

The Catholic Record.

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

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1415

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THE EARLY HISTORY OF THE CATHOLIC CHURCH IN PRINCE EDWARD ISLAND, BY REV. JOHN C. MACMILLAN.

Dr. MacMillan deserves much credit for this contribution to the historical literature of Canada. This book may impel other pens to action, for there are still records which can be the source and inspiration of many a glowing page of history.

English-speaking Canadians, it must be confessed, have done little towards chronicling the stories of other days. We have Parkina, of course; but he was of New England stock; and, moreover, viewed things pertaining to us through the glass of prejudice. While remembering his tributes to priest and explorer, we must say that he could not understand the motives which actuated the early missionaries of Canada, and he transgressed, notably in his account and attempted justification of the expulsion of the Acadians, the laws of impartial history. There is Dr. Kingsford, but he follows too slavishly in some things the guidance of Parkman.

Quebec, however, towers above all other provinces of Canada for its services to Canadian history. Garneau, Ferland and Fallou are the superiors of any historians who have essayed to transcribe for us the records of our past. Here and there in their writings may be heard the note of self-justification, but this is easily forgotten when we consider the wealth of achievement at their command—the devotion of the priest, the intrepidity of the explorer, the bravery of the soldier, the learning which has found expression in prose and poetry.

French Canada, as our friends term it, erected and manned the outposts of civilization, and went to its proper place via the stake, skirmish or battle, with never a thought that superstition and falsehood were of the warp and woof of its being. It has written the most glorious pages of our history, which can be read, and with profit, by every true Canadian. It is patient and tolerant, but not to the extent of allowing itself to be walked upon by every Ontario big game. It has met over this the proselytism with his pulpits oftentimes in a cesspool of slander and knows how to rate him. And all the talk about Quebec being a barrier to national unity, because forsooth it will not renounce its creed at the command of the sects, may excite neuritic individuals, but it is meaningless to those who know aught of the history of this country. We remember what Lord Durham said: "I know of no parochial clergy in the world whose practice of all the Christian virtues has been more universally admitted, and has been more productive of beneficial consequences, than the Catholic priesthood of this province."

These words are as true to-day as when they were first uttered. The priest cannot, of course, understand why his people should be preached at and ridiculed by sundry clerical tourists. And to any thoughtful person it must be beyond comprehension the spectacle of a preacher with a Bible, for whose divine inspiration they cannot vouch, and with a commission made out by fallible men, coming to lead us to truth. It is certainly mysterious, and no proof of the "freedom of thought" which is supposed to be the appanage of the non-Catholic. The great trouble with our friends is that they labor under a delusion that the nations, etc., they battle with are Catholic doctrines. As Cardinal Newman said in 1851, lecturing on the Present Position of Catholics in England: "As little is known of the religious motives, the religious ideas of two hundred millions of Christians poured to and fro among them and around them, as if—I will not say they were Tartars or Patagonians, but as if they inhabited the moon." The little catechism should be read by all those who yearn for our conversion. But to return to the history.

Dr. MacMillan sketches rapidly the early beginnings of the history of Prince Edward Island, the labors of the Sulpicians and Franciscans. He adverts to the fact that whereas, according to Parkman, the English regarded the Indians less as men than as vicious and dangerous animals, the French civilized them and made them their friends.

In 1741 war was declared between France and England. Du Quesnel, Louisbourg's Governor, sent Du Vivier and De Gann against the English.

They expected the Acadians of Grand Pré and elsewhere to aid them.

Let us remind our readers that, according to the 14th article of the treaty of Utrecht, 1713, the Acadians "may have the liberty to remove themselves within a year to any other place, with all their movable effects. But those who are willing to remain here and to be subject to the kingdom of Great Britain are to enjoy the free exercise of their religion." This article had no weight with many of the authorities in Nova Scotia. We say "many" because we do not wish to put men such as Governor Hoverson, who dealt fairly with the Acadians, aside tyrants such as Vetch, Nicholson, Cornwallis and Lawrence. Despite, however, this violation of the article referred to above of Utrecht the Acadians never wavered in their allegiance to England.

Though they were tempted and threatened by Du Vivier, the Acadians, to quote Governor Mascarene's letter to the Secretary of War, 1744, "have kept hitherto in their fidelity and in no ways joined with the enemy." As a reward they were a few years later driven from their homes and deported by Governor Lawrence—a master of the game of rapine and robbery. Did not this grafter in uniform tell Colonel Monkton to distress the Acadians as much as possible, but to save their cattle. Yet Parkman, Hannay Kingsford and others weave a web of justification round about the conduct of Lawrence. Mr. Richard, however, has given the world the history of the Acadians, and in it Lawrence stands revealed as a brutal and unprincipled ruffian. After the fall of Louisbourg the Acadians of St. John's Island were, as Dr. MacMillan says, "treated as those of Nova Scotia. Deprived of their homes, they were driven to the seaside and hurriedly crowded aboard ship to be conveyed from the country. Thus ended the French occupation of St. John's Island. In 1759 Quebec surrendered to General Wolfe and four years later was signed the Treaty of Paris, by which the whole of Canada became a colony of the British Crown."

Defiantly and eloquently does the author tell the story of the labors of the missionaries. He puts a few purple patches on the gallant Highlanders, who, however, look none the worse for them. But it were a cold heart that would not be thrilled by the memory of those who chose exile and suffering rather than prove recreant to their faith, and, despite trials and difficulties, clung to it with indomitable tenacity and courage. Bishop Plessis, who visited Prince Edward Island in 1812, says in his diary "that they are as attached to their priest and as demonstrative in their piety as the Irish."

But before this Father De Calonne had spoken of Charlottetown as "made up principally of Irish and a few Scotch, the greater number soldiers and all drunkards to an incredible excess as well as supremely ignorant." To this Dr. MacMillan rejoins that many of the Catholics who flocked to the town were of the poorest and lowest class. He goes on to say there was another and stronger reason why sin abounded among them—a reason that Father MacEachren had labored in season and out of season to impress on the authorities, at Quebec. It was the complete spiritual abandonment in which they were forced to live since their arrival in this country. Is it any wonder that Virtue waned and Vice waxed strong in such circumstances?

Dr. MacMillan says also that Father MacEachren's appeals to Quebec had hitherto been in vain. No Canadian priest had come to share his labors, though he had never failed to impress on the proper authorities the manifold wants of the missions. Even the priests who had come to France were not permitted to remain. The superiors of the Scotch mission to whom Father MacEachren had applied for co-workers thought it was time that the Diocese of Quebec should furnish priests for its own missions. There was some truth in this contention, for no Canadian priest had yet permanently resided in Prince Edward Island, and surely the souls in this remote region were as precious in the sight of God as those in the parishes that fringed the St. Lawrence.

An arrangement, indeed, but justified by facts.

We commend this volume to our readers. Not only to the inhabitants of Prince Edward Island should it be interesting, but to Canadians everywhere who wish to learn of what stuff were the pioneers. It is a record of services to religion: of men whose chief con-

solation was their faith. It may shame us out of our indifference, for it tells of those who reeked toil and suffering as of little consequence in their zeal for truth.

We welcome Dr. MacMillan to the ranks of Canadian authors. And we speak no word of idle compliment that he can maintain himself therein with honor. Nay, we venture to hope that he may give us further proofs of the ability which amazed while it delighted his friends of former days. This history may bring Quebec men into the list. If so, they can depend upon getting more information which may assuage any thirst for controversy.

REFORMATION IN THE CHOIR.

HOW SHALL IT BE EFFECTED?—BOYS MUST BE TAUGHT CHURCH MUSIC—INTERESTING PAPER READ AT PHILADELPHIA DIOCESEAN CONFERENCE.

Rev. Hugh T. Henry, LL.B., Doc.

Confining myself strictly to the subject assigned to me, I shall not speak either of the propriety or the necessity of a reform in Church music. The only question before us is: How shall the prescriptions of the Papal instruction on sacred music be effectually carried out?

It is important to notice in this connection, however, that the many previous recommendations dealing with precisely this one subject of reform in Church music have proved ineffective, and that a recent *motu proprio* departed entirely from the path of recommendation and entered positively into that of legislation: "We do therefore publish, *motu proprio* and with certain knowledge, our present instruction, to which, as to a juridical code of sacred music, we will, with the fullness of our apostolic authority, that the force of law be given, and by our present hands, we hereby impose its serious observance on all."

This is not the language of recommendation or of exhortation, but of law, simple and absolute. Laws, on the other hand, if they are to be carried out, require executive supervision and adequate sanction. Merely to legislate is merely to beat the empty air, and accordingly the *motu proprio* prescribes the institution of a special commission in each diocese of a special character to watch over the music executed in the churches in such a way as may seem most suitable. There is no need to emphasize the wisdom of this provision, for, obviously, conditions differ very much in different dioceses. The legislation must be so particularized as to meet the difficulties actually confronting the reform men in any one diocese. Many such diocesan commissions have, as a matter of fact, been daily appointed, and some of them have drawn up schemata that bear sufficient witness to the zeal and energy of their authors. The reform, however, has not progressed very notably, and it would appear that something more is needed in addition to authoritative legislation, executive supervision and adequate sanction.

What else, then, is needed? Clearly, a key to the "ways and means"; for while the three things I have mentioned are essential requisites of reform, they in no wise make that reform easy of accomplishment. And this is especially true in the domain of sacred music, where almost innumerable abuses have so safely entrenched themselves, have become such familiar facts in every day lives that we can scarcely realize that they in fact are abuses. "Remove that which we are commanded, and we ask in no wonder 'Where is it?'"

A zealous desire to reform sacred music is not, then, sufficient. A campaign of education of some kind is desirable, so that when confronted with the enemy in the guise of an old friend we may be able to see through the disguise and know with whom we are combating the fact that we are commanded, and we ask in no wonder 'Where is it?'"

Having taken this preparatory step, we are still confronted by the difficulty of "ways and means." How shall the change be made from the present anarchic state? Nearly every prescription of the *motu proprio* bristles with practical difficulties. With respect to the introduction of Gregorian chant we face the fact that organists, choir-masters, teachers of music know next to nothing of its notation, its rhythm, its spirit; are utterly unfamiliar with the gradale texts even in their translation into English; and so far from singing such texts with that intimate knowledge which alone can rescue plain chant from a ludicrous misinterpretation of its real function as a more drapery upon the text, could scarce even pronounce the words with physical correctness.

Coming next to the question of the compositions of the polyphonic school, it is certain that most choir-masters know little more of it than its name, and still less of its tonalities and general spirit.

Then the great crux of all is met in the exclusion of women from the liturgical choir. What can supply their place? An adult male chorus, even when carefully selected and well trained, become soon fatiguing to the musical sense, partly because of the

perpetual sameness of quality in their voices, partly because of the restricted compass of their voices and the consequent restrictions thrown about the composer. In addition to all this, even poor tenor voices are not quite as plentiful as blackberries, while good ones can command a higher price than Catholic churches usually care to pay. It is an easy reply to make that boys could be trained to sing the soprano parts. But who is to train them? The local organist? But it is the simplest truth to say that he never has had any experience in this very delicate and difficult task; that he is quite unfamiliar with the physiology of the boy-voice and is more apt to train it wrongly than rightly, and that he will approach the task without knowledge, without experience, without zeal.

In the preceding paragraph I have tried to bring together the principal difficulties as these might be voiced by a neutral observer, who is at the same time an intelligent musician. Nevertheless, the legislation stares us in the face, cannot be ignored, forces itself on our attention, binds our consciences and meets every attempt at misaiming with an inexorable reiteration of its legal prescriptions. Since, then, we must begin the reform, one only in sense is to inquire into the best method of doing so. I shall therefore make some suggestions which appeal to me as practicable.

First, then, with respect to Gregorian chant. Let us confess that as a rule our organists and singers have no knowledge whatever of its notation, its tonalities, its rhythm, its spirit; that, moreover, they consider it semi-barbaric, embryonic music, quite unworthy of any serious notice; that the few who know anything about it very mistakenly believe that indifferent voices and the slightest possible training will suffice for its rendition; that, finally some singers declare that it tends to destroy a good voice by its monotonous and stentorian recitatives. Nevertheless, this is the kind of sacred song which leads the Holy Father to legislate as follows: "The ancient traditional Gregorian chant must . . . be largely restored to the function of public worship, and everybody must take for certain that an ecclesiastical function loses nothing of its solemnity when it is accompanied by no other music but this."

Thus the voice of supreme authority in the Church. What, then, shall we do? Personally, we can do but little to remove the dense ignorance of the musical world in this matter. The details of executive work in our parishes are too exacting to permit us to become lecturers and teachers, however much we may be looked upon as the natural ecclesiastical exponents of the chant. We, then, must under take to teach the kind of sacred song which is quite unknown in musical academies. Who then shall train our organists and singers to a knowledge and a love of it?

In answer to such a question it may be fairly said that we should not be concerned in such a matter: that the demand will undoubtedly create the supply; that it is the business of organists and singers to qualify themselves to discharge properly those functions for which they receive salary. And this is apparently the standard taken by an Archbishop in a state addressing ours in a recently issued pastoral. He directs that during Lent and Advent the chant should be used exclusively, and adds that organists must qualify themselves for such a task if they expect to retain their positions.

This summer the Benedictine monastery at Conception, Mo., advertised a good course in the chant—provided a list of summe school for just that purpose. These both the theory and the practice of the chant could be studied at first hand. How many of our choir directors attended? I venture to say none. Had they been informed that their positions were in jeopardy unless they should qualify themselves to carry out properly the Papal legislation, I venture to think that all would have elected that place for their summer vacation, and would have hopefully joined business with pleasure. I have said that, personally, we priests can do little in this matter. I think I was in error, and I should rather have said that we can do very much by merely insisting that the Papal reform be carried out with some sincerity of purpose. Issue the ultimatum, and let ourselves seek for excuses for negligent delay only if we are assured that our organists will not display any fanatical energy.

"The Pope next takes up polyphony. 'The classic polyphony,' he says, 'agrees admirably with Gregorian chant, the supreme model of all sacred music. . . . This, too, must therefore be largely restored in ecclesiastical functions, especially in the more important basilicas, in cathedrals and in the churches and chapels of seminaries and other ecclesiastical institutions in which the necessary means are not lacking.' This last phrase, referring to 'the necessary means,' is comforting. It takes account of the difficulties in parishes remote from musical centres, poorly supplied with singers or with means to employ them. But it is difficult to see what large comfort can be drawn from the phrase by the churches in a great musical centre, such as every large city is, where both singers and money are to be found in sufficient abundance. Once more, then, the burden of reform is laid on our shoulders. Let us gracefully deposit it at the doors of our organists and singers, where, in the second instance at least, it properly belongs. Our duty will have been discharged by an unbinding insistence on the carrying out

of the legislation by those who, to put it somewhat badly, are paid to do so.

To refer here to the other prescriptions of the *motu proprio* would take up more time than may be allowed to a speaker at a diocesan conference. I shall therefore confine myself to one further prescription, which appears to be the most difficult of all to carry out, with which it has been met. Needless to say, I refer to the exclusion of women from the liturgical choir. The Papal instruction says "that singers in church have a real liturgical office, and that therefore women, as being incapable of exercising such office, cannot be admitted to form part of the choir or of the musical chapel. Whenever, then, it is desired to employ the high voices of sopranos and contraltos, these parts must be taken by boys, according to the most ancient usage of the church."

This prescription not only implies, but directly suggests, "choir boys." But the questions immediately precipitated by this will be somewhat as follows: 1. How shall we obtain the services of boys? 2. Who can train them properly? 3. What means will secure their attendance at rehearsal and at the church services and maintain discipline amongst them while singing? The answer to the first question is simple enough. Our parish schools will provide the boys, while such parishes as may not possess schools will merely encounter a difficulty similar to that which our separated brethren have so successfully met both here and in England, in the establishing of their excellent boy choirs. Many practical hints in this matter (as also in the matter of maintenance of discipline, etc.) will be found in the little volume published by Novello, Ewer & Co., entitled "Practical Hints on the Training of Choir Boys." The really major difficulty, however, is in the training of the boys. There are very few vocalists, and indeed very few vocal trainers who understand the peculiar task implied in the training of boys' voices. Here we must take a lesson from our Protestant neighbors, who in this matter have merely continued a pre-Reformation art and practice, which unfortunately we have lost. We must revive it, and the question now is, How shall we do it?

Here I venture a suggestion which seems to me quite practicable, namely, that we should frankly admit our difficulty, employ the services of any one, Catholic or Protestant, who is competent in the special field of voice training, and hand over to him the whole supervision of the training of our boys' voices. If the parishes employ such an instructor individually the cost will be very great; but if they combine to employ his whole time, it would be very easy to construct a schedule of supervision of all the schools, which would make it possible for him to visit all the schools in any one neighborhood on one day of the week, the parishes in another section of the diocese on another day, etc., with obvious saving of time and effort, and with a corresponding diminution of cost to each school. Such a supervisor would first of all instruct the teachers in the work they should be expected to carry on, and would then, in visits to each school, give object lessons and correct also methods. A generation would not have covered one fifth of its natural course of time when the difficulties arising, not merely from the exclusion of women from the choir, but from all the prescriptions of the *motu proprio* would thus have been easily solved.

The parish schools constitute the key of the situation. They furnish us with the material in really superfluous abundance; they have this material ready for us at any time we may choose to select for moulding it into shape. Discipline is part of the air of the school, and will need scarcely any looking after. The rehearsals are a part of the school curriculum, and the whole elaborate system of rewards and fines to which Protestant churches must resort in order to secure attendance and attention is for us superfluous. The children are all of one faith and, so to speak, of one family. An intelligence of the spirit of the liturgical year, so important an acquisition for a successful rendering of Church music, is already partly their possession; and where it is not, will become such by the very practice of the rehearsals and the explanations there given of the meaning of the texts to be sung. It is an immense leverage which is thus given to us without any effort on our part, which is denied to Protestant choirs. That these have, nevertheless, been able to attain such satisfactory results, and have thus been able to eliminate women from their choirs in countless places in England is surely a reproach to our schools, which have followed the arguings of that sense of propriety at a cost of time and labor and money such as we should not now have to encounter. While their services have by these means been rendered decorous, ours have been marked by cheap theatrical effects in the sacred music, by tawdry and vain ostentation in the soloists, by ludicrous inappropriateness in the selection of the texts to be sung (with the consequent complete ignoring of the majestic texts of the Graduale which form an integral part of the missal, but which, despite the rubrics repeatedly insisted upon, are never sung by our choirs). All this is overt and public. But the emulations, heart-burning jealousies and inimical sentiments which the choir members and choir-masters can tell us of, and which sometimes reach such proportions that the pastor's good offices have

occasionally to be invoked to settle the broil—this is not indeed so openly advertised, although it has largely attained an uncomfortable public notoriety. I shall not display further the melancholy pages of this "mixed choir" book, although many of them are still more disquieting; but I shall content myself with the reflection that the Pope had probably graver reasons than he cared to profess when he insisted on the exclusion of women from the choir and pointed so directly to the substitution of choir boys. At any cost the change must be made. But it surely is comforting to know that the change would in reality cost us so little.

Let me summarize briefly what I have said in answer to the question. How shall reform be effected? First with respect to the introduction of Gregorian chant and the substitution of polyphonic or quasi polyphonic compositions for those now in vogue, we priests may fairly demand of our organists, choir-masters and singers that they shall qualify themselves properly to carry out the prescribed reforms. This will require study and effort on their part. Of course, they will meet with difficulties in the study of musical sciences which they now approach for the first time and will need some current periodicals to which they may address their queries and from which they may obtain assistance both in understanding the exact nature of the sciences in carrying out in practice the details of the related arts. Fortunately this necessity will in the very near future be met by the establishment of a periodical publication to be issued by the Dolphin Press, of Philadelphia, which will concern itself exclusively with the reforms prescribed by the *motu proprio* and which will therefore appeal to the interest not alone of the clergy, who must see that the reforms are carried out, but as well of the organists, choir-masters and singers, who are to carry out the reforms.

Secondly, with respect to the substitution of the boys' voices for those of women, it would seem desirable to employ the whole time of a competent supervisor of music for the parish schools of the diocese. The financial tax on any one school would be slight and the results, I should suppose, would be very valuable.

LETTER OF A SALOONKEEPER TO HIS SATANIC MAJESTY.

St. Xavier, Cal., Calendar.

Sir: I have opened apartments fitted up with all the enticements of luxury, for the sale of rum, wine, gin, brandy, beer and all their compounds. Our object, though different, can be obtained by united action. I, therefore, propose a co-partnership. All I want of men is their money—all the rest shall be yours.

Bring me the industrious, the respectable, the sober and I will return them to you drunkards, paupers and beggars. Bring me the child, and I will dash to earth the dearest hopes of father and mother.

Bring me the father and mother, and I will plant discord between them and make them a curse and a reproach to their children.

Bring me the young man, and I will ruin his character, destroy his health, shorten his life and blot out all the highest and purest hopes of youth.

Bring me the professional soldier and wither every ideal devotion of his heart, and send him forth to plant infidelity and crime among men.

Bring me the minister of the Gospel, and I will defile the purity of the Church and make religion a stink in the land.

Bring me the lawyer and the judge, and I will prevent justice, break up the integrity of our civil institutions, and the name of law shall become a hissing and a by word in the streets.

Bring me the young woman, and I will destroy her virtue and return her to you a blasted and withered thing, and an instrument to lead others to destruction.

Bring me the mechanic and laborer, and his own money—the hard-earned fruit of toil—shall be made to plant poverty, vice and ignorance in his own happy home.

Awaiting your reply, I am
Yours truly,
A SALOONKEEPER.

Who Will Say He Had No Reason?
"You dog of a Christian" was the salutation that a Bedouin Arab daily addressed to a French officer whom he had taken prisoner. One day the officer's patience gave out, and he exclaimed angrily:
"Be silent, infidel, and cease to insult me. I am your prisoner, it is true, but I am a man as well as you and much more of a man."
"You a man!" replied the Arab, with contempt. "No, you are a dog. For these six months you are my slave, and I have never once seen you pray. Have I not reason to call you a dog?"—Holy Family Church Calendar.

CATHOLIC NOTES.
Catholics, Methodists, Congregationalists and Baptists recently held a meeting in St. Peter's Catholic Church at Beaver Dam, Wis., and inaugurated a meeting for the abolition of the treating habit and the enforcement of the law against the sale of liquors to minors.
A magnificent ostensorium, valued at more than \$10,000, has been presented to the Cathedral of Providence, R. I., by the Bishop, priests and parishioners. The splendid gift represents the various contributions of gold, silver, jewels and monetary offerings of about two thousand of the laity.

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When subscribers change their residence it is important that the old as well as the new address be sent to the proprietor.

Subscribers when changing their address should notify this office as soon as possible in order to insure the regular delivery of their paper.

Agents or collectors have no authority to stop your paper unless the amount due is paid. We intend for publication should be mailed in time to reach London not later than Monday morning. Please do not send us poetry, obituary and marriage notices sent by subscribers must be in a condensed form to insure insertion.

LETTERS OF RECOMMENDATION.

Apostolic Delegation, Ottawa, June 13th, 1905.

To the Editor of THE CATHOLIC RECORD, London, Ont.

My Dear Sir:—Since coming to Canada I have been a reader of your paper. I have noted with satisfaction that it is directed with intelligence and ability, and above all, that it is imbued with a strong Catholic spirit and stands firmly by the teachings and authority of the Church, at the same time promoting the best interests of the country.

Following these lines it has done a great deal of good for the welfare of religion and country, and it will do more and more, as its wholesome influence reaches more Catholic homes.

I therefore, earnestly recommend it to Catholic families.

With my blessing on your work, and best wishes for its continued success.

Yours very sincerely in Christ, DONATUS, Archbishop of Keleusa, Apostolic Delegate.

UNIVERSITY OF OTTAWA, Ottawa, Ontario, March 7th, 1906.

To the Editor of THE CATHOLIC RECORD, London, Ont.

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

The matter and form are both good; and a truly Catholic spirit pervades the whole.

Therefore, with pleasure, I can recommend it to the faithful.

Blessing you and wishing you success, Believe me to remain, Yours truly in Jesus Christ, F. D. FALCONE, Arch. of Larissa, Apost. Deleg.

LONDON, SATURDAY, DEC. 2, 1905.

REV. DR. ROSS AND FRENCH EVANGELIZATION.

In our last issue we made some comments upon the statements made by the Rev. Dr. Ross, pastor of St. Andrew's Presbyterian church of this city.

Among these statements are found the following concerning which it is desirable that something more should be said than we have said already:

Dr. Ross asserts that he has "lived among the French and has been constantly in contact with them, and he cited many instances of the darkness which permeates the people taught by the Roman Catholic Church in Quebec.

The priests are, he declared, now endeavoring to keep them in that state of darkness. The attempts at French evangelization are met by attempts at frustration by the priests. The people are antagonized on every side by the religious methods taken by the members of the priesthood. No Bibles are allowed in the homes, the people being given the opportunity of renouncing either the Church or the possession of the Scriptures. The colporteurs who are partly supported by Ontario churches are held up to scorn."

We admit at once that the Catholic clergy of the Province of Quebec oppose with success the efforts of the three Protestant denominations which have established missions within that Province to seduce the people from the Catholic Church. These efforts they dignify with the name of "French Evangelization"; but there is no evangelization in the case. We assert without hesitation that the false evangelization carried on by Baptists, Presbyterians and Methodists tends to dechristianize instead of evangelizing the people. The Catholic Church teaches the people every Christian doctrine which the three sects mentioned hold and teach, and this with no uncertain sound such as issues from the pastors of these sects.

It is well known to our readers that all these sects which are now professing so much anxiety to preach the gospel in Quebec are on the verge of denying the truth of the Gospel altogether, and it is at this very moment among them to unite into one fold, the Gospel of which shall be of India-rubber elasticity, so that each person shall be able to have it of a shape to suit himself. And this is the gospel which the Rev. Mr. Ross complains is not cordially received in the Province of Quebec! He should know that St. Paul says of such a gospel: "But though we or an angel from heaven preach a gospel to you beside that which we have preached to you, let him be anathema." And to make this more emphatic, the great Apostle repeats this in the next verse: "as we said before so I say now again, etc." (Gal. 1:8,9)

It is a matter of notoriety how within the last few years almost all the

Presbyterian churches changed their

creed to suit the changing times, and, as a piece of religious duplicity unequalled since the days of Simon Magnus, the most characteristic doctrine of Presbyterianism was quietly got rid of in the United States under cover of the thinnest of pretexts, while it was nominally still adhered to by the retention of the Westminster Confession. And this deception was virtually admitted by the last General Assembly by its silence regarding the arraignment of Rev. Dr. Carter, which was backed by the Presbytery of Nassau, N. J.

Dr. Carter said: "I think the Presbytery of Nassau is quite as much on trial as I am before the people, and the same thing can be said of the (Presbyterian) Church in general. There is no such God as the God of the Westminster Confession. There is no such world as the world of the Confession. There is no such eternity as the eternity of the Confession. It is all rash, exaggerated, and bitterly untrue. If no one else is ready to say it, I say it. The hard, old, severe God of the Confession with the love left out is not our God."

This language was approved by the Presbytery, which decided that the new brief statement should be the creed of the Church, the Westminster Confession being set aside.

Yet this Confession is the creed which Rev. Dr. Ross wishes to force upon the French-Canadians through his French Evangelization mission. Why should not the clergy of Quebec frustrate such efforts? Surely this is the Gospel of perplexity, darkness and duplicity, and the less of it given to the people of Quebec, or anywhere else, the better will it be for them.

"But," says the rev. doc'or. "No Bibles are allowed in their homes."

This is a gross misstatement and Dr. Ross knows well that it is so. The Bible is found in Catholic homes throughout Quebec—but not the falsified versions which are issued by the pseudo-Evangelization missions.

We have already mentioned in our columns that Catholic Bibles are sold in large quantities by ourselves in all parts of the Dominion, and the same is to be said of the Catholic bookstores in all the Canadian Provinces.

On the front page of our English Catholic Bibles may be seen a letter from the Holy Father Pope Pius VI, in which the reading of the Holy Scriptures is strongly recommended. The Pope wrote this letter to the Most Reverend Archbishop Martini of Florence on the occasion of his translation of the Holy Bible into Italian. The Holy Father wrote: "You judge exceedingly well that the faithful should be excited to the reading of the Holy Scriptures: For these are the most abundant sources which ought to be left open to every one to draw from them purity of morals and of doctrine, to eradicate the errors which are so widely disseminated in these corrupt times. This, you have reasonably effected, as you declare by publishing the Sacred Writings in the language of your country suitable to every one's capacity. . . . We, therefore, applaud your eminent learning, joined with your extraordinary piety," etc.

This letter is dated April 1, 1778. We are authorized to state that the circulation of unauthorized versions of the Bible is prohibited in Quebec and also venomous and mendacious tracts against the Catholic faith such as proselytizing agents are wont to circulate; but Mgr. Baillargeon, a predecessor of the present learned and pious Archbishop of Quebec, himself translated and published a popular French version of the New Testament, and both this and other Catholic versions of the Old and New Testaments are widely spread throughout the province of Quebec.

The author of an interesting work recently issued in Quebec under the title "Catechism of Controversy" tells of a colporteur who offered him a Bible for sale, telling him "you should have no fear of the Word of God which it contains."

The writer asked: "Who has assured you that this book contains the Word of God? Has God sent any messenger to you with this Bible to assure you that His doctrine is contained in it?"

"Oh no," answered the colporteur, "but Luther, Calvin, Knox, Wesley, and all our great reformers have taught with one accord that the Bible contains the whole Word of God, and only God's Word to man. Their predecessors believed the same thing, and with reason, for the doctrine of the Bible is so holy, so sublime, so superior to that of all the great philosophers of antiquity that God alone must be its Author. This is why all Protestants believe that the Bible is a divine book, and a code of laws which God Himself has given to the world."

"Very well," replied the author; "but the Bible did not fall from heaven into the hands of Luther and your reformers. They received it from the Roman Church, from which they seceded. Now this Church, according to their false teaching, had been long

a sink of corruption, errors, and absurd

superstitions. If this be the truth, who can tell all the changes and transformations she has made in your Bible? It must be but a miserable shadow of the Word of God."

"You find the doctrines of the Scriptures holy and sublime, and it is truly so. But is there not a large number of books which you do not regard as divine, and are not in the Bible, but whose doctrine is quite as holy as what is announced in some books of the Bible? See the admirable writings of many ancient Fathers of the Church, and the Imitation of Jesus Christ. I am convinced you will find these even more edifying and full of piety than the Book of Numbers or the Apocryphs, (Revelation). . . .

"If I should assert that the Imitation of Jesus Christ is a divine book and should insert it in the Bible, how could you refute me. . . . or if I should say that its doctrine is more sublime than that of the Book of Numbers?"

It is an undeniable truth that it is only on the authority of the Catholic Church that Protestants can know that the Bible is the word of God. The Rev. Mr. Ross is, therefore, totally astray in representing the Catholic Church as an enemy to the Bible, but she refuses to admit the authority of the falsified Bibles which Protestantism has issued ever since it first originated; and, further, the Bible is being at the present moment attacked from hundreds of Protestant pulpits on this continent, as well as elsewhere, so that Protestant ministers must be brazen faced indeed to pretend that their agglomeration of contradictory creeds is the religion of the Bible. The Catholic Church alone asserts without hesitation, what she has always asserted, that the Bible is truly God's word. She alone consistently maintains the truth against all sects which in the exercise of their pretended right to private judgment, even in regard to God's revelation, attack either the Bible as a whole, or parts thereof, as a merely human invention.

NEW DOGMAS, ETC.

J. C., of Chatham, N. B., asks: "When the Pope, as teacher of the Universal Church, condemns an heretical or immoral proposition, does he define a new dogma or article of Catholic faith, or is he only guarding the faith already defined?"

Ans. 1. New dogmas are never issued by the Pope or the Church, except in the sense that what was truly contained in the original deposit of divine truth, committed by Christ to His Church, may have been less plainly expressed, but it is stated more clearly by the Pope or the Church in the newly formulated definition.

2. Dogmatic and moral decrees emanating from the Roman Congregations, which have been instituted by the Popes for the guardianship of the faith, are not in any sense new dogmas, but are issued to protect and safeguard the faithful from the numerous errors which are from time to time promulgated by heresiarchs or heretics who are likely to appear at any moment. These decisions are not to be regarded as dogmatic decrees of the Pope, unless they are issued by the Pope himself speaking ex cathedra, as the universal pastor and the teacher of all Christians. They are, however, always to be received with respect and should be obeyed where the Congregations prescribe something to be done or omitted, as they are exercising their lawful authority in the Church in formulating these decrees or decrees.

W. M., also of Chatham, N. B., asks for a short account of the origin of language and of the blessing of churches and their corner-stones, and also of what these blessings are significant.

Ans. Certain scientists, so-called, who wish to explain everything without reference to God or revelation, have theories according to which language was invented by man himself. They assert even that man was not created, but was gradually evolved from protoplasm which became more and more complex in the course of time, passing through many stages of animal life till the most perfect of these forms was reached, which is the human form. This is fanciful, and contrary to what we read in the book of Genesis that God created man to His own image . . . male and female He created them. (Gen. 1:27.)

Our first parents were created with the power of speech, for we find them immediately after their creation conversing with God and with each other. (Gen. ii. 23: iii 9,21.)

It is true that the use of language, once discovered, it could be amplified or improved by men; but, so necessary is language to thought, that it does not appear to be possible that man could have invented its beginnings. This question, however, belongs to the realm of speculative philosophy, and is not a suitable one for discussion in our col-

umns. It is enough that we point out

what is said in Holy Writ concerning the origin of language.

The history of language from the time of Adam to the days of Noah is not recorded in the Bible nor in any other historical record; but we are told in Genesis xi. that after the deluge, when men had become numerous again, God confounded human speech, and caused men to speak divers tongues when they made an attempt to escape from future punishment by God, by means of a high tower which would enable them to escape a deluge, at least, should God ever wish to punish them in this way on account of their sins as He had done before. This confusion of tongues may have been produced in part by making it difficult for many to pronounce properly some of the sounds of the original universal tongue, so that they would substitute other sounds for these. This occurs at the present day, and thus divers dialects have been produced. Other causes have operated also to produce this effect, such as the gradual disuse of some words, and the introduction of new words into the languages spoken.

We shall next speak of the blessing of churches and the corner stones of churches and the rites of dedication, consecration and blessing, all of which are of great antiquity in the Church.

In his apology to the Emperor Constantine, written in A. D. 335, the great Prelate of the Church, St. Athanasius, defends himself from the charge of using an undedicated church. The building, he declares, was not yet complete, but it was necessary to use it owing to the great concourse of the people during Lent and on Easter Sunday. However, he adds, at the laying of the foundation it was sanctified to the Lord by an assembly of prayer.

It will be noted that the saint implicitly admits that it was the universal custom to dedicate churches before using them as such, and it was only under the extraordinary circumstances mentioned by him that he justified himself for using the Church before its dedication, and even then there had been a partial dedication by the prayers used in laying the foundation or corner stone.

Eusebius, Theodoret, Socrates, Venérable Bède and other early Church historians speak also at length of the dedications and consecrations of many churches. Bède states that, before the actual building of a church or monastery, it was the custom to "consecrate the locality by prayer and fasting to the Lord." This appears to have been held to be an equivalent to the blessing of the corner-stone.

Under the Old Law, the temple built by Solomon was dedicated at a great assemblage of the people of Israel, the festival lasting for fourteen days. (3. King's viii. 2 Paralipomenon vii.) (Prot. version 1 Kings and 2 Chronicles.)

The rites of the Old Law are not of themselves obligatory on Christians, but it is within the powers of the Church of Christ to adopt them so far as she deems them useful or symbolical of Christian truth under the New Law, as she acts under the authority of Christ, Who said to His Apostles: "As the Father hath sent me, so do I send you." (St. John xx. 21.)

The symbolism of the blessing of the corner-stone, regarding which our correspondent also asks, may be found in Acts iv. 11, where St. Peter, inspired by the Holy Ghost, declares: "This (Christ) is the stone which was rejected by you the builders; (the Jews) which is become the head of the corner; nor is there salvation in any other. For there is no other name under Heaven given to men whereby we must be saved."

The corner-stone of salvation is therefore Christ, Who is typified by the corner-stone of the Church. The same symbolism is found in St. Matt. xxi. 42: St. Mark xii. 10: St. Luk. xx. 17: 1 St. Peter ii. 6,7. (See also Psalm cxvii. 22: Is. xxviii. 16.)

The first stone of a Church building regarding which our correspondent also asks, is the same with the corner-stone. It may not be the first laid, but it is regarded as the foundation-stone and the first in importance, wherefore it is called in the Ritual *Lapis Primarius*, the primary or first stone.

A LAUDABLE MOVEMENT.

It is announced that in view of the ravages brought about by the excessive use of spirituous beverages, Archbishop Bruchesi is making preparations for a great temperance campaign, especially for his own diocese of Montreal, but as it is expected that the other Bishops of the Province of Quebec will join in this, we may confidently predict that it will extend over the whole Province of Quebec.

Quebec is not by any means an intemperate province as compared with the other provinces of the Dominion, but the evils of intemperance are felt there as the aggressiveness of the

liquor interests becomes greater with

the liberty granted for the sale of intoxicating drinks, and the efforts of his Grace the Archbishop are to be directed toward the lessening of the evils consequent upon the facilities afforded by the law for such sales.

The proposed movement by the Archbishop will include the bringing before the people of every parish a knowledge of the evils of intemperance, and individual efforts will be made to divert young people from the saloons, which are the centres from which intemperance is propagated. Temperance societies are to be instituted, and the co-operation of the members of these societies will be asked to lead those who become the victims of the intemperate habit to renounce it and to take the pledge, also to induce others who are in danger of falling into this habit to become members of these societies.

Much good can be done by taking these steps, and we have no doubt that the new movement will produce great effects among the Catholic people of Quebec. We heartily wish his Grace the Archbishop and the Bishops of the Province of Quebec every success in the proposed movement, which we have no doubt will have the blessing of God and will bear good fruit in promoting the cause of temperance.

PRINCIPLE VERSUS PRACTICE.

There has been much comment in the religious press on the action of the Evangelical bodies in excluding the Unitarian from the inter-church Conference on Federation. Their action has been generally defended on the principle that Unitarians, not believing in the divinity of Christ, are not Christians at all.

Protestants whose rule of faith is private judgment, cannot consistently defend the exclusion of the Unitarians who believe in the same rule and follow it. Those who proclaim the principle that every man has the right to read the Scriptures and interpret them by his private judgment alone, give away the right to judge and condemn any one whatever his interpretation may be. The same principle if applied to our Constitution and laws would leave all our courts without any reason of existence. The Protestant churches unite in rejecting the authority of the Catholic Church, but they do permit any one to reject their self-assumed authority under pain of excommunication. They tell the Unitarian that he has the right to read the Bible and judge for himself; that is, to determine for himself what the Bible teaches; that his private judgment is the ultimate criterion of revealed truth and that there is no authority which his private interpretation must yield. Acting on this principle he goes to reading and judging for himself, rejecting in the glorious liberty of Protestantism. But he soon discovers the Dead Sea apple that has been given him, soon discovers how woefully he has erred in innocently believing that his Protestant churches mean what they say when they tell him to read the Scriptures and judge for himself. He is not long reading when his private judgment tells him that a prevalent doctrine of the churches is an error, which he must reject. Then the churches turn on him and say, you are not of us, you are a heretic, get out. You must believe our creeds or depart. Let your private judgment go to grass and keep company with Nebuchadnezzar.

But, replies the Unitarian, "how do you know that I am wrong in my interpretation?"

"Because it contradicts our creed."

"But when you told me to read the Bible and judge for myself you said nothing about your creeds; why do you now insist on them?"

"Because they contain the revealed truth."

"How do you know that? who made them?"

"Because they were composed by learned and pious scholars, such as Luther, Calvin, Knox, Wesley and other founders and heads of our churches."

"Were these men infallible?"

"They were not."

"Are you, whose judgment contradicts mine, infallible?"

"No, we are not infallible."

"Then the founders and heads of our churches were fallible, you are fallible and I am fallible, all liable to err in interpreting the Bible."

"We are."

"Then we are all in the same boat. Our judgments contradict each other. Who or what is to determine which of us is right?"

"But it is about the meaning of the Bible that our judgments clash. Who is to determine its true meaning?"

"The Holy Spirit will enlighten us."

"But who is to determine which your judgment or mine, is enlightened by the Holy Spirit? If there be any authority to determine that, we could be free from all fear of error. Without such authority we can never be free from fear of error."

"Protestantism does not recognize any such authority."

"Then why do you assume that you are right and I am wrong, and exclude me as a heretic, when you must admit that I may be right and you wrong?"

"Well, we are in the majority, and out you go."

"Yes, and out with me gone the Protestant rule of faith, private judgment."

Exit Unitarian with his private judgment in his vest pocket, like a second-hand toothpick, badly damaged by his Protestant brethren. He has been taught the lesson that procession and practice do not always go together.

The evangelicals were right, however, in excluding the Unitarians who deny the divinity of Christ. But in so far as they were right they acted contrary to their fundamental Protestant

principle of private judgment, and in

accordance with the Catholic principle of Church authority. They were Protestants in theory and Catholic in practice, though inconsistent in them. But it is better to be inconsistently right than consistently wrong.—N. Y. Freeman's Journal.

"ORTHODOX" CHRISTIANITY.

Ave Maria.

We notice that the editor of the Oregonian, which is among the brightest and best of our far Western journals, is accused by one of its readers of being hostile to Christianity and of sneering at the word "orthodox." The editor man has the reputation, we believe, of being an agnostic, but he is evidently not one of the "I don't know-and I don't care kind"; for he says, replying to his critic: "The Oregonian wants Christianity, and what orthodox opinion is." Our contemporary is already well informed as to Protestantism, we should judge from the following extracts:

"Through the Roman Catholic Church only do you get these definitions—without question or dissent. You may not, yourself, agree with them when you get them; but there were no others upon which any large body of Christians is agreed. Variation of opinion as to orthodox Christianity and its meaning is observed among adherents of each and every Protestant denomination. Opinion shades off from rigorous Presbyterianism to widest Unitarianism. Hence it is that outside the Roman Catholic Church everything is merely a matter of opinion. Through the Roman Catholic Church you get apostolical and historical authority,—nowhere else; and the history of the doctrine and of its descent to the present time from the same source.

"Protestantism is dissent. Some phases of it take the name of Orthodoxy. Yet, again, there are as many phases of Orthodoxy as there are Protestant denominations. Knowledge of the historical grounds of doctrine and of historical bases of belief is indispensable to any consideration of this great subject. No one person can define Christianity or orthodoxy for another. The Roman Catholic Church does—for those who adhere to it. All else is but the walter of individual or sectarian opinion."

"The editor of the Oregonian is not hostile to Christianity. His opposition is to sectarianism, which he finds to be destitute of authority in matters of faith; and to sectarian opinions, which, as every one knows, change oftener than the wind. He belongs to the large and increasing class of persons—all them what you will—who, while not accepting the claims of the Church, nevertheless recognize the fact so admirably stated by Cardinal Newman: 'Either the Catholic religion is verily the coming of the unseen world into this, or there is nothing positive, nothing dogmatic, nothing real in any of our notions as to whence we come and whither we go.'"

The Oregonian's recognition of the Church as an authoritative teacher is one of those glimpses of truth on the part of non-Catholics which our great American conveyer, Dr. Brownson had in mind when he wrote: "The Catholic Church is attractive to all men of all classes who would have faith—who feel that they are poor, helpless sinners, and would have the sure means of salvation, to the weary and heavy laden, who seek rest, and find it nowhere in the world; to those who would have confidence in their principles, and free scope and full employment for their intellectual powers; to those who are tired of endless jarring and disgusted with shallow innovators, pert philosophers, unledged divines, — cobweb theories, spun from the brain of vanity and conceit, vanishing as the sun exhales the morning dew which alone rendered them visible; and who would have something older than yesterday, solid, durable; carrying them back, and connecting them with all that has been; and forward, and connecting them with all that is to be; admitting them into the goodly fellowship of the saints of all ages; making them feel that they have part and lot in all that over which has coursed the stream of Divine Providence, been consecrated by the blood of martyrs, and hallowed by the ebb and flow of sanctified affection, and permitting them to love, venerate and adore to their hearts' content, or their hearts' capacity; — to all these, of whatever age or nation, sex, rank, or condition, the glorious, sainted, God-inspired, guided, and defended Catholic Church is full of attraction — even fascination."

WORTHY OF NOTE.

There is a great deal of religious bigotry in England, especially against the Catholic Church, but there are on the other hand frequently to be found many gratifying instances of a more liberal sentiment, as for example the address to the Cardinal Archbishop of Paris presently being signed by a number of Anglican ministers conveying an expression of sympathy "in the trying circumstances in which the Church of France finds itself affected by a persecution which has placed by numberless members of congregations and religious orders."

This is highly creditable to the Anglican ministers, and coming from Protestant England to Catholic France is a stinging rebuke to the infidel persecutors, and would be so regarded by them if they were not void of every instinct of national pride and self-respect.—N. Y. Freeman's Journal.

To the conception of a personal God, distinct from, and independent of, this universal framework of nature, pagan man never attained.

What does it profit a young man or woman to gain a good intellectual training at a non-Catholic institution if he lose the faith.—Sacred Heart Review.

ILLOGICAL

The refusal of the Methodist election of Prof. Theological School on. Pr reading on. Pr instead of accept adopted by the doing this be hit of Hebrew and is the author of World Before published four statements under the Church, which exercise the right in his inter Theoretically Protestant, inting to his indi the exercise counter to the Protestant sece ber, he has to by his own membership in The Method the position the author of "ham," say he concerning the hi early chapters be unwarrant tend to inval Scripture." upon the histo the profess would indic the divinity field (Mass.) ing upon the has been sub how Methodi its own old l it has to say "There ar Bishops who sustained, De in respect to of the book of the board wa cont. were of really is not thing in his Bishops as a believe. The verity, review board, says Bishops are doctrines are to fear that them in his l is a striking it amounts to the truth, b danger lies." All this de of disintegr is going on t testant sects Methodist C the sects. duce, eventua What, howev testantism w form before t century will believe the have occur justify us I The unorth Professor M Protestants be accepted

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"By suffering, by daily Communion, by prayer, by the practice of obedience, Sister Mary of the Divine Heart had consumed all of self within her in order that her divine Spouse might live there alone; united, and as it were identified with Him, she was fitted to become the instrument of the infinite mercies with which His love desired to light up the end of the nineteenth century. After having spent herself in the effort to spread devotion to the Sacred Heart in a sufficiently extended circle yet comparatively restricted, she was to be the medium of the progress of this cultus throughout the entire world by intervening—by the order and in the name of the Sacred Heart—with the head of His Church to solicit the consecration of the human race to that Sacred Heart. It was in the month of June, 1897, that the servant of God saw this troublous career open for her."

INFORMED HER CONFESSOR. Sister Mary informed her confessor of the vision entrusted to her. He bade her wait, to which she dutifully submitted. But again she was urged to communicate to the Holy Father what had been revealed to her, and the meantime her physical sufferings grew in intensity. At last, when a crisis came in her illness, her confessor yielded, and she being unable to write, he acted as her secretary. The letter in due course reached the hands of the Holy Father, who was much impressed by it; but for one reason or another the year (1898) finished without anything being done.

ILLOGICAL METHODS.

The refusal of the Board of Bishops of the Methodist Church to confirm the election of Prof. Hieckley G. Mitchell as Professor in the Boston University Theological School has been much commented on. Prof. Mitchell is guilty of reading his own meaning into the Bible, instead of accepting the interpretation adopted by the Methodist Church. For doing this he has been adjudged a heretic. Prof. Mitchell, who was Professor of Hebrew and Old Testament exegesis, is the author of a book, entitled "The World Before Abraham," which was published four years ago. For certain statements made in it he has fallen under the censure of the Methodist Church, which will not permit him to exercise the right of private judgment in his interpretation of the Bible. Theoretically the professor may, as a Protestant, interpret the Bible according to his individual lights. But it is the exercise of this right he runs counter to the accepted views of the Protestant sect of which he is a member, he has to choose between holding by his own views and retaining his membership in the Methodist Church.

The Methodist Bishops, in explaining the position they have assumed toward the author of "The World Before Abraham," say he made statements concerning the historical character of the early chapters of Genesis that seem to be unwarranted and objectionable and tend to invalidate other portions of Scripture. Besides throwing doubt upon the historical character of Genesis the professor wrote in a manner which would indicate that he does not believe in the divinity of Christ. The Springfield (Mass.) Republican, in commenting upon the disciplining to which he has been subjected, shows indirectly how Methodist is drifting away from its own old landmarks. Here is what it has to say:

"There are many on the Board of Bishops who would sustain, and have sustained, Dr. Mitchell in his position in respect to the non-historic character of the book of Genesis, for the vote of the board was not unanimous; 33 per cent. were opposed to that action. It really is not likely that the said action in his book which the Methodist Bishops as a whole do not themselves believe. The president of Boston University, reviewing the judgment of the board, says: 'The majority of the Bishops are not convinced that the doctrines are dangerous, but they seem to fear that Prof. Mitchell's putting them in his book is dangerous.' This is a strikingly significant statement. It amounts to this: 'Mitchell has told the truth, but that's just where the danger lies.'"

All this demonstrates how the process of disintegration, in an orthodox sense, is going on in one of the leading Protestant sects. It is not confined to the Methodist Church. It is at work in all the sects. What results it will produce, eventually, there is no foretelling. What, however, is certain is that Protestantism will take on an entirely new form before the middle of the twentieth century will have been reached. We believe the revolutionary changes that have occurred in the last fifty years justify us in making this statement. The unorthodox views now held by Professor Mitchell and other prominent Protestants will, in the course of time, be accepted as commonplaces.

In the meantime earnest men and women who are unwilling to shape their lives by a perhaps will ask themselves whether God has established a Church through which His will has been made known to us.—N. Y. Freeman's Journal.

REVELATIONS TO A GOOD SHEPHERD NUN.

HOW THE DIVINE WILL WAS MADE KNOWN TO THE LATE LAMENTED PONTIFF, LEO XIII.

Irish Catholic, Dublin. A book has just appeared which will cause the deepest emotion throughout the entire Catholic world, for therein is revealed, in the most precise way and with the most reliable testimony, that the consecration of the world to the Sacred Heart accomplished by Leo XIII. on the eve of the new century was the result of a supernatural revelation made by the Sacred Heart to Sister Mary of the Divine Heart, a Good Shepherd nun of Oporto, on the instructions of her confessor, the Sovereign Pontiff. We quote from the biography of Sister Mary by the Abbe Louis Chasle, in which the facts are now given to the world. And first as to the sanctity of her to whom was communicated the divine message, and how it was given to her:

"By suffering, by daily Communion, by prayer, by the practice of obedience, Sister Mary of the Divine Heart had consumed all of self within her in order that her divine Spouse might live there alone; united, and as it were identified with Him, she was fitted to become the instrument of the infinite mercies with which His love desired to light up the end of the nineteenth century. After having spent herself in the effort to spread devotion to the Sacred Heart in a sufficiently extended circle yet comparatively restricted, she was to be the medium of the progress of this cultus throughout the entire world by intervening—by the order and in the name of the Sacred Heart—with the head of His Church to solicit the consecration of the human race to that Sacred Heart. It was in the month of June, 1897, that the servant of God saw this troublous career open for her."

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During this time the holy nun continued to suffer and pray, and at this epoch wrote an act of consecration to the Sacred Heart, which Leo XIII. in 1902 approved and enriched with an Indulgence of three hundred days. We quote from Abbe Chasle's book the holy nun's own words:

"On the 2nd of December, the first Friday of the month, Our Lord for the third time mentioned the subject of the consecration of the human race to His Divine Heart, but without asking anything. "On the 7th of December Our Lord again spoke of the consecration, but was pressing. Finally He told me that He wished me to write again to Rome. I answered Our Lord that the consent of my spiritual Father had cost me much suffering, and asked if I should this time suffer as much and be at the point of death to convince the vice rector. Our Lord answered in the negative, and told me that this time I would get consent without difficulty."

Permission was accorded as our Lord said, and the letter authorized by the confessor was sent to Rome on the Feast of the Epiphany, 1899.

HER SECOND LETTER TO THE PONTIFF. Here is the text of this most precious document:

"Most Holy Father: In deepest confession, I return to the feet of your Holiness to most humbly ask you to permit me speak to you again on the subject on which I wrote to your Holiness in the month of June last. Then, scarcely passed through a crisis of advanced age, my strength permitted me only to dictate a letter. Now, although upon my sick bed, I can at least write with a crayon. In my last letter I confided to your Holiness certain graces which Our Lord in His infinite mercy deigned to accord me without regarding my unworthiness. It is with confusion that I confess to your Holiness that He has since continued to treat me with the same mercy. By express order of Our Lord, and with the consent of my confessor, I came with the most profound respect and the most perfect submission to impart to your Holiness some new communications which Our Lord has deigned to make to me on the matter treated of in my first letter.

"When last summer your Holiness suffered from an indisposition, which, having regard to your advanced age, I felt with anxiety the hearts of your children, Our Lord gave me the sweet consolation that He would prolong the days of your Holiness in order to realize the consecration of the entire world to the Divine Heart. Later on, the first Friday of the month of December, He told me that He had prolonged the days of your Holiness in order to accord you this grace of making the world His own, and after having accomplished this desire of His Heart, that you ought to prepare yourself, and He continued:

"In My Heart consolation—a sure refuge at death and judgment." He left me the impression that after having made the consecration, your Holiness would soon finish your earthly pilgrimage.

"The eve of the Immaculate Conception Our Lord made known to me that, by this new impetus which the worship of the Divine Heart would receive He would cause a new light to shine over the entire world, and these words of the Third Mass of Christmas Day penetrated my heart: *Quia hodie descendit Lux magna super terram.*" I seemed to see (interiorly) this light—the Heart of Jesus, this adorable Sun, which sent down its rays upon the earth, at first more narrowly, then widening and at last illuminating the whole world. And He said: 'With the glory of this light the people and the nations will be enlightened, and with its ardor they will be rekindled.' I recognized the ardent desire which He has to see His Adorable Heart more and more glorified and benedicted on the entire globe. And He chose your Holiness to prolong your days, that you may render His holy name, console His outraged Heart and draw down upon your soul the choice graces which go out from this Divine Heart, source of all graces, the place of peace and happiness. I feel unworthy to communicate all this to Your Holiness, but Our Lord, after having made me renew the sacrifice of myself as a victim and spouse of His Heart, accepted voluntarily all sorts of sufferings, humiliations and contempt, gave me strict command to write again on this subject to Your Holiness.

"It may be deemed strange that Our Lord asks this consecration of the entire world, and was not content with the consecration of the Catholic Church. But His desire to resign to me that loved and glorified by, and to embrace all hearts to His love and mercy is so ardent that He wishes that Your Holiness offer Him the hearts of all those who by holy baptism belong to Him, to facilitate return to the true Church, and the hearts of all those who have not yet received spiritual life by holy baptism, but for whom He gave His life and His Blood, and who are equally called to be one day children of Holy Church, to hasten by this means their spiritual birth.

"In my letter of the month of June I stated the graces which Our Lord wishes to accord because of this consecration, and the manner in which He desires that it be made: but in view of the new urgings of Our Lord I come afresh to supplicate with the most filial submission and the most pressing urgings, that your Holiness accord to Our Lord the consolation He asks, and to add to the worship of His Divine Heart a new splendor in His way Our Lord will inspire you. Our Lord has spoken to me only of the consecration; but He has shown me on different occasions His ardent desire that His Heart be more and more glorified and loved for the good of the nations. It seems to me that it would be pleasant to Him that the devotion of the first Friday of the month be augmented by an exhortation of your Holiness to the clergy and the faithful, as well as by the consecration of new indulgences. Our Lord has not told me so expressly, as when He spoke of the consecration, but I believe I divine the ardent desire of His Heart without being able to affirm it.

"After having made in all sincerity

and simplicity my recital to your Holiness, there remains for me but to beg, Most Holy Father, with the profoundest humility, pardon for my boldness, and to pray you benignantly to accept the homage of my most filial devotion to Holy Church and the august person of your Holiness, to whom I submit myself with the most perfect obedience.

"Deign, most Holy Father, to bless, with our Sisters and proteges, her, who, kissing the foot of your Holiness, has the honor to call herself your most humble and most obedient daughter."

"SISTER MARY OF THE DIVINE HEART, Droste Zu Vischering, Superioress of the Monastery of the Good Shepherd at Porto, Porto, (Portugal), 6th January, 1899.

HER PROPHECY FULFILLED. While this letter was on its way to its destination the sufferings of the holy nun became intensified, but likewise her serenity. On January 1 she had announced to her confessor with an accent of the most remarkable certainty that that year, 1899, the grand design of the Sacred Heart would be accomplished. The letter reached the Vatican on January 15, and deeply moved the Sovereign Pontiff. Investigations were ordered, and inquiries made as to the virtues of Sister Mary of the Divine Heart. Needless to say, the result was most favorable, and his Holiness felt most disposed to accord the favor besought by the servant of God. The first thought of Leo XIII. was to reserve the consecration for the opening year of the new century, because of the time necessary for the holy nun to do the necessary preparation for the formalities requisite; but subsequently he was inspired to advance the date by a year, thereby fulfilling the prophecy of the holy nun to her confessor.

We need not here recapitulate what is in every one's memory as to the solemn pronouncement of the Pope's intention, or as to how the solemn act was accomplished; nor does space permit us to give other interesting details. Suffice it to add that the Triduum preparatory to the consecration was solemnized throughout the entire world on June 9, 10 and 11, 1899. The celebration at the Convent of the Good Shepherd at Porto was particularly touching. But on the eve, at the hour when the bells rang out the festal Vesilium of the Sacred Heart, the message-bearer of the Heart of Jesus, her task accomplished, fell asleep in the Lord, to behold from heaven the crowning of the work of which she had been the humble artificer here below.

JOANNE D'ARC.

Under the auspices of the D'Youville Reading Circle, on Monday, Nov. 6th, in the Convocation Hall of the Rideau street Convent, Dr. John Francis Waters delivered a delightful and interesting lecture, the subject being the immortal "Joan of Arc."

As it was the first time Dr. Waters had addressed the Circle since he received the degree of L.L.D., from St. Francis Xavier College, Antigonish, the occasion was greeted by a tender and heartiest congratulations.

Prior to the lecture, Mr. Redmond Quin spoke a few words of commendation, and Charles Marcell, Deputy Speaker of the House of Commons, in moving the vote of thanks paid the distinguished speaker an eloquent tribute.

In spite of the inclement weather—and it was a typical November day of chilling blasts of wind and blinding snow flurries—the lecture hall was thronged to the doors with the elite of Ottawa's cultured intellect, representing every walk in life regardless of religious, political or social views. How pleasant it is to realize that after nearly five hundred years, the intelligent world is eager to welcome the rehabilitation of Joan, the little peasant maid of Domremy, who restored France to her place among the nations; and it is a noteworthy fact that though it has passed through all these ages, and has been debased by French, German and other writers, it is now through English writers that she is raised from the mire of calumny, proved to have been angelically pure—"knowing nothing of carnal love or bodily fear," a child of heaven and a "sister of the saints."

Dr. Waters treated his subject in that masterly style in which he treats any subject that touches upon. His description of the career of the simple, unlettered maid of Orleans, transformed by the will of God into a warrior, whose undaunted courage, brilliant achievements and miraculous strength of character, under all circumstances, furnish no parallel, was a deeply interesting and touching word picture.

He characterized her life at her humble home in Domremy as an idyllic poem—a simple, tranquil, existence, and showed how deeply she was animated by the spirit of religion. He told of her communion with the Archangel Michael, and with Saints Catherine and Margaret, and of that vision in which she received the command to save France from her enemies and crown the disheveled Dauphin "at Rheims, of her heavenly mission of its final acceptance, her glorious triumph and unhappy death. The raising of the Siege of Orleans in ten days, the victory of Patay, which was the death-blow to English hopes and pretension in France, the lecturer dealt with as features of the most extraordinary military epoch-making career in history, and almost every incident of which has been testified to under oath. He asserted that nothing save the grace of God and the inspiration of heaven could have made such a heroine; showed her as having risen from the stolid peasantry, "the great proto martyr," against the background of a licentious world.

As to her death, which he depicted in pathetic terms, touching the eager, sympathetic hearts of his hearers, he said it was a blot upon all those connected with it.

It is the simple, straightforward narration of the plain truth that

attracts Dr. Waters' audiences, and it is safe to say, that although he has many times won laurels for his exquisite treatment of other subjects, since hearing his crowning work we dub him a most chivalrous knight, and assuredly the little maid of Orleans could not be in more knightly hands than when she has him for her defender. The entertainment was opened by a lyric scene appropriate to the occasion, presented by two choirs of senior pupils, representing heavenly choirs. Miss V. Gravello impersonated St. Michael; Miss B. Leclerc, St. Catherine and Miss D. Lyville, St. Margaret. The number was excellently given and warmly applauded. ANNA DALTON.

THE SUNDAY SCHOOL.

Protestants claim the credit for a good many things which really are the work of Catholics. Sunday schools supply an instance of this. A Protestant is lauded for originating a system which was in reality founded at Milton, Italy, by that great Cardinal, St. Charles Borromeo, whose feast is celebrated on the 4th of November.

Amid the manifold lamentations of the day there has arisen a cry that Sunday schools are on the decline.

Those of the Church of England, we are told, have fallen off by the number of 7,000. The English Baptists by the loss of about the same number; and the Free Church of Scotland is forced to admit a decrease of 4,300. Counting in other denominations there is said to have been a total decrease in Great Britain of some 32,000 schools in one year. We have no statistics before us as to the American schools.

"Now, if this decline is a reality, there must be some reason assignable for it. The reason may, perhaps, be found in some of the following considerations. Many of the teachers have but a feeble idea of the great responsibility they undertake upon entering on the work. It is a nice and creditable thing, they think, to be a Sunday school teacher, and give one a better social standing with the clergy and the church connection generally. The difficulty is of secondary consideration. Parents, too, in many cases, make a bad use of the institution, and look upon the Sunday school much in the light of a religious "craze," where the souls as well as the bodies of the children may be taken care of free of charge while the father and mother sleep the afternoon away, or take a pleasure trip, unburdened by the cares of the family. Wrong ideas as to the use or abuse of anything, however good in itself, cannot be expected to bring about success.

The continuation of Sunday schools in Catholic parishes that have parochial schools is rendered necessary by the persistence of some parents in sending their children to the public or non-Catholic schools. When pastors are willing to go out of their way to make up for the deficiencies of those who neglect their duties, their efforts should be appreciated and encouraged. All parents are in duty bound to provide for the religious education of their children. That is a responsibility which none can shirk. Let Catholic parents do their duty in this respect; let them send their children to the parochial school, where there is no parochial school; and on our side at least we shall hear no complaints about the decline of Sunday schools.—New World.

THE PRISONERS OF LOVE: HOW TO HELP THEM.

How to help them? By our suffrages. To us God gives all power to succor our afflicted brethren by way of suffrage. The word suffrage in ecclesiastical language is a synonym of prayer; yet the Council of Trent, deprecating that the souls in Purgatory are assisted by the suffrages of the faithful, the sense of the word is made more comprehensive; it includes in general all that we can offer to God in behalf of the departed. We can thus offer to God not only our prayers, but all our good works. It is well to remember that each of our good works performed in the state of grace ordinarily possesses a triple value in the sight of God.

1. The work is meritorious, that is to say, it increases our merit; it gives us right to a new degree of glory in Heaven.

2. It is impetratory, that is to say, that, like a prayer, it has the virtue of obtaining some grace from God.

3. It is satisfactory, that is to say, that, as having, as it were, a pecuniary value, it satisfies Divine justice and pays our debts of temporal punishment before God.

The merit is inalienable and remains the property of the person who performs the action. On the contrary, the impetratory and satisfactory value can benefit others, in virtue of the communion of Saints. This understood, the suffrages by which we may aid the souls in Purgatory consist of prayers, alms, fasts and penances of any kind, indulgences and, above all, the Holy Sacrifice of the Mass. All such works performed in the state of grace Jesus Christ allows us to offer to the divine Majesty for the relief of our brethren in Purgatory, and God applies them to those souls according to His justice and mercy. Thus, while protecting the rights of His justice, our Heavenly Father multiplies the effects of Divine mercy, thus making clear that it is a holy and a wholesome thought to pray for the dead. From this it will appear that, for the relief of the suffering souls, the powers of the Church Militant are broader even than those of the Church Triumphant. The saints above can pray for their brethren in Purgatory; the faithful on earth may both pray and satisfy. It must not be forgotten that the application of these suffrages to suffering souls rests entirely with the mercy of God, who, so far as the teaching of the Church warrants the belief, has not pledged Himself to apply any given suffrage to any individual soul. Hence it will appear that, though the value of even one Mass is infinite and if surely

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applied to the relief of an individual soul would certainly secure its release from the flames of Purgatory, yet it is commendable to offer for our dead many Masses and all the suffrages possible.—Church and College Society Bulletin, The Gesu, Philadelphia.

AN ANTIDOTE TO BAD READING.

A valuable aid in our efforts to combat the manifold evils of the present day will be found in a steady effort towards acquiring an accurate knowledge concerning the history, doctrines, and practical working methods of the Catholic Church.

The Catholic Church is an organization, an institution, so vast, so long-lived, so unconquerable, so skilled in the making of great men and the accomplishment of great things, that writers not of her fold have lavished magnificent tributes of praise and admiration upon her,—tributes which it has long been one of the special aims of the Sacred Heart Review to present from time to time to the attention of its readers. If these writers are thus impressed, if they display so keen an appreciation of the Church's glories, what ought to be our own knowledge and our own admiration of the glory of our heritage, of that treasury of good things that is ours by right of inheritance, and because we are truly the Church's children?

A story exists to the effect that, one night, in a fearful dream, the inventor of printing saw before him the terrible evils that awaited the promulgation of his invention. From that discovery not good alone would flow, but awful harm, direful temptation, tremendous power for lasting woe and ill. What serious thinker to-day is not well aware of this flood of evils now pouring out into the minds and before the eyes of young and old through the medium of the daily press! This state of things should prove the Church's wisdom in maintaining, on her part, a censorship of the press, by means of her index of condemned writings, forbidden writs, writings concerning which she says to her children, as God said to our first parents in Eden, "Of the fruit of this tree you shall not eat!"

Yet because a thing is forbidden, it does not follow that there will be no transgression of the law, no temptation to break it, no longing to follow one's own will and the devil's seductions, no tasting of the forbidden fruit. Too many persons, young and old, want to be conversant with what their careless neighbors are talking about; they desire to be called ignorant, prudish or eccentric.

A remedy for this cowardly spirit—one excellent remedy among many others,—lies in making ourselves, and those under our influence, conscious of, and joyful in, the beauty, the grandeur, the magnificence of our inheritance as Catholics. We should cultivate in every way a taste for Catholic knowledge, just as carefully as we cultivate a taste for anything noble and beautiful; nay, far more than for any other subject, since in the Church the beauty of holiness is stored up and with it the unathomable stores of the truest wisdom and the deepest mines of thought.

We should make our reading a part of our examination of conscience. What do I read? Is it harmful or helpful? Is it elevating? Is it such as I should like to face God with, or the eyes of the friend whom I honor most on earth? But to this self-examination, let us add a firm resolution, namely, that by God's grace we shall do all in our power to become intelligent Catholics through daily helpful reading in the Church's marvelous stores of literature—history, biography, missionary work and scenery, poetry, philosophy, fiction even, for the writers of Catholic fiction well deserve attention from many readers. But, above all, let us cultivate the love for truth, for purity, for profound wisdom, for holiness. Let us desire those things; and let us hate and despise and scorn what is false and impure, foolish and evil.

For, at the last day, before the throne of Judgment will demand from us how we used the intellect, the mind, the wondrous gifts He gave us—whether we spent them in His service, or flung them

to the dogs among the mire.—Sacred Heart Review.

MINISTERS MEET.

DR. CRASPEY ADVANCES A FEW THOUGHTS TO THE SURPRISE OF BRETHREN.

A gathering of ministers and laymen of a number of Protestant denominations was held in Rochester last week which called itself "New York State Conference of Religion." A large number of those present aired their views on theology as well as what they thought best for the reformation of mankind. That Church and State are separate under our form of government was emphasized by several speakers. Rev. Dr. Strong of the Baptist Theological Seminary would have religion taught in the public schools—not "denominational religion," but the three religious doctrines which are common to all, namely, the existence of God, the immortality of man and human accountability.

Rev. A. S. Craspey, the Episcopal minister of Rochester who made himself known by denying the divinity of Christ some time ago, took part in the deliberations and astonished his hearers by boldly opposing the contention that Church and State were separated under our form of government, and Dr. Strong's proposition to teach religion in public schools. He spoke in part as follows:

"You must recognize the fact that separation of Church and State in this country is more apparent than real. We have had a religious test in regard to office holding in this country from the beginning. It has been and is now a part of the unwritten law that the highest office of the land shall not come into the possession of a man who has not embraced one of the evangelical faiths. It has hitherto been impossible for a Roman Catholic, a Jew or a pronounced agnostic to be elected to the office of president of the United States. The established religion of this country is the evangelical religion.

"To my great regret I must take issue with Dr. Strong on the remedy that he proposes. He proposes to use the public schools and sets forth three religious doctrines—the supremacy of God, the immortality of man and future accountability. The remedy is impracticable and inadequate. The three principles announced are without ethical language, and are believed in more strongly by the Mohammedan and the orthodox Greek Catholic than by the evangelical, and yet the former murders the Armenian and the latter massacres the Jew. The gentlemen of vast wealth who have been criticised most severely during this conference are all earnest believers in these principles, and if you pick out the one man in America who most strongly believes in those principles you will find that he is the master of the Standard Oil."

Dr. Craspey may not be sound on various religious doctrines, but he has shown on numerous occasions that he is endowed with a good portion of common sense and is not afraid to speak his mind.

What Makes Life Worth Living.

"Is life worth living?" It depends entirely on what the life is. Some lives are not worth living as they are, but the fault rests with the men who live them. The drunkard's life is not worth living, but it is his own fault. The blasphemous life is not worth living; but it is his own fault. The thief's life is not worth living; but it is his own fault. The gold hunter's life is not worth living; but it is his own fault. Let us eat and drink, for to-morrow we die." Is such a life worth living? No, for the beast does that. "Let us study dress and appearance." And is such a life worth living? No, for the peacock does that. Let us languish ourselves out of the world. And is such a life worth living? No, for the eucharizing ape does that.

A Godless life is a worthless life; but a Godly life is always worth living. And what is it that makes life worth living? The presence of God in the heart.—Catholic Exchange.

OLD TIMER TO LECTURE.

SUBJECT:

Personal Recollections of Thomas D'Arcy McGee, Irish Patriot, American Editor and Canadian Statesman.

By Mr. William Halley, of Toronto.

well-known as "Old Timer," will lecture this winter on the above subject; and is now prepared to enter into arrangements with societies, committees in regard to the delivery of the same. Address, care of "Catholic Recorder," 9 Jordan St., Toronto.

The first of the series was delivered under the auspices of St. Peter's Temperance and Literary Society, Toronto, Nov. 7, the second before the St. Patrick's Literary and Athletic Society, Hamilton, Nov. 10th. Arrangements are now making for lectures in East and Centre Toronto, Dundas, St. Catharines, Thorold, Niagara, Brantford, Paris, Galt, Guelph, Stratford, Kootenai, and other places. Will be pleased to hear from those who would like to secure a series of lectures as soon as possible in order to fix dates.

Mr. Halley has written a short life of McGee with regard to which the Catholic Union and Times of Buffalo, N. Y., has remarked: "Thomas D'Arcy McGee is one of the most interesting characters in modern Irish history. Brilliant, romantic, unfortunate in his life and death, the story of McGee has a charm far surpassing that of the most noted characters in fiction; but there is no fiction in Mr. Halley's portrayal; the author knew his hero well and tells his own life story as it really was. It will be recognized by hundreds who are still young enough to live again scenes and times in which they bore a part."

From the Catholic Recorder, Toronto, Oct. 26. Fifty years ago the lecturer was himself a leading spirit among the enthusiastic young men of Toronto who organized societies and brought forward leaders for the instruction and entertainment of the public. Now after half a century of absence he returns and it is to present himself on the platform with the story of a life that has been a long period of always adding familiar faces and groups of friendly hands are seldom experienced. This must be Mr. Halley's case. Yet the men and women of the younger generation may do much to brighten his return by gathering around the veteran speaker while he tells the story of his life. It will be recalled, too, that D'Arcy McGee was chosen by the late Very Rev. Doctor of the Catholic University of America, as the subject who best presented all that makes up the ideal lover of his country, when he lectured on "Priest, Post and Patriot." 1112

THE TRUTH ABOUT THE CATHOLIC CHURCH.

BY A PROTESTANT THEOLOGIAN. CCLXXX.

We have seen how the correspondent intimates that original Christianity was apparently "a reaction" of the poor and weak against the rich and strong.

The early Church, however, while letting rank and wealth have their way in heathen society, might have forbidden them within her own pale.

This gentleman has a good precedent in a much more distinguished man than himself. I remember that during Mr. Dana's life, the Sun once informed an inquirer that for the first century private property did not exist in the Church.

It is not that the author has not an unappeasable hatred against Christianity itself, for his chief incitement against the Catholic Church, near the beginning of his letter, is that she maintains the Gospel to be destined to prevail throughout the world.

Mary's friend Leslie, when she was charged with murdering her husband, remarked: "Great crimes are not to be called to account by common men for their little peculiarities of behavior."

We have seen already that the Apostles themselves are addressed by Christ as of varying means, and that from the beginning (with a few rare exceptions) the Church left it to each man's conscience how much or how little of his own wealth he should keep in his own hands.

Indeed, as the original stock of the Church was largely found in the mercantile classes, the complaint came up at last: "The Christians only are rich."

And as the Church did not forbid wealth, but only covetousness, so she did not forbid rank, but only pride. The Roman officer, whom the Saviour extols as of greater faith than He had found in Israel, is not required by Him to give up his commission, nor is the Roman officer whom, first of the Gentiles, St. Peter receives into the Church.

St. Paul, it is true, reminds the Corinthians that there were few nobles or philosophers among them. This implies that both nobility and high culture were found in the famous church, but not as numerously as would come to pass when the eyes of the world should be opened to the significance of Christianity.

St. Paul's remark upon the comparative infrequency of noble birth in the Church suffered a notable modification at Rome. It is now known that the great families of the Acilii Glabrones and Pomponii Gracini—the latter allied with the still greater name of Plautius—were Christians.

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his box who had not been to confession for eight years. In the course of confession the priest learned that the sinner was the perpetrator of the crime for which his brother was suffering. He counseled the sinner to render justice to the innocent man, but he refused, asserting that he could never admit himself to be a child of God.

After the completion of his term in prison the priest's brother came forth a despised man. Whether he went the finger of scorn was pointed at him. Employment he sought everywhere, but was always refused. At last, weary and heartbroken, he died, the world believing him to have been a thief.

Many years later I was one day called to the deathbed of an old man. It was whilst narrating his confession that I learned this story, and it is at his suggestion that I am now using it as an example of the secrecy of the confessional.

"So you can see from this," said Father Keelan, rising and turning to Bob, "that Father T—— could not make known that which he heard in the confessional, even to save the honor and life of one he loved. It has been so since the days of the Apostles, and with God's help, it shall be so until the end of time."

FIVE-MINUTE SERMON. First Sunday of Advent. THE GRACES OF ADVENT. The night is past, and the day is at hand. Let us therefore cast off the works of darkness, and let us put on the Lord Jesus Christ.—(Epistle of the Day.)

T—J, dear brethren, we enter upon the season for preparation for the coming of Jesus Christ. For "the night is past and the day is at hand." The day spring, the Brightness of the ever lasting Light, the Sun of righteousness, is come "to give light to them that sit in darkness and in the shadow of death."

To give light to them that have been unfaithful to God's grace, to call them back to turn them to a new life—this is the mission of our Saviour; and this is the call He makes upon us to-day—that we should return to Him, "the Ruler of the house of Israel, who didst appear to Moses in the burning bush, and gave him the law in Sinai."

You, dear brethren, were taught that law when the first rays of the light of reason lit up your soul. God wrote it on your hearts; you heard it from your parents' lips; your teachers made you love it and keep it. But have you done so? Have you not been like those who of old God taught, and who would not listen, but went after false gods, who bowed down before idols of gold and silver, of wood and clay?

Have you not bowed down like them when you preferred money getting to serving God; when you were willing for the sake of gold and silver, to risk the loss of your immortal souls? Have you not gratified your lower instincts at the cost of your spiritual ruin? Have you not bowed down to idols of clay when you have steeped yourselves in drunkenness, in impurities, in the many sins of the flesh? Oh! surely you have need of the "wisdom that cometh out of the mouth of the Most High" to teach you "the way of prudence."

But, dear brethren, "the night is past." Let us, therefore, cast off the works of darkness; "let us walk honestly." Oh! "put ye on the Lord Jesus Christ." Behold Emmanuel, our King Lawgiver. He for whom the nations sinned and their salvation, has come to save us; to save men whom He has made from the dust of the earth.

Dear brethren, with healing for go to the immortal souls? Tell it out among the people, and say, "Behold, God our Saviour cometh. Emmanuel is His name, and His name is great. Behold, He is my God, and I will glorify Him; my Father's God, and I will exalt Him. The Lord our Lawgiver, the Lord our King, cometh to save us."

Begin his day to prepare for the joyous feast of Christmas. Cleanse your hearts by prayer and fasting; come to the sacraments and be washed in the blood of your Redeemer; come to His table and break the bread of true friendship, that the joy of your heart may be full when we shall celebrate that day of days when the Word which "was made flesh and dwelt among us." Truly "He has seen His glory," and "of His fullness we have all received." Let us never forget His mercy; let us remember "that it is now this hour for us to rise from sleep."

Impossible Monks. "Educated non-Catholics are beginning to appreciate the monk as a true worth, if we may judge from an advertisement of the publishers of the American Standard Revised Bible in the current issue of a magazine," says the Catholic News. "The advertisement has a picture of a mediaeval monk patiently making a copy of the Bible. Were it not for the monks of old the Scriptures would not have been preserved. But the painters of to-day do not seem to realize that truth. Their monks are impossible. Were these painters to be guided by facts, they would give us more monks such as the one pictured in the Bible advertisement, most we refer to, and less—very much less, indeed—of the kind that look like brewers."

LIQUOR AND TOBACCO HABITS. A. McTAGGART, M.D., C.M., 75 Yonge Street, Toronto. References as to Dr. McTaggart's professional standing and personal integrity permitted by: Sir W. R. Meredith, Chief Justice, Hon. G. W. Ross, ex-Premier of Ontario, Rev. John Potts D.D., Victoria College, Rev. Father Tealy, President of St. Michael's College, Toronto, Right Rev. A. Sweeney, Bishop of Toronto, Hon. Thomas Coffey, Senator, CATHOLIC RECORD, London.

Dr. McTaggart's vegetable remedies for the liquor and tobacco habits are successful, safe, inexpensive home treatments. No preliminary injections; no publicity; no loss of time; no business, and a certainty of cure. Cases of men or correspondence invited.

"THE WAGES OF SIN IS DEATH" [The following facts were given to a reporter of the Mirror by the rector of one of Baltimore's best-known churches. These facts are vouched for by the Reverend Father as having come under his personal observation, and are published, despite their slightly sensational appearance, in the hope that by the moral to be deduced therefrom, some little good may be accomplished.—Ed.]

Our reporter called upon an old pastor of one of the city churches last week: "Well, Father, what is new in your parish?" "None," replied the pastor, "there is nothing new, as Solomon said many years ago. The life about a Catholic Church is about the same year in and year out. There are baptisms, marriages and funerals, the weekly devotions, and the monotonous round of visitors, who for the most part are trying to borrow money without security or to obtain money on their heart-rending appeals. It would be a noble work for one of our Catholic moneyed men to establish a bank where the impetuous could obtain money without security and without interest. Most pastors are generally credited among the borrowing people with having a bark upon this plan. But it is a mistake. They are always begging themselves. I have no parochial news to day, but I will relate a history which will show that God reigns in family affairs in this awful progressive but unthinking age. Take your pencil and write as I dictate," said the pastor, "for the story, the facts of which are as true as the Gospel, may do some good if published in your widely circulated journal. There are too many Catholics, who, imbibing the lax morality of the people among whom they live, persuade themselves that God's law may be violated with impunity, and too late they experience what St. Paul declares to be the inexorable rule: 'The wages of sin is death.'"

One Sunday evening, some years ago, after a hard, busy day, I was reading in my study, when I was interrupted by the call of a young society man. He was over thirty years of age, and was successful in business. His family at that time were very prominent in the parish. Of course, I invited him into the study, and he declared the purpose of his call. He wanted to be married secretly during the week; he had made preparations for the event, and had obtained a license several months, had been obtained, and I promised to observe sacredly his wishes.

"The young woman was also of a highly respectable Catholic family, and I marvelled much that she should consent to a clandestine marriage. However, they were married and in due time the marriage was announced. After a few months of married life, both husband and wife became noticeably pious and devout. They were regularly in attendance at Mass and frequently at the Holy Table. Some time afterwards the young man came to the street, and, inquiring after the health of his wife, I added, 'and of the baby.' He replied: 'My wife is well but I have no child.' How is that? 'Well, my wife and I feared a curious prying public, and we adopted means to silence their tongues! What! I am astounded, I said, walking away, shocked at the depth of wickedness in which these young people had plunged. It was the case of a first sin leading to a series of greater and more deadly sins."

Now, for the sequel. The external law was broken; the penalty must be paid. A few months afterwards, I was engaged in the confessional, a rap at the door, and I was in the presence of the young man's sister! She was pale and panic-stricken. 'Come, Father, quickly, Henry's wife is dying!' she cried, amidst her tears. I hastened to the residence. The bride of eighteen months ago was surrounded by doctors and writhing in convulsions caused by the agony of pain. I begged them to give me a moment alone with the sick woman. As the door closed, she exclaimed: 'Oh, Father, I am suffering the just punishment of my crime. I consented to the death of my first child, and now I feel the anger of God is upon me, and I must die by the second. I had hoped to avert the punishment. I heard her cry out, and I prepared her to meet the great Judge who weighs all deeds in the balance of infinite justice. The doctors entered the room; their services were futile. In less than one-half an hour she was a corpse. The justice of God had operated the vindication of His admirable and all-wise laws."

But there is a further sequel. The young widow broke up her establishment and went back once more to her paternal home. He was the chief cause of his wife's deadly sin. He, too, was to suffer his punishment, and one may be a few that it is an eternal one. After his wife's death he dropped the practice of his religious duties. There was no Mass on Sunday, no reception of the Sacraments, in fact in his life there was manifest no evidence of religion. What was the motive of his conduct the conscientious God can alone decide. I met his mother on the street one morning, and she asked me to call to see her son, who had been suffering with a severe cold for several days. I called that same morning, and he appeared in no way to be dangerously ill. I spoke of confession to him, but as his request I consented to defer it to the next day. As I was leaving the house, three doctors drew up their teams and entered. He had hardly walked three blocks before a messenger summoned him back. He was dead—dead, no doubt, in his sins. The doctors had found him fairly well, and adjourned to the parlor for consultation. After they left the room, the nurse perceived a sudden change, and quickly she called the family doctor—heart failure had sent his soul to judgment in the twinkling of an eye. In less than two years, this young couple in the hey day of their youth and strength had to answer at the bar of divine justice for their great sin.

I relate this history, not for any other motive than to caution Catholics under our present civilization to remember that they are the children of God's predilection as the Hebrews were before the coming of Christ, our Lord. If, like these chosen people, they sin against His laws, they shall suffer punishment not only in this life, but in eternal life. Our Divine Lord has said to the Samaritans that salvation was of the Jews, so we believe that salvation for us is now of the Catholic Church. Ours her commandments, follow her teaching and thou shalt live not only in time, but in eternity."—Baltimore Mirror.

ST. FRANCIS OF ASSISI AND HIS PROTESTANT ADMIRERS. The London Saturday Review (Oct. 14), commenting on a recently published book, "Homes of the First Francis," by Beryl D. de Selincourt, gives expression to some thoughts which are strikingly like those which Catholics entertain on the same subject. "We confess," says our London contemporary, "that we are getting not a little weary of the making of these many books on St. Francis, by people devoid of the scholarship, devoid of the understanding and imagination, which could bring them into real touch with the Middle Ages. Mr. Sabatier is in a measure responsible for this plague of books. He started a fanciful St. Francis which has taken the fancy of a host of people who revel in the phantasy of the Middle Ages, but have no stomach for its realities."

That is an excellent stroke. The sentimental admiration of St. Francis which Mr. Sabatier started, which is very popular with M. Sabatier's fellow-Protestants, but which never gets any closer than admiration—never steps, for instance, from admiration to imitation—is something with which Catholics may be pardoned for having little sympathy. In fact, if we lose patience with it once in a while, it is hardly to be wondered at. St. Francis was a Catholic, a common sense Catholic, a faithful Catholic. Our Protestant friends who have, within the past few years, established a sort of franciscan cult, would make of the good saint a mazy figure, stripped entirely of his sturdy Catholic character.

But let us see what the London Saturday Review has to say further of the book under discussion. It praises the author for having hit upon a vital subject, and for diligence into topographical detail, but here, it says, "the limit of praise is almost reached."

The style is weary, the treatment dreary. The scholarship is lame and halting; while throughout, the book is marred and marred by the effort to present a St. Francis who shall be less offensive to modern susceptibilities than a real Roman saint of the Middle Ages. What can be the frame of mind of a writer who finds that St. Francis resembles a Protestant Reformer in his 'positive aspects,' who credits him with a 'bold on the pathos which pervades the teaching of his Master Jesus,' who considers that 'the framing of a rule was in reality the death-blow of the Order?' (The rule was framed by the Saint ere his twelfth companion had joined him, so that the Order on this theory may be said to be almost still born.) Five years ago this sort of thing might have provoked merely a passing smile, but to day nonsense about St. Francis comes in for review as a rate which makes it difficult for the reviewer to maintain equanimity."

Whoever in the wide world did as much for His dearest friends as Jesus crucified did for His bitterest enemies. It is this thought that is the missionary inspiration of many a heart, which beats quicker with love of souls while standing beneath the cross on Calvary.—The Missionary.

From the manner in which they use it, the impression is created that some people imagine the purpose of holy water at the church door is to sprinkle the floor.

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The best way to improve things is to improve the man who makes them. It is not the uncommon task, to make it in a great way. Many a great man has been brought to his knees by a blacksmith's hammer, and that digger who when a great soul dies.

If one attempted who had succeeded, for that the road to better was that their business, no be insulted. But just the same, that of failures in life are knowledge of the each was engaged in.

Why is it that in a given line of lazy man says it is to be due to a sum, but that care when some infinitely brighter of the successes. I equipped mentally of putting his talents are numerous, some more important some men study it closely and carefully act upon what they do.

Perhaps in one of them to specialize, and tell his whole one be able to do that it better than any it before him. O himself a deeper details than others of its generals, an position of commu.

The first man to a matter of care failure. He has his opportunities, business, he shows what was, and in done as second man, equally a has succeeded.

And generally paining to their successes have a few more had long tawny footsteps. Most men make

A man should the standard; he lined and read this it must be day in mental tag, strong, vigorous, in an emergency efficiency of which condition for a be in it for gun practice, allowed all the ers to do as the goal time? You would be ridic more ridiculous mind to cope or a political or great social powers?

Your mind is Your faculties and if you have battle, ready for you expect to comes?

Many an arm because the me and the officer alert general w feet firm, dissi sistent drill, th slict. If you d forces up to t not train them to grasp with victor in life's

Character We want lead than we want We have one who are willing want our own selves. We aced that their ship, their ori viduality will strengthened I

Self assertion, the cour respect his own mind to rely onself, the quizo a leader, a human being, are not drawn forever lie dor

Confession a It is a very man begins to confession and boy, he fulfill This generally left school, k some store u gifts to rub kinds and com who go to world, Thon he is influen

THE DOWNSIDE CELEBRATIONS.

The Downside Celebrations in England during the past month are the subject of a paper in the November Catholic World by M. F. Quinlan.

Under the benedictine sway of the Benedictine monks England took its place among the nations, for not only was it a commercial power, but mira- bly dicta—it was also an island of peace.

It was thus for a thousand years. For a thousand years the village church was the centre of village life; for a thousand years the sacrifice of Calvary was offered up from countless altars, and night and day, from every monastic choir, came the hymn of worship.

Of those three hundred English Benedictine houses, destroyed in four years (1536-1540), no human soul now lives. Of the old English congregation not one member is left. But stay! From a noisome dungeon comes a muffled echo; it is the clank of chains. And behind the prison grating sits a prisoner. He is an old man and almost blind. His hair is white and his head bent with years.

Is this a felon, who has outraged the law? Nay; it is Siegbert Buckley, a confessor to the ancient faith and a witness to the ancient order. But it is Siegbert; so he sits in chains. "Anstus and Melchias can kill me," says Siegbert, "but that cannot hurt me."

And with a perfect faith the Christian confessor folded his hands and waited for death. He had seen his brethren languish in prison and he had watched them pass out to the seafoad. He had seen the desecration of the holy places and every abbey of his order had been ruined.

THE OUGHT-TO-BE'S.

[Written for The Catholic Standard and Times by Rev. J. T. Roche, author of "The Obligation of Hearing Mass," "Our Lady of the Good Shepherd," "Month of St. Joseph," "Belief and Unbelief," etc.]

AN OLD SUBTERFUGE.

A good Sister of Charity writes me from the East to inform me that she does not believe I have yet discovered the true secret of the "Ought-to-be's."

With regard to the latter charge, I will only say that the best I can hope for is that here and there my words may help some poor soul who is staggering under the load, or one who has already been crushed to the earth by the weight of the "Ought-to-be's."

With regard to the first charge, I will say that I have heard it before, and I have heard it most frequently from men and women for whom I have very little respect.

It is more than likely that Ananias found an excuse for his conduct in the avowal of Judas and the lies of Peter, but these did not save him from the wrath of God.

I have always found this class of shillars hard to deal with. There is something wrong in their minds. It is not a matter of the fundamental principles of conduct, a flaw in the natural foundation upon which the supernatural structure must be built.

Bad priests and bad ministers of religion are the favorite arguments of professional unbelievers the world over. It seems to give those people a good deal of comfort to know that here and there a minister of the Gospel gets down to their own level.

There are a good many exploded platitudes handed down from the olden days—dogies employed originally to scare young people, which in the course of years have come to be regarded as accepted truths, and one of these is that "priests should lead better lives than the people."

It is true, nevertheless, that the most difficult ideal in the world is that which is held up before the eyes of the priest. His ordinary conduct, his daily life frequently calls for the practice of heroic virtue.

I do not mean to imply in the foregoing that priests are not called upon to strive after holiness and righteousness with all their might. Every priest well understands the holiness of the priestly state and the exacting character of its requirements.

priestly ideal. All this, however, has nothing to do with the question in hand. Popes, Bishops and priests in the past have fallen from grace. That will not excuse me for a failure to live up to the standard set up by Christ.

Priests will have to answer personally for their imperfections. Every man who has come into the world must stand and answer for himself before the great judgment seat. By his own deeds shall he earn approval or condemnation.

THROUGH THE LITTLE SISTERS.

Recently, writes James E. Randall in "The Columbian, one of the most distinguished of ex-Confederate generals, who also held one of the highest volunteer commissions in the Spanish war, voluntarily approached me and, in pathetic sorrow, said:

"I want to be a Catholic and receive instruction. My mind and heart have been thus directed by personal investigation of the Catholic institutions at Washington, D. C., notably the Little Sisters of the Poor and kindred charities."

This eminent man followed General Robert E. Lee through all of his campaigns, except when suffering from the loss of a leg at the cavalry battle of Brandy Station.

Through the Little Sisters grace entered his soul and nothing of late has more surprised me than his manifest determination, perhaps against his worldly interests, to enter the true fold. Many others have been similarly touched by Catholic charity and self-sacrifice, but never go beyond the sentimental incident.

Mr. William Halley of Toronto, well known as O. A. Tinner, lectured in the following places on the dates mentioned: Dundas—Town hall, Monday evening, Nov. 27.

Hamilton—C. M. B. A. hall, Tuesday evening, Nov. 28. Center Toronto—St. George's hall, Elm street, Tuesday evening, Dec. 3.

Mr. Halley will be pleased to hear from societies throughout the province for dates, dates, and will be glad to bring the assistance of musical and literary talent at his lectures.

DIED. KENNY.—In London, Ont., on Nov. 16, 1905. Mr. Wm. J. Kenny. May his rest in peace!

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CATHOLIC RECORD, LONDON, CANADA.

VOLUME X

The Catholic

LONDON, SATURDAY,

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