day, it naturally follows that the safest, in fact, 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 Antimacconique" 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, prefects and sub-prefects, some officers, a certain number of small tradesmen and shopkeepers, 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, knows as a certainty that if he goes to Mass on Sundays the small post that affords him his one means of support in his family will be taken from him. His colleagues, who belong to the sect, are ever on the watch. By denouncing a "clerical" they are certain to gain the good graces of the "brethren." That a similar system of secret denunciations was organized in the army was sufficiently proved last October by M. Gayot de Villeneuve's startling statements in the French Chambers.

If an outsider interested in the subject inquires from the members of the "Association Antimacconique" what may have been, so far, the practical 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 perseverance; 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 endeavoring 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 will in time be crowned with success.—Barbara de Courson in The Month.

HE SEES THE DANGER.

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

"Every intelligent Protestant ought to know by this time, in the light of the terrible Socialistic revolutions that are threatened, that the danger to our country in this age is infinitely more from skepticism than from superstition. In view of the entire situation shall we not, all of us who really believe in God, give thanks to Him that He has 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 the 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 positive 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 necessity of religion in education, and to recognize that necessity, even though Catholics have in recent years been its sole advocates.—N. Y. Freeman's Journal.

Since we needs must suffer while we are in this earthly life, let us at least strive to suffer cheerfully. 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, but at His holy will.

"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. Protestantism, he makes no scruple of declaring, is a kind of modern Cerberus; with one hundred and twenty-five heads all 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, or a church of the living God capable 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 forcible description of latter day Protestantism as viewed by the Rev. Mr. Stowe. We quote the paragraph from The Pilot:

"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 limitations with which Mr. Emerson's remark is to be understood by discriminating readers, I say that our Puritan Fathers never made the mistake that they did with Catholic Christianity could they have foreseen as a result thereof the Christless, moribund, 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 discriminating readers, it is to be hoped, will be circumscribed by the limitations he has in mind. Many of them, no doubt, will be inclined to look into the real system of Catholic Christianity from which the Puritans broke away; and the more thorough their examination, the more inevitable their conclusion that, in the last analysis, the Catholic church is the true, and the only true church of Christ.—Ave Maria.

MONEY WORSHIPPING.

"I believe that the worship of money which is going to such amazing lengths among the American people is a serious menace," is the way in which Archbishop Farley begins an interview which appears 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 good or for evil. 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. Fortunately the American people have not yet reached the stage where "the accused thirst for gold" has deadened in them 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 the majority of our "new rich." How many of the latter have acquired their enormous wealth has been shown by Mr. Lawson, of Boston, in a series of magazine articles entitled "Frenzied Finance." His revelations have been supplemented by disclosures 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 nothing more than common swindlers who would 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 became millionaires by high and pure motives. Unfortunately they do not constitute the majority of our "new rich." How many of the latter have acquired their enormous wealth has been shown by Mr. Lawson, of Boston, in a series of magazine articles entitled "Frenzied Finance." His revelations have been supplemented by disclosures 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.

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The discrimination the Archbishop speaks of would have a restraining influence upon those who are trying to acquire wealth by all means fair or foul. Man is a social being and naturally desires to have the esteem of his fellows. When "a man who steals through favorable laws," becomes as much a social outcast as the man "who

steals in defiance of law," the time will not be far distant when the methods employed by the richest man in America to pile up his millions will have fallen into "innocuous desuetude."

By the way, speaking of Rockefeller's millions, recalls what Congressman Sulzberger said the other day in the course of a public address. He told his audience 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 centuries was associated with the thought of immeasurable riches was worth \$10,000,000. "Croesus," added Mr. Sulzberger, "could not have sat in a poker game with Rockefeller."

Archbishop Farley in calling attention 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, "Are Americans to renounce their Christian heritage, are they to repudiate the Hebrew law of righteousness, are they to disclaim the Hellenic 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 instincts 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 society is its only categorical imperative, the only law with which its Sinal, thunders."

"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 make the angels weep and thoughtful men sad, and ask what is the cause of this decadence of living, operative faith.

President Schurman attributes 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 university that makes the principles of the Christian religion the basis or motive for an integral life. They appeal to honor, manliness, self interest, success, ambition for distinction, to arouse the energies of their pupils. But they ignore, 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 God, deprive a man of a motive proper to his higher nature and destiny, and what is left him but the gratification 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? If it be all he shall ever enjoy, why not seek it to repletion, at the expense, even death of others, just as he does the other animals do? What motive has he to curb his greedy passions? None but the prison or the gallows. If not? What is honor to one who is soon to be 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? Eliminate religion and this is the logical condition of man on earth. There is no right, no wrong, nothing but the allurements of desire and its gratification. And yet our secular universities, including that one over which President Schurman presides, treat religion as a negligible quantity, not as important as mathematics, or geometry, or political economy.

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 grammar, or the rules 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.

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

The Catholic Record.

Published Weekly at 484 and 486 Richmond Street, London, Ontario.

Editors: REV. GEORGE R. NORTHGRAVES, Author of "Mistakes of Modern Liberalism," THOMAS COFFEY, Publisher and Proprietor, Thomas Coffey.

Advertisements: Messrs. Lake King, P. J. Neven and Miss Sarah Havelly are fully authorized to receive subscriptions and transact all other business for THE CATHOLIC RECORD. Agents for Newfoundland, Mr. James Power of St. John.

LETTERS OF RECOMMENDATION. Apostolic Delegation. Ottawa, June 15th, 1905. To the Editor of THE CATHOLIC RECORD, London, Ont.

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

LONDON, SATURDAY, JAN. 20, 1906.

"THOU SHALT NOT KILL."

A curious despatch comes from Philadelphia, under date January 5th, which states that Dr. Charles Elliot Norton, of Cambridge, has written an open letter to Miss Anne S. Hall, of Cincinnati, approving of a plan on which Miss Hall and Mrs. 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.

Dr. Norton was formerly Professor 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 code of morals is the natural product of the tendency to paganism which is characteristic of present day Rationalistic Protestantism. It is the result of bringing the Law of God to be tried before the court of the private judgment of individuals; 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, whatever may happen in the distant future.

Dr. Norton says that the principle on which the prevalent treatment of such cases as he speaks of is founded in the doctrine that human life is sacred; but he is of opinion that the principle and practice have been carried too far. In such cases as we have mentioned above, and when the continued life of a 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 superstition so deeply rooted in tradition as 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 public opinion, 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 "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 crime. That life was given by God for His own wise purposes, and He has not given to man the right to take away that life which comes from Him and not from man. The only exception to the law "Thou shalt kill," is when society, which is also of divine institution, deems it necessary to punish a criminal by capital punishment in order to prevent the repetition of such crime; or when an innocent individual is attacked by an unjust aggressor, and the attack cannot be repelled otherwise than by killing the aggressor in self-defence. The case of waging a just warfare is included in these cases.

We are greatly surprised to see the name of Mrs. Ballington Booth associated with those of Dr. Norton and Miss Hall in this advocacy of murder. We had always associated Mrs. Booth's name with works of philanthropy and charity, and we regret to learn that she has adopted 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 Chomedey 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 undoubted 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 undoubted claim to the fact that it follows in the footsteps of the Combes 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 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 abnegate the glorious traditions of their race by following the footsteps of the French Freemasons in declaring war upon the religion of their ancestors.

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 they deserve honor and not blame; but they and their descendants loyally accepted British rule, and since then they have several times sealed their loyalty with their blood. The French Canadians of to-day are quite as loyal to the British throne as are those of British origin, and it is not desirable nor laudable that after every little interval of time noisy gatherings of overzealous 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 among French Canadians that it was a benign Providence which brought about the separation of Canada from France before the Atheistic principles of the French Revolution of 1792 were transplanted 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 named "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 French Canadian people.

We still retain the hope that the modern Atheists will not retain the predominance in France which recent events there seem to indicate; but at all events we hope that none of the

fruits of the Atheistic regime in France may be transplanted to this country.

Freemasonry has been for the past century the principal motive power of every anti Catholic movement in Europe, and the proofs of this are too numerous to be refuted. On this account, it has been strongly and justly condemned by many successive Popes. We hope, therefore, that all Catholics in the Dominion, whatever may be their nationality, will hold themselves aloof from that dangerous organization.

Loyalty to God is our first duty as God's creatures, and the duty of loyalty to the church of God which is doing Christ's work on earth is a necessary consequence of this. Now since so many Popes have condemned Freemasonry, if there were no other reason than this the avoidance of that organization by Catholics of every nationality, loyalty to the head of the church should be a sufficient reason to keep them out of an association which has brought upon itself the condemnation of the church.

It has been said that American Freemasonry is not tainted with the Atheism of the European organization, but it is certainly afflicted therewith, and is governed by the same principles, which are inherently Atheistic, and it should, therefore, be avoided by all Catholics as essentially evil, the more especially as the condemnation by the Popes referred to above extends to the society as a whole. No one who clings to it can be a Catholic, either in Europe or America.

MARQUIS VALENTINE PATRICK McSWEENEY.

It will be a matter of interest to our readers to learn that there is in Rome a Marquis, who, though not born in Ireland, is the son of an Irishman, and who occupies a high position in the Roman Court owing to his very great knowledge of languages. This gentleman is the Marquis Valentine Patrick McSweeney, the son of Valentine Patrick McSweeney of Macroom in Cork county, where the family residence still exists though in a somewhat ruined condition.

The Marquis was born in Paris in 1871, his mother being a Polish lady, Emma Countess Konarska, and as the Poles are noted for linguistic ability, it is said that the Marquis's great skill in languages is due chiefly to his Polish descent. He speaks eight modern languages with great ease and accuracy. He is especially skilful in English, French and Italian, which languages he speaks with the fluency of a native of the countries to which they belong respectively.

The Marquis was appointed Honorary Chamberlain to the Pope in 1893 and Private Chamberlain in 1895, and in 1896 received the title of Marquis. His diplomatic services to the Holy Father are very great owing to his proficiency in these languages, as well as those of the Balkan States, and in the diplomatic negotiations of the Pope with these States he has rendered great service, especially with Montenegro, during recent years. He is much interested in the movement which was so dear to the heart of Pope Leo XIII., the return of the Oriental churches to the Catholic faith, and his negotiations in a great measure had reference to this question.

The Marquis is partly editor of the 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 movement 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 England. To such an extent has this been carried that it is difficult for speakers to be heard at the public meetings; and, in order that some semblance of order might be secured, in many places resort has been taken to the expedient of issuing tickets of admission. It has been the custom, when even only slight outbreaks of violence at public meetings occurred in Ireland, for the English press to point to those disorders as a reason 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 one—the 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 constituencies the voters are those who are opposed to freedom of speech. In the Irish constituencies the Government

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 outbreaks of passion taken place in the sister isle.

A RELIGIOUS DESPOTISM.

Mrs. Mary Baker G. Eddy, the founder 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 messages has given her annoyance, as she 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 throughout the world on Sunday, Dec. 31, forbidding her followers peremptorily from sending her any messages of greeting or Christmas gifts. Not only does she forbid such greetings to be sent to herself, but she declares in an accompanying message that all such exchange of presents on Christmas day or other festivals mentioned is to be deemed a breach of the law of the Christian Scientist church.

The following rule has been laid down in 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 their attention from the Divine principle of Being to personality, sending gifts, congratulatory despatches, or letters to the Pastor Emeritus (who is Mrs. Eddy herself) on Thanksgiving, Christmas, New Year, or Easter, break a rule of this church, and are amenable therefor."

It will be noticed that three other holidays besides Christmas Day are mentioned in the message, but the order was issued especially on account of the frequency of such gifts on Christmas day.

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 of the world wide practice, and her act has been already spoken of by many as an exercise of absolute authority which if enforced will show Christian Scientist to be a more despotic church than any which has hitherto existed among professing Christians.

The practice is certainly most harmless 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 harmless 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 in its adherents. The Christian Scientist churches of the world are announced to number only nine hundred, with about one million adherents, whereas the Catholic church has about thirteen million of adherents and at least fourteen thousand churches in the United States alone. There does not appear to be any very bright prospect that Christian Scientist 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 union of the three churches in Canada, Presbyterian, Methodist, and Congregational, pushing their views forward 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 years—perhaps ten, and perhaps less—will be needed to accomplish the fact. At all events, hundreds of thousands of Canadians 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 enthusiastic 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 accomplish it. It is desirable from every standpoint, so far as I see. There may be exceptions. There is no one thing without some drawbacks, but taking the broad and fair view of

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 smaller towns and villages. On the higher ground, it will remove much jealousy and friction that is not desirable 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 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 world. As to a divided church being more active, there is much of its life that is not desirable nor healthy. Those who argue that the uniform church of the Middle Ages forgot that the whole spirit of the twentieth century is one of aggressiveness and head-on-activeness 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 the position of truths of primary importance that is going to suffer. That 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 actually 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 successful issue, must be effected precisely 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 you," 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 representative 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 background."

In fact, in the agreement which was made recently in Toronto, it has been practically agreed that certain doctrines shall be hidden in the darkest 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 be 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 merely to put into the background the "secondary truths" as proposed by 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. Unsworth 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 fullest 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 Christian church should be expressed in organization, and made efficient by co-operation. 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 liberty in regard to the terms of subscription, and 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 affirmation of faith in connection with the Christian worship service.'"

An Ingersoll Presbyterian clergyman, the Rev. Mr. Hutt, is not so enthusiastic in the cause of union on such terms. He declares that he is a firm believer

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 even 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 together. 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 concerned. The saving by union will be enormous. Leave the question to the laity, and I think it will be settled in short order. Among the laymen, I think, there is an overwhelming majority in favor of union. There are difficulties 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 Methodist 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 agreement 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 discussion by make-believe or by shunning discussion of matters that its formularies hold to be most important."

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 seems to be the prevalent idea among the laity throughout, as they express 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 Himself 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

essential 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 essentials of Christian Truth. We are pleased to see that one more Christian Truth which Protestantism has rejected persistently is being again gradually reinstated; but it will not be fully 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.)

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 Brunswick, will take steps to suppress the scandals which have recently taken place in that town in regard to the selling of liquor. In a despatch to the Globe it appears that serious charges are made against the license commissioners and the license inspector. 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 Wiltzins & 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, because 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"; but doubtless there are many general readers 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" by Newman issued in a shining 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 addresses themselves are somewhat dry reading, but the replies which they evoked 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; his duties, his responsibilities, his solemn trial and his eternity. May God's grace, His love, His peace, rest on all of you, 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 end; 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 fortunes of many generations one and 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, whatever may be the burden and interests of its own day, as we in turn stretch forth our hands with love and with awe toward those, our unborn successors, whom on earth we shall never know.—Ave Maria.

RELIGION AND AFFECTION.

Do not imagine, as some do, that when the love of God enters into a man, his perfection consists in the hardening of natural affections. Whenever the spirit of devotion or piety narrows or contracts the heart, and makes our homes 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 friendship—whenever the plea of religion, of fervor, or of piety has the effect of lessening the natural affections, be sure that such piety is either perverted or not true. The best son will make the best priest, and the best daughter will make the best nun; that is to say, best training for the most perfect character, as a disciple or a handmaid of Christ, is to be found in the natural affections of home. Love to kindred and friends, with all the tenderness due to them, and not only to friends, but to your enemies, to those who are displeasing to you, to those who offend and treat you spitefully—this is the fruit and proof of true and loving piety.—Cardinal Manning.

PRESENT POLITICAL AND INDUSTRIAL SITUATION IN IRELAND.

ELOQUENT LECTURE BY PROFESSOR KYLIE OF TORONTO UNIVERSITY, IN AID OF THE CATHOLIC LITERARY SOCIETY OF LINDSAY.

Lindsay, Pa., January 13. On Thursday evening of Christmas week St. Mary's Parish was filled to its utmost capacity with an appreciative audience, who had assembled to listen to an address by an old Lindsay boy, whose brilliant attainments had won for him such signal honors at Oxford, and who is now one of the most popular lecturers in Toronto University and prominently associated with Catholic literary works in that city. The chair was occupied by Rev. Father O'Sullivan, president of the society, who in introducing the speaker of the evening, congratulated the members on their good fortune in having with them at their initial entertainment one who was associated with the old literary society of the parish, and expressed his assurance that the success that had crowned Professor Kylie's efforts since those days would prove an incentive to the young men to make the best of their opportunities while his words would stimulate them to greater efforts for their own personal improvement and the welfare of the association.

Professor Kylie prefaced his address by the remark that no apology was needed for discussing the subject he had chosen, in an assembly hall graced by the pictures of such Irishmen as Daniel O'Connell, John Boyle O'Reilly, Edward Blake and his Lordship 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 play such an important role in the 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 nationality, in no way hampered by

BRITISH SOVEREIGNTY. A glance at history, the speaker said, was necessary in order to better understand some of the racial, religious and economic ills of Ireland. He would not, however, dwell upon old grievances, for Anglo-Irish history is for 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 them, their tribal life under a chief, and the system of common land holding, the suitability of their temperament to the religious life which induced them to readily embrace Christianity, the growth of learning in the Irish schools and the subsequent glorious achievements of the Irish missionaries on the continent.

A lack of organization and internal strife between the different clans retarded progress in Ireland, while England urged ahead in economic, social and political development, Englishmen may not like to refer to the Norman conquest, but to the Normans was in large measure due this 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 remained apart. It retained its old customs and being farther removed from Western Europe and Rome, the centre of civilization, it failed to keep pace in the march of progress with the sister nation.

The conquest of Ireland by Henry II, and the establishment of the English pale increased the hostility of the original population, while the Reformation made a

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 Government 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 Ireland for the most part siding with the Stuarts. Boyne, said the speaker, was a battle between a Scotchman and a Dutchman, and they might still settle their difficulties, did not too great a gulf divide them.

The established church and parliament of the eighteenth century were not representative of the country, and England had less scruples than ever about adopting a policy towards Ireland that crushed out the individual life. The Union in 1801 left in Ireland an established church, a landlord class, a Protestant population, looking to England, and put a large Irish element inimical to Ireland in the English Commons. The nineteenth century brought some important alleviations, chief among which were Catholic emancipation, the disestablishment of the Irish church and checks 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 unceasing constitutional struggle had anything been won or was anything likely to be gained, and this feeling gave birth to the Irish party whose present leader is John Redmond. The Irish members adopt a policy of obstruction it is not from motives of perversity, but, as their leader has recently stated, from a well grounded conviction that this is the only constitutional and effective means left them to force Parliament to right their grievances. We might reasonably ask, demanded the speaker, why are these demands not granted? Why is Ireland not permitted to have the

HOME SELF GOVERNMENT

as we have in Canada? Viewed from an English standpoint, the following 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 natural resources and favorable geographical position might prove a formidable enemy. Englishmen are suspicious of the Celtic temperament, dislike its exuberance and rhetorical exaggeration. They are eminently practical and take no account of sentiment. With them nothing succeeds like success and the absence of inferiority. They are slow to admit themselves wrong, and to grant Home Rule now would be tantamount to admission that for centuries they had been wrong. Again, they fear for the Protestant population of Ireland, which exists to them for protection, and which in the event of home government would be at the mercy of the Catholic majority. Cozart 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 as Bannerman, Morley, Asquith and Burns, we have reason to hope that much would be granted in that direction in the near future of the present time, continued the speaker, much has been done to improve the condition of the Irish peasant. By the Land Act of 1903 an immense sum was loaned to Ireland by means of which 10,000 tenants in one year secured their holdings. Five 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 poorer 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 considerable length upon the recent advancement 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 rich resources of the country. The result is that Ireland is no longer the discreditable land that we picture it but fairly prosperous, and interdependence, which had wrought such havoc 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. In conclusion, the speaker spoke briefly but enthusiastically of the Gaelic League which aimed at reviving the national language, sports and industries. In 1893 it was comprised of 7 members, while it now numbers 850. In 1900 the Irish language was taught in 140 schools. In 1903 it was being taught in 1300 of the national schools. The people were being given intellectual interest, and the study of Celtic literature and music was raising an intellectual standard of the masses and reviving that national patriotism so beautifully embodied in that classic poem of Mangans, "Dark Rosaleen."

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ABOUT CONFESSION.

IF IT BE AN INCENTIVE TO SIN, HOW IS IT THAT THE BEST CATHOLICS ARE SEEN MOST FREQUENTLY AT THE SACRED TRIBUTARY? Do not confession weaken character? Is not confession an incentive to sin by making forgiveness too easy? Do not Catholics go to confession and then commit the same sin over again? On the contrary we have already seen that certain conditions are absolutely required before God will ratify the absolution of the confessor. Pardon is granted, for instance, to the drunkard who has a more natural sorrow because of his degradation and the poverty and shame of his wife and children, to the thief who has no intention of giving back the money he has stolen; to the impenitent man who will not avoid the proximate occasion of his sin; to the bitter, angry soul who refuses to forgive the offending brother, etc.

We now perfectly well that human nature is weak, and human passions strong; that the world of wicked men and women is full of temptations; that the flesh rebels against the spirit. Rom. viii., 23; and the devil does his best to tempt us (I Pet. v., 8). But if a Catholic yields to these temptations it is not in virtue of the sacrament he has received but because he is false to the sacramental promise he made to God to sin no more.

We are willing also to grant that there have been abuses; that some Catholics go to their confession in a mechanical, perfunctory sort of 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 statistics 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 of penance is proof positive of its being one of the greatest incentives to virtue of the world knows of. Could it have survived during these nineteen hundred years if it were indeed an incentive to sin? World 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 abolition of confession in the sixteenth century made many of the reformers wish for its reestablishment. Voltaire wrote in the eighteenth century: "The enemies of the Roman church, who have proposed so beneficial an institution, have taken from man the greatest restraint that can be put upon crimes." (Dict. Phil art Cathed du Curé.)

If confession were an incentive to sin, how is it that the most hardened sinners never go and the best Catholics are seen frequently at the sacred tribunal? If it weakened character, how, then, do you account for its reformation of the habitual drunkard and the recall of the penitent Magdalen and the comfort and peace it gives the condemned criminal? If it encouraged crime, why should Catholic fathers and mothers rejoice so much in seeing their boys and girls go frequently to confession, and be sad of heart when they begin to neglect this duty? If it made Catholics worse, how, then, do you explain the fact that Protestants still desire for their servants and employees Catholics who go so regularly to confession? The fact is evident. The sacrament of penance is a guide to the doubting comfort to the afflicted, an encouragement to the weak, a warning to the young, a strong arm to the wavering, an adviser to the ignorant, a menace to the hardened sinner, a joy to the 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).

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 Kroese, S. J., given in "Die Katholischen Missionen," of Fribourg, Baden.

According to the eminent religious, there are in the world 550,000,000 Christians and a milliard of non-Christians. Of the 550,000,000 Christians, 371,000,000 inhabit Europe, 131,000,000 Asia, 29,000,000 Asia, 800,000,000 Africa and 4,000,000 Oceania. As to the non-Christian populations, they are computed as follows: Jews, 11,057,000; Mohammedans, 202,018,240; Hindus, 210,100,000; other ancient religions of India, 11,113,000; followers of Confucius and Cult of Ancestors, 253,000,000; Buddhists, 120,250,000; Twists, 22,000,000; Shintolists, 17,000,000; fetish worship, 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 261,503,932 as her adherents. 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. Kattenbasc, professor of ecclesiastical history at Göttingen, who has recently compiled valuable statistics of Protestantism throughout the world for "Realenzyklopaedie." The learned professor estimates the strength of the

Catholic church, roughly speaking, at 260,000,000 (very little short of that of the Rev. Pere Kroese, it will be seen), as against 180,000,000 Protestants of every sect and denomination. Protestants he divides as follows: Lutherans, 56,000,000, chiefly in Germany; the Established church of England, 29,000,000, and the other reformed churches and sects more or less allied to Calvinism about 95,000,000.

Thus it will be seen that the Catholic church is by far the most flourishing and the most widely extended of all the religious bodies of the world, since more than 47 per cent., or nearly half the Christians of the entire globe, profess the Catholic faith. Not only so, but the Catholic religion is one and indivisible, the same in every land and is not split up into an infinite number of sects, as is the case with Protestantism.

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 temple, and breaking bread from house to house." (Acts ii., 46.)

When persecution arose, the early Christians bravely stated that they might not miss Mass. We find them 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 imprisonment and death did not deter the priests from celebrating and the people from assisting at Mass. To escape the spies, the priest had to disguise himself 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 to be much ashamed of their sinful indifference. Sunday is a day. It implies more than one hour. The spirit of the law of Sunday observance 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 us as our Father and as 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.)

Sunday should not be a day of sloth 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 to "Day of the Lord" is minimized into an hour or less. Sunday should not be a day of dissipation. 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. If such exhibitions be sanctioned, the bars will soon be let down entirely. A breach in the breach means a destructive flood if the breach be not quickly repaired.

Reasonable recreation is allowed. But you should not unreasonably interfere with others or prevent them from keeping Sunday holy. It may be that 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.)

Here in America some who are careless and over-free in their amusements are apt to give scandal and to turn people away from the Church. A careful observance of the Sunday is the great external mark of reverence for Almighty God. It embraces 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 the backbone of religion. We know just as well what is meant by the expression "A man of backbone." A man should know just as well what is meant by "A Catholic with backbone." He stands up in practice for the law of God.

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 entails no real loss. God provides. He takes care of the birds of the air and the flowers of the field. How much more will He not take care of us?

In the old law, Almighty God made up to the Jews for any temporal loss they might have suffered from the observance of the days set aside to be kept holy. He sent blessings on them and on all that belongs to them, as far as the expression "A man of backbone." A man should know just as well what is meant by "A Catholic with backbone." He stands up in practice for the law of God.

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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, Lapoor, Mich., is worth reading:

"I am here for twenty-three years and used to the hardships of the wild 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 abandoning 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 robust and willing toough it. I do my own cooking and washing, but I 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 convents.

"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 overrun with mice and bugs and an occasional dirty bed fellow! And my principal church—as you say, one diamond would pay to repair 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 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 among the people, prayer books, catechisms, beads, etc. They expect them gratis. I must still do these things and bear my cross. Dear Father, if in your congregation you have a bit 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 indispensable 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 refined nice young fellows that come from elsewhere, and were used to all kinds of comforts. They suffer indeed until they are reformed or die."

As a rule careless parents will have

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

A WONDERFUL WORK BY THE NEW YORK APOSTOLATE.

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

Their report is made to Archbishop Farley 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 confessions. When one begins to consider what mission confessions are, and the amount of good that is done one can 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 preaching 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 path of rectitude.

Moreover besides preaching to Catholics and calling them to repentance sixteen of their missions were given to non-Catholics and the fruit of these missions 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 energy for still further conversions. 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 Wickham who has recently finished his course of training at the Apostolic Mission House.

Through nine years now this band has labored. Right Rev. Bishop Casack was its first leader, and the success of these nine years goes to demonstrate very conclusively the need of this diocesan work. Of the number of missions that were given many were given gratis, that is without 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 Ill., and of Covington, Ky., have recently organized their Apostolate and after a course of training in the Mission House, the placing of these missionaries in dioceses 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 House there are now thirty following the lecture courses.

Sacred Heart Review THE TRUTH ABOUT THE CATHOLIC CHURCH.

BY A PROTESTANT THEOLOGIAN. OCCCLXXXVII. 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, and by royal authority. Those regions, therefore, have never been troubled with religious wars. Eric the Fourth's leanings to Calvinism were suppressed by him, finally by the imprisonment, and finally by the poisoning administered to him by direction of the King, Council, and Archbishop. The brief and futile attempt of the Catholic Sigismund of Poland to recover his Swedish throne is of little importance.

In France the intervention of the Papacy in encouragement of the religious struggle was certainly much more pronounced. Yet even here it was decidedly secondary. The French have never needed much encouragement to act at each others' throats. The peculiar intensity of their nature has rendered them excessively intolerant from old. Guizot refuses to acknowledge any essential difference here between Catholics and Protestants. The mutual butcheries under the Valois, the relatively larger 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 1793, and with the White Terror of 1814.

At present there is a lull in the mutual bloodshed, although we cannot say how long it will last. In our own time, in 1871, the victorious Government is said to have butchered 25,000 Communards, a large proportion of them with almost no evidence against them. 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 1872 glowing in the Paris of 1871.

Meanwhile, now that the pike 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-book, the pains taken to make the remotest rural postman shake in his shoes if his first cousin once removed drops a such as so little has been accurately ascertained.

The Latin poem was for a time 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 Clereciens, a congregation founded in the twelfth century at Cîteaux, near Dijon, France.

Individual authorship the "Adeste Fideles" may not have had. The atmosphere of the monastic scriptorium breathes, however, through its melodious trophies. It is in many respects unique in Christian hymnology. More than any other Church song, it blends prophecy, history, prayer, exaltation and praise. If it were printed side by side with the Nicene Creed, it would be found an astonishing verification of the Augustan prose.

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 substance of the Gradual appointed for the third Mass on Christmas Day, from the ninety-seventh Psalm. "All the ends of the earth have seen the salvation of our God. Sing joyfully to God all the earth." The hymn also reflects the epistle of Christmas Day, the first of St. Paul to the Romans, "Aeternal parents Splendor maternum." Splendor of the Eternal Father, "Behold Him, born King of angels," "natum videte regem Angelorum."

"Now let a song of glory be sung in the courts of heaven." Cantet in aula caelestium, Gloria in Excelsis Deo.

Every line of the "Adeste" is a caudex of faith and love. Upon its cadences many hours must have been spent in the crystallization of sublime truth into crisp and dazzling syllables. "Adeste," approach; "fideles," ye faithful; "laeti," joyful; "triumphantes," victorious; "venite," come; "ad oramus," let us adore; "Domineum," the Lord.

The hymn was sung on the continent in the Latin form, which is so musical, which is memorized almost without effort. It is found continuously in the middle of the seventeenth century. It is believed that in many centres of devotion it was made also a recitation as 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 melodies, which in every country have become the basis of the national music.

As these plays were gradually prohibited by the church on account of violations of strict decorum which insensibly crept in, oratorio succeeded to the vacated place and many of the melodies disappeared or were framed into new settings. It will probably never be known how old the melody which is indissolubly associated with the "Adeste Fideles." The melody is distinguished by certain traits which mark it as mediæval. It is fitted to the words. The words were not fitted to it. In this quality it bows to the decade of the Council of Trent, which ordained that music should be subordinated to the words and not sacred words to any music. That the melody belonged to a cluster of folk songs may be presumed from

another of his essential traits. It flows on the natural voice. Its range is moderate, bringing it within an unstrained popular compass. To sing it requires no technical training. That it was probably a folk song is further indicated by its regularity, fluency, and spontaneity. Simplicity in the true sense is always proof of perfect art. If this melody did not proceed from the throats 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-MINUTE SERMON Second Sunday after Epiphany. THE SIN OF CURSING. Bless them that persecute you; bless, and curse not. (Rom. xii. 14.) 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 God is most holy Name, which to curse is especially set before us for our veneration, is more frequently or more grossly dishonored than by cursing. To curse is to call down God's judgment or vengeance upon our fellow-men, and its worst form is when the holy and awful name of God or our Lord is made use of. Unhappily the habit has become so common, even among those who think themselves good, 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 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 of it. It will do you no 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 morning a resolution to avoid cursing throughout the day, begging God's assistance for your efforts, if during the day you fall inadvertently into the old habit, you should impose some little penance upon yourself, such as the recitation of "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 conscience as to how often you may have fallen into the habit during the day, and resolve to make the next day 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 watchfulness, but if you do not adopt some such practice as this, and really set to work in earnest to overcome this habit, you are guilty before God of mortal sin and your contrition at your confessions is not good for much.

I have spoken of this habit as scandalous, 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. 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 hear Catholics cursing and swearing, are apt to set it down to some defect in our religion, and thus the true faith is brought into contempt.

But the habitual curser seldom thinks of these consequences of his sin. He rarely even attends to the meaning of the words he uses. If he could only be brought to stop and think of all that is brought to the expressions we so often hear upon our streets, he would shudder at the thought of using them. To ask Almighty God to send a soul to hell for all eternity, to utter that holy Name whereby we are saved in a prayer for the eternal damnation of a soul redeemed by the Precious Blood of Christ, is an impious so dreadful that we could scarcely believe it possible did not our own 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 a fearful abuse of the gift of speech, the noblest of God's natural gifts to man! Above all, we should try to realize the spirit of the Gospel as expressed in the words of St. Paul, "Bless them that persecute you," remember that no affront that can be offered 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.

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, 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 in return? What shall we do in the future?

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THE OUGHT TO BE'S.

[Written for The Catholic Standard and Times by Rev. J. F. Roche, author of "Our Lady of Guadalupe," "Month of St. Joseph," "Belief and Unbelief," 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 subject we cannot forget, even if we would. The drunkard, like the poor is always amongst us. The evils accompanying the sale of intoxicating liquors constitute the grave problems of every community. Drunkenness, with its accompanying vice, is fearfully prevalent, despite all the legislation enacted to keep all the people sober. Eliminate the drink habit and the police force of this country could be cut in two. It fills our penitentiaries and our jails, and supplies our charitable and eleemosynary institutions with the majority of their inmates; and still literature bearing upon the subject is a drug on the market.

The common fault of such literature is the prevalence 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 manifestly overcome. And yet we cannot conceal the fact that the advocates of 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.

Some time ago I asked a retired Australian priest what he considered to be the chief causes of defection in the land from which he came. His answer was short and to the point. "Mixed marriages and drink!" I confess 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 cursory investigation affords abundant matter for serious reflection.

A HOPELESS CASE. Habitual drunkenness has a characteristic not found in the ordinary vice of humanity. It is practically hopeless as far as reform is concerned. Drunkenness is a disease as well as a vice, and the ministrations of the doctor must precede those of the priest.

I stood one night not long ago by the side of a police captain in the downtown saloon of a well-known Chicago politician. I had heard so much of the vice 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 headquarters, and is known as such throughout the whole Western country. The politician who owns it rules by virtue of the sottiness of his viceroy retainers, and to his credit he is really and truly his friend. As I looked 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 traffic. Upon every face vice in some form had set its mark. All the nobility of manhood 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. These unfortunates were scarcely a corporal's guard of the vast army of the vicious and the criminal whose undoing could be traced to the primal sin of the world's criminals—drunkenness.

I have seen it stated somewhere that there are more than a half million habitual drunkards in this country. I do not believe that in any way of arriving at the correct figures in making such an estimate, but grant, for argument's sake, that there is only half that number, and the figures are still a sad commentary on the progress of religion and civilization.

We are certainly safe in assuming that a goodly proportion of that army are Catholics by birth and early training. Their religious status is now a matter of little consequence. They are subjects for medical rather than religious care. The greater number of them will find drunkards' graves, and, as far as society is concerned, the sooner that takes place the better. It is not with such that the genuine advocate of temperance is concerned. It is with the youth of the land, with those who are now growing to manhood; and anything which helps to save them, no matter how misdirected, is a step in the right direction.

TAKING LONG CHANCES. Personally, I would rather stand by the opinion of a Catholic young man than see him engage in the saloon business as it is conducted in America to-day. Apart from the spiritual danger arising from co-operation in another's sin, no form of co-operation can justify a business whose profits are largely dependent upon depriving defenseless women and innocent children of the means of livelihood. Add to this the necessity of co-sorting with the lowest elements of society, and the further necessity of aiding and abetting 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 confronting a Catholic who is desirous of conducting a decent saloon. He may do it and save his soul, but it is an extremely 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 at the same time that there are altogether 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 them try their best to conduct their place in conformity with the dictates of conscience, but for many of them the business has been a curse and a blight.

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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 character. 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 quality of holding persistently the faith in themselves, and never allowing anything to weaken the belief that somehow they would accomplish what they undertook, has been the underlying principle of all great achievers. The great majority of men who have given civilization a great uplift started poor, and for many dark years saw no hope of accomplishing 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's great inventors! How most of them plodded on through many years of dry, 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 certain, and somewhere and somehow to do it faithfully, makes us good, strong, happy and useful men, and turns our lives into some feeble echo 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 life by doing things "just for now." They let things drop wherever they happen to be just for now, 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 confusion and disorder. It takes no more time or effort to put a thing 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 inconvenience, at the moment, to put everything in its proper place, to do everything at the proper time, the orderly and methodical habits which you cultivate in this way will increase your power and usefulness a hundredfold, and may save you much trouble and 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 denomination, and yet there is no positive indication of their influence. It is not enough that the press is not anti-Catholic; it should be more, in so far as possible, Catholic in tone. So far as society and education. The crudest and most illogical ideas are allowed to rule the hour, simply because those who know better are too timid to correct or criticize. Lack of courage, carelessness and want of ability are the true 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 lets out the finest qualities of 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 or 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 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 well as in social circles. By taking a large hearted interest in every one we meet, by trying to pierce through the mask of the outer man, to his inner core, and by cultivating kindly feelings toward every one we meet, it is possible to acquire this inestimable gift. It is 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 power to make others feel at ease, 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 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.

Thorwaldson, the great Danish sculptor, of whom one "luck" story is told, had plenty of pluck and skill, but for a long time fortune passed him by unheeding. After working for many 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 careless clerk in drawing his passport detained him twenty-four hours. During that interval of waiting Mr. Hope walked into the studio, admired his Jason in

clay and aroused the desponding Dane's hope by ordering a copy in marble. Thorwaldson unpacked his tools and never afterward in his long career lacked patronage.

Rachel, the great tragedienne, was, when a child, a street singer, and as such might have passed into womanhood and old age had not a party of critics dining together chanced to hear her loud, clear voice beneath their window. They observed the child's wonderful face and eyes, and in a kindly spirit proposed to her protectors to place her in the Conservatory as a pupil.

Sir Walter Raleigh 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 is best suited to him; best suited to his means or his necessity, but to his ability.

Linnaeus, the great Swedish botanist, by a mere chance escaped becoming a bad shoemaker. His father was poor—a bad shoemaker of great men nearly always are poor—and the young Carl, whom the elder Linnaeus had sent to school for twelve years, at the cost of many sacrifices, appeared to make slow progress in his studies. Nils Linnaeus wished his son to become a clergyman, but Carl was a very stupid theologian. He loved to ramble in the woods and fields, and his little room was always filled with plants, which the boy delighted to study. In his time botany was not taught in the schools, and young Linnaeus could find few text books relating to the all beloved subject.

He was nineteen when his father 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." The deeply disappointed father was actually going to apprentice Carl to a cobbler, when Dr. Rothman happened to question the boy and found that he possessed an amazing knowledge 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 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.

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 Union Square 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 refreshed his resolution whenever he could by the sight of the jewel. At the end of three or four months the pin disappeared, and 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 agricultural machinery—says that his "luck" was in making acquaintance with a stray dog. He left his sheep father's house because he was not allowed to harbor a poor yellow dog that he picked up in the street. As he has since related, his one desire was to secure a fitting shelter for his pet, just how or where he didn't know. At all events, he wandered to New York with the dog at his heels, and sold newspapers for a time. Then the dog got lost, he tired of the city, yearned for the country again and somehow or other managed to get to Chicago, where he became office boy with a firm that was booming his way up to a partnership. He worked his "magnate" to-day.

The beloved Joseph Jefferson found his "luck" in "Rip Van Winkle," 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 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. Stray farms are scattered 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.

"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 surprise I came upon a passage which said that he had seen me at Laura Keane's theatre, and that I reminded him of my father in look, gesture, size and make. I was comparatively obscure, and to find myself remembered and written of by such a man gave me a thrill of pleasure I can never forget. I put down the book and lay there thinking how proud I was, and ought to be, at the revelation of this compliment. What an incentive to a youngster like me to go on! And so I thought to myself, 'Washington Irving,' in the author of the 'Sketch Book,' in

which is the quaint story of 'Rip Van Winkle.'"

"Rip Van Winkle!" 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 American 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 in lines. What could be done dramatically with so simple a sketch? How could it be turned into an effective play? Three or four bad dramatizations of the story had already been acted without marked success. No thing that I remembered gave the slightest encouragement that I could get a good play out of any of the existing materials. Still, I was bent upon acting the part, and I started for the city and in less than a week, by industriously ransacking the theatrical wardrobe establishment for old leather and mildewed cloth, and by personally superintending the making of wigs, each article of my costume was completed; 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 property. For nearly fifty years Jefferson and "Rip Van Winkle" were inseparably 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 illustrates 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 self-reliance and mercantile intelligence which he subsequently displayed in his railway and business transactions of the first magnitude.

His father told him that he could sell all the timber which could be cut from a piece of woodland on the farm. The boy made a contract with a railway, hired a force of wood cutters and cleared \$2,000 by his enterprise.

Here was an unmistakable indication that he would be successful in business but he never was paid for it. His studies, 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 sometimes make.

He was settling down to an uncommensal business in an unpromising 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 and laid the foundations 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 vessel with a small stock of musical instruments, which he hoped to sell in New York.

A shipmate was a furrer, who offered him excellent advice during the long voyage. He told him that there was no money to be made in musical instruments 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'ESTERRE. Many conflicting versions are current of Daniel O'Connell's duel with J. N. D'Esterre, says Preuss' Catholic Fortnightly Review, and we believe we shall do our readers a favor by condensing the story of this famous encounter as told by O'Connell's latest and best biographer, Michael MacDonagh, who writes with a full knowledge of the sources and without the usual prepossession of Irishmen in favor of, or of Englishmen against the "Great Liberator."

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 Dublin as "beggary." The speech was reported in the newspapers, and three days afterward, O'Connell received a letter signed, "J. N. D'Esterre," objecting to the appellation for "beggary" applied to the Corporation of the city, of which he was a member, and asking for an explanation. O'Connell sent a curt reply, in which without admitting or disclaiming his use of the expression objected to by Mr. D'Esterre, he said: "I deem it right to inform you that from the calumnious manner in which the religion and character of the Catholics of Ireland are treated in that body, no terms at all except to me, however reproachful, can exceed the contemptuous feelings I entertain for that body in its corporate capacity, although doubtless it contains many valuable persons whose conduct as individuals (I lament) must necessarily be confounded in the acts of the general body."

a man of broad views in politics and a supporter of Catholic Emancipation, and, curious to relate, he was the only member of the Common Council who opposed the resolution of the Board of Aldermen requesting the concurrence of the Common Council in that anti-Catholic petition to Parliament which had called forth O'Connell's offensive epithet. There was much in his subsequent conduct which lends color to the supposition that he did not really think O'Connell would fight. He hoped probably to achieve fame and perhaps the retrieval of his broken fortunes by his appointment to a civil office, by publicly humiliating O'Connell in the eyes of the anti-Papists.

O'Connell had already had two challenges 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 speech 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. "Under these circumstances," he wrote, "I cannot afford to shoot you, unless, as a precautionary measure, you first insure your life for my benefit. If you do, then heigh for powder and ball, I am your man." The other case ended as ludicrously. In a trial in 1813 O'Connell interrupted his learned friend, Councillor Maurice Magraah, who was engaged on the other side, by exclaiming: "That's a lie, Maurice!" And Magraah replied by flinging the volume of the statutes from which he was quoting at O'Connell's head, and then kicking him on the shins. O'Connell sent a challenge, which, of course, Magraah accepted. When the two opponents stood facing each other with pistols cocked, O'Connell exclaimed in deep emotion: "Now I am going to fire at my dearest and best friend. Magraah was so touched by these words that he lowered his weapon. The duel was stopped and the seconds arrived at a amicable adjustment."

D'Esterre wrote a second scolding letter, but no challenge. At length the rumor got abroad that he intended to inflict personal chastisement on O'Connell, whereupon, the streets being filled with political partisans, O'Connell set out with a huge blackthorn stick to meet D'Esterre, who had sallied forth, horseback in hand, from the Mansion House. D'Esterre was no match for his giant opponent, and daunted, besides, by the mob of coal-porters who accompanied O'Connell, hung round for a fight, he prudently retreated into the back parlor of a shop.

The next morning, however, Sir Edward Stanley, another member of the involved Corporation, and a friend of D'Esterre, called upon O'Connell, who referred him to his second, Major MacNamara. Stanley expressed a hope that the affair might be amicably settled by an apology or an explanation from O'Connell, but MacNamara declared that course was out of the question. Stanley thereupon delivered a challenge from Mr. D'Esterre to Mr. O'Connell. All that remained now was to arrange time and place of the duel, and that lay with MacNamara, as the second of the person challenged. "Let 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 Kildare, at 3 o'clock this afternoon." Stanley was disconcerted and pleaded for a stay. But MacNamara, fearing an interruption by the authorities, refused to entertain his counter proposals, agreeing only to a postponement of one-half-hour. He suggested, however, that as the principals had no personal quarrel, or any feeling of private animosity, their honor would be sufficiently upheld by discharging only one pistol each. "No, sir!" replied Stanley, glad of the opportunity of swaggering a little. "That will not do. If they fired five and twenty shots each, Mr. D'Esterre will never leave the ground until Mr. O'Connell makes an apology." "Well, then," responded Major MacNamara, also warming up, "if blood be your object, blood you shall have by—"

The matter had become noised about, and in the afternoon a considerable number of spectators had gathered at 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, near the road wall, closely wrapped in his great cloak, and engaged in prayer to St. Brigide of Kildare, whose feast-day it was, and on whose 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 my words—I harbor no ill feelings against my Catholic countryman."

The combatants, with a pistol in each hand, faced each other, ten paces apart. At the fall of the handkerchief of the man (who were both excellent shots) stood with weapons down for a few seconds, keenly watching each other. Then 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 stood still on the alert, anticipated him. Quick as lightning he lifted his weapon, aimed low, and fired. At the same moment the pistol of D'Esterre exploded, the bullet striking the ground at O'Connell's feet. Then D'Esterre staggered, swayed from side to side, and fell heavily forward. At top of the field arose the wild exulting shouts of the peasants. "Down with D'Esterre, O'Connell forever!" they savagely cried.

The surgeons hastened to the aid of the fallen man. He was bleeding profusely, but no one suspected that he had received his death wound.

The participants in the duel and their friends returned to Dublin, and while D'Esterre was slowly bleeding to death, O'Connell sent his brother James to Dr. Murray, the Coadjutor Archbishop, to say now deeply he de-

SURPRISE APURE HARD SOAP.

plored the duel, but that it was impossible 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 fervently, on hearing the issue. In gratitude to the Saint whose intercession he had implored—and, he believed, obtained—O'Connell gave his eldest daughter Ellen the second name of Brigide.

"The popular excitement in Dublin was tremendous. Bonfires blazed till midnight in the streets, which swarmed with crowds shouting joyously for the victory of their leader. Next day seven hundred gentlemen left their cards with their congratulations at O'Connell's residence.

D'Esterre died the second day after the duel. Before his death he made a declaration that O'Connell was blameless, as he himself had provoked the duel.

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 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 offering "to share his income with her," which was declined. However, he arranged for the support and education of one of the children, and was ever ready to afford any kindness in his power to the mother.

"So ended," says our author, "an event memorable in the varied vicissitudes 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 to or from the Four Courts, he went by Bachelor's Walk, he always lifted his hat and murmured a prayer for his adversary's soul, or for his own forgiveness on passing the heuss in which D'Esterre died. In later years he wore a black glove always on his right hand when he received the sacrament of Communion. 'That hand,' said he, 'once took a fellow-creature's life, and I shall never bare it in the presence of my Redeemer.'"

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