GRANDEUR

Poor Mary Byrne is dead An' all the world may se Where she lies upon her bed Just as fine as quality.

She lies there still and white With candles either hand That'll guard her through the night Sure, she never was so grand!

She holds her rosary, Her hands clasped on her breast, Just as dacint as can be In the habit she's been dressed.

In life her hands were red With every sort of toil. But they're white now she is dead. An' they've sorra mark of soil.

The neighbors come and go, They kneel to say a prayer. I wish herself could know Of the way she's lyin' there

It was work from morn till night, And hard she earned her bread : But I'm thinking she's a right To be aisy now she's dead.

When other girls were gay wedding or at fair She'd be toiling all the day Not a minyit could she spare.

An' no one missed her face. Or sought her in a crowd, But to-day they throng the place The creature in her life

Drew trouble with each breath; She was just "poor Jim Byrne's wife

But she's lovely in her death. I wish the dead could see

The splendor of a wake, For it's proud herself would be Of the keening that they make

Och! little Mary Bryne. You welcome every guest, Is it now you take your turn To be merry with the rest?

I'm thinking you'd be glad, Though the angels make your bed Could you see the care we've had To respect you—now you're dead.

-W. M. Letts in London Spectator

HIGHER EDUCATION IN NOVA SCOTIA

Vritten for the New Year's issue of the Halifax ald, by Rev. Dr. H. P. MacPherson, President of Francis Xavier's, Antigonish, N. S.)

No one can look over the field of Higher Education in Nova Scotia without noting the large number of persons engaged in university work in this Province, and the great number of able and educated men of sterling character our little Prov-ince has given to the higher walks of life at home and abroad. This is mainly accounted for by the following facts: 1. We have an ambitious and progressive people well endowed by nature, who, as a rule, keenly appreciate the advantages of possessing a higher education. 2. We have in the Province several universities and colleges engaged in higher educational work, and situated in different parts of the Province. 3. These in to Western universities." Further stitutions, scattered as they are throughout the Province, bring higher upon the rising generation of the tion of all and within the reach of almost everybody.

We sometimes hear that we have too many of these institutions and that if they were all closed but one, better results would be attained. Perhaps the more one looks into this view the more doubt one will have about it. In the first place, it is by no means certain that, if we had only one such institution, its total attendance would be anything like the aggregate attendance at the variinstitutions we now have Such an institution would appeal less directly and less strongly to large classes of our population, and would not be able to bring its influence and ideals home to so many. And, more-over, we should lack the important stimulus of generous rivalry which is a real force in our present colleges. Above all, our people are a sincere and earnest Christian people, and I doubt that the majority of them will ever agree to have the higher educa tion of their youth entirely committed to any such single institution which from the very nature of the case, would have to be neutral and colorless in matters of religion. And experience shows that educational institutions which, with the purpose of being absolutely fair to all cla begin by being merely non-religious

are apt soon to become irreligious.

Our people seem firmly to believe -the majority at least-that it is wiser and safer to have the rising generation educated under the safe guards that obtain in a moral atmos here, namely, where definite Chris tian truths are definitely inculcated.

I have referred to the large num ber of educated Nova Scotians who taken high places in various walks of life within and without this province. It think it will be found that most of these have risen to high places, and have done credit to themselves and their country, because they were first of all things, honest honorable, conscientious men-mer of strong and high character, men who received their preliminary training in institutions which have taken care to throw around their students

the moral atmosphere that always ccompanies a definite Christian teaching.

I am putting forth nothing new when I say that the inculcation of moral principles and moral ideals is the most important part of a good education. The idea is as old as Christianity itself, and it is recognized by some of the greatest thinkers in the British Empire. This is abundantly shown by the addresses delivered at the great congress of the universities of the Empire held in London in July last—the most important educational gathering ever held within the Empire. This congress held six sessions Of these one was mainly devoted to the discussion of the problem now confronting universities in the East, in regard to moral training. Although only six out of the fifty-three universities represented at the con-gress were of the East, the attention of the whole congress for the greater part of one session was centered upon the problem arising from the fact that western higher education, entirely divorced from religion, had been in among a people who had previously their own moral standards. which, in the words of Professor Russel of the University of Madras, have now been "replaced by something more pernicious, viz., the crudest form of a cold, calculating selfish

The Right Hon. A. J. Balfour, in bringing this problem to the notice of the congress, said in part: "The nature of the difficulty with which it is proposed specially to deal this afternoon will soon become apparent to everybody who puts aside our current form of speech, and remembers what every one of us knows. that education is something more than intellectual training, and still more than the acquisition of a certain amount of knowledge either use ful to the conduct of life, or useful in the passing of examinations. All of us know-it is a mere commonplace, though sometimes forgotten—that education deals not merely with the imparting of knowledge on the one side and the acquisition of knowledge on the other, but deals with the training of the whole man."

In the opening paper by Sir Frederick Lugard, G. C. M. G., late Governor of Hongkong, and Chan-cellor of the University of Hongkong, now Governor of Southern Nigeria, and commander in chief of Northern Nigeria, we have a picture of the re-sult of the introduction into the East of an education divorced from re-He says: "The impact of a ligion. purely secular western education upon eastern peoples has a tendency to deprive students of their national religion and to substitute nothing for it, while the study of the philosophic theories of the west, of political econ-

omy, and of western history. are apt to impel them to conclusion destructive alike to the family influence on which the social system is so largely based, and of all constituted authority. . . . In their efforts to achieve these novel ideals they become revolutionaries. Parents who observe these tendencies and dread complete severance of secular educa tion from all religious sanction, and from the moral influences bound up with religion."

At the opening of the Hongkong University in March last, Sir Frederick declared: "The history of the greatest universities shows us that heir success has invariably been as sociated with the moral and ethical. no less than with the intellectual training of their students—I speak of the controlling force and guiding principle which ministers, through creeds and systems of philosophy, to spiritual needs. It is additional to. and greater than, the secular and util itarian education of the class room. It is generally founded on religious sanction and finds its highest expression in the noblest of creeds is an essential part of the environment and atmosphere of any uni-iversity fit to train and educate a nation.

Sir Charles Eliot, K.C.M.G., late Vice-Chancellor of the Sheffield University, now principal and Vice-Chancellor of the Hongkong University, is quoted as follows: "The raising up of loyal and honorable citizens for the welfare of the state cannot be achieved by a laisez-faire policy in regard to the moral and reigious side of education. The divorce of education from religion is et on its trial in Western countries.'

Lord Rosebery, than whom there

was not an abler, a more eloquent, or a more highly cultured man at hat congress, and upon whom, as Chancellor of the University of Lonlon, devolved the duty of giving the inaugural address, uses language equally striking and equally signifi-cant. He said in part: "Whatever your different tasks and problems, there is one common to all of you; there s a need which you alone can supply. the great need of the age, which is the need of men. . . So far as you, gentlemen, in your different universities can fulfil the task of sending out men—I care less about their brains than their character—you are rendering by far the greatest service

fail in that (i. e in sending out incorruptible, earnest, honorable, stren-uous men) I will not say you are of no use to us, but you are not dis-charging the function which under

Providence you were meant to discharge. . . No one who observes charge. . . No one who observes the signs of the times can fail to see that it will be increasingly difficult to maintain this Empire in its entirety and cohesion without an inten sity of character and devotion which it must be the task of the universities pre-eminently to maintain. It is not only the Empire, but it is the world itself which has need of all the character, all the intensity and all the ability which it contains,

developed or undeveloped, to carry it on without the danger of anarchy and chaos. I do not think any in telligent observer can watch the course of the world without seeing that a great movement of unrest is passing over it and that it is affect ing not merely England and the Empire but the entire universe. Is no the whole world, gentlemen, in the throes of a travail to produce some-thing? Now, we want all the help we can get. For the purpose of guiding this movement, for the purpose of letting it proceed on safe lines that will not lead to shipwreck, we need all the men that the univer sities can give us, not merely the highest intelligences that I spoke of but also men right through the framework of society from the highest to the lowest whose character and virtues can influence and inspire others. I am looking to-day to the universities simply as machines for producing men, the best kind of men or producing the best kind of ma chine who may help to preserve our empire and even the universe itself under the grave conditions in which

we seem likely to labor.' How are these ideals of Lord Rose bery's to be realized? Surely by making the formation of character and all it implies a principal part of every liberal education, and this, I think the colleges of Nova Scotia are endeavouring to do. So long as our colleges live up to such noble ideals and, at the same time, are nowise behindhand in purely secular education, the future of higher education this Province will be such that every Nova Scotian may contemplate its results with satisfaction and justifiable pride.

ST. THOMAS, APOSTLE

St. Thomas was one of the fishermen on the Lake of Galilee whom our Lord called to be His apostles. There are only three incidents related of him in the Gospel, but these are enough to make his character more familiar to us than that of any other except Sts. Peter and John. By nature slow to believe, too apt to see difficulties, and to look at the dark side of things, he had withal a most sympathetic, loving and courageous heart. Once when Jesus spoke of the mansions in His Fathers's house St. Thomas, in his simplicity, asked, 'Lord we know not whether Thou goest, and how can we know the way? When Jesus turned to go towards Bethany to the grave of Lazarus, the ing his pay \$1 a day, with a man to desponding apostle at once feared the worst for His beloved Lord, yet cried go, and die with Him.' After the Resurrection incredulity again prevailed, and whilst the wounds of the crucifixion were imprinted vividly on nis affectionate mind, he would no credit the report that Christ had in leed risen. But the actual sight of the pierced hands and side and the gentle rebuke of his Saviour went home at once to his generous heart. Unbelief was gone forever; and his faith and ours has ever triumphed in the joyous utterance into which he broke, 'My Lord and My God!'

He who once saw danger in the little journey to Bethany, says St. John Chrysostom, now, full of courage, carries the faith further than any of the other apostles. The mission of, St. Thomas was to the far East. He planted the faith among Mede and Persians, in Parthia and Bactria, and even penetrated into India. There, in the city of Meliapore, he finally won his martyr's crown at the of an infidel, who slew him with thrust of a lance.

TWO LETTERS AND THEIR MORAL

A Protestant Episcopal clergyman of Ohio has written two letters to a periodical of his denomination, and they are published, the one after the other. In the first he tells how he consulted his Bishop as to whether he should officiate at the marriage of unbaptized persons; and if so, whether the ceremony should take place in church, and the Episcopalian service be used. The Bishop answered, suggesting that he write to the Protestant Episcopal newspapers on the subject, as it "might be an interesting one for correspondence and discus

Newman, who, Episcopalians say was always looking back longingly to the Church of Englad, held in his Anglican days, following theory rather than facts, that the lightes word of an Anglican Bishop is always grave. One of the occasions of his enlightenment regarding the true nature of the Church of England was

Catholic faith, were dumb when there was question of teaching their people positive doctrine. He saw many examples of this in his long life, quite sufficient to justify his judgment of the Church of England, and to make mpossible the yearnings after it he s said to have felt, notwithstanding his repeated denials. But we do not remember any case during his life-time, of a Bishop, asked for dogmatic direction, referring the petitioner to

the newspapers.

In the second letter the clergyman complains of a Christmas gift book, because it says that the mother Church of England was the Roman Catholic Church, that at the Reformation the religion was changed, etc. Had he weighed the meaning of the fact narrated in his first letter, he would have seen that it justifies the statements he takes amiss. The essential function of the Church is to teach, and it teaches through the bishops. If, before the Reformation, we find the Church in England discharging that function accurately. and after the Reformation we see the Church of England and its daughter churches refusing to do so, and even sending those who ask for teaching to the newspapers, we must conclude inevitably that there is an essential difference between these and the pre Reformation Church.—America.

POPE PIUS X. DOES NOT USE INCOME ON RELATIVES

A cable dispatch from Rome to the New York Sun says:

"A great many people are blamin the Pope for having allowed his old brother Angelo, to act as village postmaster at Corazio for the sum of 50 cents a day.

Angelo Sarto takes precedence over the Cardinals at the Vatican. He is entitled to a royal salute by the Pontifical troops, has the sight of a special tribune at all Papal functions two steps higher than the Roman nobility and the diplomatic corps and

must be addressed as Excellentissimo. The Pope, according to the Apostolic Constitution, is entitled to a private income. This is his exclus ive property, from which he is expected to pay an allowance to his rel atives. Pius X-, unlike his predecessors, refuses to use This income and has not given a penny to his relatives since his election to the Chair of Peter, and so his brother Angelo and his brother-in-law, Parolin, work to support their families and the Pope's three sisters, who live in Rome

Shortly after the Pope's election the Minister of Posts and Telegraphs offered to promote Angelo to a more remunerative post nearer Rome, but the Pontiff advised his brother to re fuse the offer, lest it should be said that the advancement was due to favoritism. The poor postmaster fol-lowed his brother's suggestion, and before he even made his recent appli cation for an increase of pay came purposely to Rome to ask the Pope's consent, which was unwillingly given. The Minister of Posts and Telegraphs then, in addition to make carry the mails, added a bonus of \$35.

A PROTESTANT EDITOR ON CATHOLIC MARRIAGE

ATTENDING THE NUPTIAL CEREMONY FOR THE FIRST TIME, HE IS MOVED TO WRITE IN PRAISE OF ITS DIGNITY AND REVERENCE

From the Deshler (Ohio) Flag

For ages there has been considerable said and written, both in jest and in all sincerity, about "marriage a failure," and yet, with all that has been said and done along this line, marriage, in too many instances, we are sorry to say, still continues to be a failure, and perhaps always will be until some different forms and laws are adopted in this country making the marriage vow more sacred and

worthy of reverence.

A few weeks ago we had the oppor tunity and the pleasure of attending our first Catholic wedding held in the Catholic Church in this city, and we were glad that we availed ourself of this opportunity, as it has fur nished us with the thought for this article, and if what we have to say results in one good turn we will be doubly glad that we witnessed this ceremony.

Upon entering the church, filled with friends of the contracting parties, we noticed that there was an air of sacredness pervading every nook and corner of the sanctuary, something that we seldom observe a Protestant wedding. When the bridal couple entered and took their the altar to the sweet strains from the choir orchestra, the scene was a subject for an artist, and one that will require years to fade from the memory of those who were present.

While the entire ceregiony was 'Greek to us," the Mass and chants all being given in Latin, yet we realized that there was enough in it to impress the sacredness of the covento the empire that any bodies within the Empire can render. . . If you like perception of the fact that its bishops, always ready to abuse the Bishops, always ready to abuse the like the condense into the same number of words a like the condense into the same number of words a like the condense into the same number of words a like the condense into the same number of words a like the condense into the same number of words a like the condense into the same number of words a like the condense into the same number of words a like the condense into the same number of words a like the condense into the same number of words a like the condense into the same number of words a like the condense into the same number of words a like the condense into the same number of words a like the condense into the same number of words a like the condense into the same number of words a like the condense into the same number of words a like the condense into the condense in

divorces among the Catholics-these people realize the solemn vows they are taking."

Then we drew a contrast between the scene before us and the day we Protestants get married.

After a courtship of a day, a week or perhaps of only a few months' duration, we rush to a minister, mayor or justice of the peace and flip, presto, change! Another man and wife have been ground out to travel life's rugged path in almost the twinkling of an eye, giving little if any, thought to the obligations they were entering into while this Catholic marriage required about a hour

Quite a difference.

Something to it, eh!
There must be something to such eremonies that will cause men and women to dwell happily together until death do us part."

There is another feature about : Catholic marriage that should not be overlooked. The admonition, "What God has joined together, let no man put asunder," is a command that is highly reverenced by their faith.

We cannot call to mind now that we ever knew of a case of "free love" among the Catholics, and we have covered considerable territory during

our existence.

While we sat there in the church watching, to us, the very impressive ceremony, the question came to us. 'If this ceremony will cause men and women to live together until parted by death; if the Catholic faith will cause man and wife to be honest and true to each other, then, in the name of God, what is wrong with our Protestant religion, for (we regret to say) the divorce and free love evils are increasing at an alarming rate among the people of the Protestant faith.

are glad to present these thoughts to our readers, especially those of the Protestant belief, and ask them wherein are we wrong? Why does not our religion bind men and women together with that same devoutness the Catholic faith does? Is it because our marriage vows

are too meaningless? Is it because they are so frivolous hat they are worthy of no considera-

tion—only a joke, as it were? If these be true, let steps be taken to right the wrong at once. Give us more Catholic marriages—marriages that will cause men and women to dwell together in union as God intended them to.

Then, and not until then, will we have a better world.

A PROTESTANT VIEW OF CATHOLIC SIS-TERHOODS

STRIKING INSTANCE OF HOW RELIGIOUS BIGOTRY CAN BEFOG THE MIND New York Freeman's Journal

Recently a daughter of the Earl of Ashburnham, England, became a nun in the Convent of the Sacred Heart at Roehampton. She is one of the hundreds of Catholic young women who every year abandon the world and its vanities to consecrate thembeen the daughter of a commoner her determination to enter a convent would not have evoked any comment outside the circle of her personal But her father being an friends. earl has caused the newspapers to take note of what they would pass over in silence if it were not for the parentage of the Sister novice. Some of these comments show what an erroneous view many Protestants take of the life led by Sisters. The manner in which the Western Chris tian Advocate moralizes over the step taken by the daughter of the Earl of Ashburnham illustrates what we mean. "The other day," it says, we read in the press that the daughter of the Earl of Ashburnham, England, had become a veiled nun and entered for life the Convent of the Sacred Heart at Roehampton. The family from which she springs is one of the most eminent in Eng land."

Taking this fact as its text, the Western Christian Advocate pro western Christian Russian the ceeds to preach this homily on the regrettable "misconception" of Christ's teachings displayed by Catholic Sisters: "We saw this item almost immediately after having read Mrs. Fecilia Bulloz Clark's romano called "The Jesuit,' in which the tragedy and pathos of the nuns i very graphically and movingly pictured. It made one feel as if the who take the veil thereafter simply exist in what might almost be terme a living death." Then follows thi Then follows this lamentation over the wasted potenti alities that are mured up within the four walls of every convent: one thinks of the necessity for social welfare workers to-day, and of the great need of religious people with tender hearts and willing hands to go to their relief, such a conception of the following of Christ as entering a dungeon and staying there immured as a prisoner for the rest of one's days seems to us a misconception tragical in its greatness, of the teaching of the Master, the spirit of the Gospel and the claims of Christian-

greater perversion of facts. A Cath. olic is amazed that such an erroneous view of the lifework of Catholic Sisters as is set forth by the Western Christian Advocate could be entertained by any intelligent Protestant. One finds himself asking how is it possible that a writer living in a great American city could pen the words we have quoted above? The work of Catholic Sisters

in Chicago-work that includes within its scope all human needs, however varied they may be — is surely known to every one who is interested in relieving human suffering in the city where the Western Christian Advocate is published. In the Archdiocese of Chicago these noble self

sacrificing women have under their charge twenty-two academies for girls, six orphan asylums, two infant asylums, five homes for old men and women, three working girls' homes, sixteen hospitals, an industrial school for girls, four communities for nursing sick in their homes. The Catho lic archdioceses and dioceses throughout the United States have within their territorial limits similar institutions in which Catholic Sisters are spending their lives in works of ben eficence which proclaim that they are in very deed following "Hin

Who went about doing good. And yet the writer in the Western Christian Advocate, in the fullness of his ignorance, bewails that young women cast in a heroic mould become members of a Catholic Sisterhood when there is so much need for "social welfare workers to-day." When we think of Sister Rose and her devoted co-workers who in this city are tenderly caring for cancer patients in the home with which they have provided them, we can realize the i obtuseness of those Protestants who, like the writer we have quoted, believe that convents are a species of prison houses whose inmates are shut off from all participation in work for the benefiting and uplifting of humanity.

To enable women to perform that very work more effectively was what the Church had in view when she established religious orders in which her daughters, whilst sanctifying their own lives, would be able to render invaluable service to others. How well her hopes in this respect have been realized is known to all men. She has breathed her spiritinto weak women, who thereby have become veritable heroines of charity. Gerald Griffin, the Irish poet, in his poem entitled "The Sister of Charity," gives this pen picture of one of thes

Unshrinking where pestilence scat-

ters his breath, an angel she moves 'mid the vapor of death; Where rings the loud music and

flashes the sword, Unfearing she walks, for she follows

the Lord,
How sweetly she bends o'er each

plague-tainted face, With looks that are lighted with holi-

How kindly she dresses each suffering limb, For she sees in the wounded the im-

age of Him. This is no mere reveri-The description corresponds to actual facts. This statement will be confirmed by all who have any knowledge of what Catholic Sisters accomplished in the past, and are accomplishing to-day. Yet with that glorious record spread before the world the Western Christian Advocate dares to say of those who have made it that they misconceive "the teaching of the Master, the spirit of the gospel and the claims of Christianity upon any who would follow Him Who went about doing good." We have here a striking instance of how religious bigotry can befog the mind and warp the judgment.

THE SOLID MEN OF THE PARISH

"Let Catholic young men who are meditating marriage remember, says America, "that the contract is a holy Sacrament conferring on those receive it worthily the grace to bear with patience the burdens of their state. This light and grace from on high, moreover, when once given, can always be revived or renewed by earnest prayer. Matrimony, after all, is the vocation in which God intends that most men should save and hallow their souls. Hence another argu ment for marrying early. For how many young men through a selfish love of independence and a craven fear of the responsibilities of the wedded life have ended by neglecting completely the practise of their re-The money they squander in sinful dissipation, if saved, would make a joyful home for wedded holiness. Finally, who are the men in our churches that are most conspicuous both in numbers and in promin ence for assisting at Mass, for fre quenting the sacraments, and for pr moting with enthusiasm every Catholic enterprise? Are they not the married men of the congregation?"

Undertake not what you cannot perform, but be careful to keep your

In the curriculum of the school of experience there are not many op-tional studies.

CATHOLIC NOTES

Mr. Anthony Brady, of Albany, N. Y., will, through the Bishop of Albany, build and equip a maternity hospital whose cost will be from \$100,000 to \$150,000.

The crucifix has been restored to the tribunals and schools of St. Paolo, Brazil, after an absence of twenty-three years, by an enormous concourse of Deputies, Senators, physicians, lawyers and commercial

Some idea of the activity of the Church in France, despite the law of spoliation, miscalled the Separation law, may be gathered from the fact that since the law went into effect nine new parishes have been created in Pearly 19 and 19 in Paris.

A posthumous work by Cardinal Newman is in press. It is two man uscript volumes of notes, memoranda, catechetical instructions and sermons dating from 1847 to 1879, embracing his priestly years.

During the brief Pontificate of the Holy Father Pius X, the Church has grown greatly. Thirty-three of the Cardinals are the creation of Pius X. He has erected 15 archdioceses, bishoprics and about 56 vicariates

and prefecture-Apostolics. The priests of Portugal number about 3,600. Of this number only about 500 accepted the Government pensions and of this number only about 200 so far have retained the

Last Friday, in the Cathedral parish of the Immaculate Conception, Dener, a theatre was opened. It will present a model standard of thearicals for adults and instructive moving pictures for the The rector, Rev. Hugh McMenamin, hopes in this way to offset the evil influence of the cheap theatres.

The clergy of the diocese of Rochester presented Bishop Hanna at his consecration a cheque for \$3,000, and two episcopal rings; one that had been worn by Bishop McQuaid and the other by Bishop Hickey. Bishop Hickey presented the rings. Bishop Hanna received another gift—a golden crozier from Archbishop Riordan of San Francisco; also a solid gold pectoral cross.

Mrs. Etta Dahlgren Rhett of James. town and Washington, has lately em-braced the Catholic faith and has peen received as a member of St. Mark's Church, Jamestown, R. I., by the Rev. P. J. Sullivan, the pastor. Her husband, Dr. Henry J. Rhett, a short time prior to his death last summer, also embraced the Catholic faith

The first Sunday of Advent the good people who attended Mass at the Abbatial Church of Notre Dame des Ermites, France, beheld M. and Mme. Benoit Kaelin, followed by their twenty-four children, approaching the Holy Table to receive Holy Communion. The oldest child was fifty years, the youngest ten.

After gaining admission to the residence of the Bishop of Kansas City, a demented man demanded \$100,000,000. The man said his name demanded was Patrick T. Kelleher. He was admitted to the house by Rev. Francis J. Tief, who invited him to the li-Then making a pretense of brary. summoning Bishop Hogan, the priest telephoned for the police. Kelleher told the police he had intended to assassinate the Bishop if his demand was refused.

The International Historical Congress at its meeting in Burlington House, London, offered to make Abbot Gasquet, O. S. B., who has charge of the revision of the Vulgate, vice-president of the section of ecclesiastical history. He has accepted the office with the full consent proval of the Pope, who has always recognized the great value of historical truth and the Abbot's unique knowledge of the subject.

In round numbers, says Rome, there are 1,500 Catholic Bishops in the world, 1,050 ruling dioceses and 450 with episcopal "titles," at the head of vicariates, acting as coadjutors, auxiliaries, representatives of the In the consistory on Holy See, etc. December 2, 103 Bishops were "preconized" to residential or titular sees. Thus it would seem that the whole hierarchy of the world is re-

newed about every fifteen years.

The advantage a Catholic convent school is to a community is fully appreciated in Georgia, and three cities, Augusta, Atlanta and Washing on, are strong bidders for the new St. Joseph Academy, which, recently burned, is to be rebuilt. On the invitation of a committee of business men, headed by the mayor-elect, Linwood C. Hayes, Bishop Kieley Savannah, visited Augusta and was shown three sites, with which he was favorably impressed, but reserved his decision.

The official press in Servia has urned its attention to the differnces of religion prevailing in the kingdom and the consideration to be given to Catholics, whose numbers will be greatly augmented under the new state of affairs. The official organ, Shmuprava, goes so far as to recommend "the creation of a Concordat with the Vatican, which vould give the State, as is the case with Montenegro, the opportunity of showing to its Catholic subjects the consideration it has for their rights.'

TALES OF THE JURY ROOM

By Gerald Griffin THE FOURTH JURYMAN'S TALE

THE MISTAKE

CHAPTER III-CONTINUED

At last came the joyous wedding day, and with it, from far and near, the guests came gathering to the merry house of the bride. The weather was unpropitious, for the had set in with wind and rain in all the gloom of beginning winter; but the barn in which, for the sake of increased room, the con pany were assembled, was defended by a thick coating of thatch from the power of the storm, and a roaring fire blazing at the upper end, gave a fair guarantee against the influence of the cold. The wedding baked meats were set forth, the bagpipes meats were set forth, the bagping had struck up a merry air, and the priest had already taken his place at the head of the banqueting table, when a loud knocking was heard at the door, and a poor woman wrappe in a cloak, who sought shelter from the weather, was admitted to a seat by the fireside. The occurrence was common to occasion much obser vation, and the feast proceeded. Great and fearful was the destruction on every hand, and stunning was the noise of the delighted multitude After the meats and other substantial elements of the entertainment had disappeared, and a becoming time llowed for discussing the puncl they all arose at a signal from the priest, and a little circle was formed at the upper end of the apartment, tre of which he placed himself, with Phelim and Maggy before him. The important ceremony was now about to take place which was to make them happy for ever, and an anxious silence resigned throughout the room, broken only by the whisper of some of the elders to one an other, or the suppressed titter of some sly maiden, at the bashful bearing of the bride. Just as the priest took the book, a loud cough heard from the stranger. No one took notice of it except Phelim; but as soon as he heard it, he started as if he had been electrified, and let fall Maggy's hand from his own. Then maggy s name from his own. Then looking towards the fire-place where the old woman was sitting, a cold shivering came over him, and large drops of perspiration hung glistening on his forehead.

What's the matter with you darlin'?" exclaimed Maggy, terrified at the change which came over him.
"Nothing, achree," replied the bridegroom, "but a weakness that come upon me, when I heerd that cough from the ind of the room, it as so like the sound of one that I was once used to, but that can never be heard in this world again.'

Scarcely had he uttered the words when another cough resounded in the same direction, and again a sudden terror seized upon Phelim, his teeth began to chatter, his limbs to tremble, and he kept looking up towards the fire-place like one

was fairy-stricken.

"Heaven purtect us!" he ejaculated in a faint whisper to himself.
"Phelim Phelim, honey!" cried Maggy dreadfully alarmed.

Sure," muttered he, heedless of "Sure," muttered he, held gazing the voice of the bride and gazing vacantly in the one direction, berried her with my own two hands!"

"What ails you Phelim?" exclaimed the priest, shaking him by the shoulder, to arouse him out of I'm glad to find, too, you're not giving the stupor which seemed to oppress him, "are you ill? or what is all this strange proceeding about?"

I'm not well, indeed, your reverreplied Phelim, recovering I don't know what's the matter, but I'm sure I'll be quite well when this business is over. Let us

He took Maggy's hand again, and the priest proceeded, but when Phelin commenced to repeat the customary words after him, "I take thee, Marwords after him, "I take thee, Mar-garet Fitzgerald, for my wedded his eyes instinctively fixed itself on the little woman at the fire place, when to his utter horror he saw her slowly rising from her stool, and throwing back the cloak from her head, turn around to the company. A general scream acknowl edged the presence of Mrs. Anty O'Rourke! She settled her look steadily on Phelim, and walked slowly towards him. He staggered back two or three steps, and would have fallen, had he not been supported by those about him. Her person seemed to grew taller as she advanced countenance more ferocious than he had ever seen it, and she was struggling with suppressed passion to such a degree as for some moments to impede her utterance. When her feelings at length found vent in words, she shook her clenched fist at him, at once relieving the party from all suspense as to her spectral character. "You villian," she exclaimed you thought you got rid of me did You thought you had three feet of the sod over me, and that you might get on wid yer pranks as you pleased yourself, but I'll spoil your divarsion for you. I'll trait you wid a wife, so I will, you unnatural dog. Your darlen indeed curtsying to Your Maggy achree. ma'am hem. Nothen ud satisfy you but to be Mrs. O'Rourke, Mrs. O'Rourke, enagh! Why you unmoral, unproper character, would you have the man marry two wives would you have him scandalize the scandalize the country? Oh you rail Turk I have been watching back; I've seen your doens your coorten and dearen and drinken.
What's become av the pig, you hanghe laid his hand on Phelim's should-

man? the pig that I reared from a bonnive w!d my own hands. Yes, two hands look at em not so white as Maggy's may be, but belonging to Mrs. O'Rourke for all that, thankee. Where's my pig again, you born vil-

Poor Phelim, somewhat aroused by the fury of this attack, endeavoured to collect his scattered senses, and get out of so awkward a business as decently as he could, but the greater his anxiety to appease her indigna-tion, the longer his explanations tion, the longer his explanations—the more abject his apologies—the higher Anty's wrath mounted, until at length in the climax of a violent fell on the floor perfectly in-

sensible.

The interest was suddenly changed. The feelings of the party, which a moment before, ran altogether in Phelim's favour, now set back in a returning tide of pity for the unfortunate Anty. All was anxiety and read iness to assist her, and no effort suggested for her recovery was left un-tried. Water was splashed in her face, feathers burnt under her nose and attempts were even made at opening a vein by a skillful farrier who happened to be among the guests, but everything they ventured to do for her relief proved for a time fruit-less. While the crowd was still press ing round her, Phelim lay in a chai by the fireside, overcome with sus-pense and agitation, but after the lapse of some twenty or thirty min-utes, suspecting from various exclamations which reached him, from time to time, from the group around hi wife, that there were hopes of her coming to, he roused himself up, and

ing and in a gentle undertone. Isn't this a purty business Davy?"
"The quarest I have ever seen in

beckoning Davy Dooley, an old com-

panion of his, to the door, he ad

lressed him with a look full of mean

my born days," replied Davy, "she's coming to, I believe." "We must have a docthor, Davy," rejoined the husband, eyeing hi

friend with the same intent look. Eyeh! plague on 'em for docthors hadn't they her ondher their hands

before?" 'They weren't to blame anyway, Davy, she gev 'em no fair play eithe for death or recovery. The porter tould me she wouldn't taste a dhrop of their medicines if they were to

flay her alive for it." Twas like her cuteness," ob-

served Davy.
"Well, but listen to me," continued Phelim, and stooping over, he mut-tered something into the ear of his friend.

No better on Ireland ground," exclaimed Davy, slapping his hands in approval of the communication, "a kind tender-hearted man that never keeps poor craythurs long in pain. Oh! begannies he's the real docthor."

"Away with you then, arragal," cried Phelim, "I hear her voice getten stronger; offer him any money run, aroo! oh! mayrone!"

Where's Davy going?" inquired the priest, as he saw him hastily leaving the door.

Sending him off for the docthor am, your reverence," answered Phelim, "for I'll never let her set foot in the hospital again. They neglected her there entirely, them rogues of nurse-tenders, and so I'll have her attended at home now, where she'll be med take every whole happerth

the docthor ordhers for her.' "You're an honest and a sensible man, Phelim," observed the priest, "and I admire your behaviour very way to that foolish and wicked preju-dice against the doctors which has been so prevalent since the cholera commenced."

'I'd be sorry to undervalue the gentlemen, your reverence," returned Phelim, "sure, what ud I do at all now without 'em, and poor Anty is so bad. I wonder is there any chanc for her?'

"Very little I fear, Phelim: it appeaas like an apoplectic attack."
"Is it anything of a lingering diz aze? your reverence," continued the husband in e faltering tone.

'Not at all," replied the priest, " s generally a very sudden one Ove! ove! the poor craythur! I believe she's a gone woman," served Phelim again inquiringly.

Indeed I fear so," answered the est, " unless the doctor can do priest. omething for her." As he spoke Davy came running in the doctor followed at a more dignified pace. He had met with him by

cabin, and immediately secured his attendance. On examining the patient, the doctor shook his head despondingly.

"A bad case," he half muttered to himself, "a bad case! too far gone

good fortune, a few perches from the

for medicine!"
"Thry something, your honour, exclaimed Phelim earnestly, " she was as bad or worse before, and she

"Not so bad as she is now," replied the doctor despondingly. "However, I must do the best I can," and writing a few words on a scrap of paper, he directed Phelim to take it to the dispensory, where he would get two powders, one of which he was to give his wife as soon as ever he returned, and the second at 5 o'clock, if she

lived so long. The people cast ominous looks at one another, as he concluded, and the doctor and priest departed together. Davy meantime started off afresh for the medicine, and as soon as he got back, took care to see it administered strictly as the doctor ordered. At ten minutes to five precise every turn of you these three weeks ly, Mrs. Anty O'Rourke took her de-

er, who was hanging drowsily over the dying embers on the hearth

"Dead!" ejaculated Phelim, spring ing from his seat, as if half astounded at the news, "dead all out is she,

Davy? Dead as a doornail," returned Davy, "and 'tis just on the stroke of

Think o' that Davy," uttered Phelim faintly, and squeezed the and of his friend.

Faix he was very exact in his business," rejoined his companion significantly, "Oh mo leare! they're he dearies for docthors!"

Say nothen, Davy---say nothen, observed the widower, "sure he did as he was taught at the university.

I'll not forget it to him.' Phelim was as good as his word; the week afeer the decease and funeral of poor Anty, he had the docto invited to another wedding feast, at which thr affair between himself and the blooming Maggy was concluded without any farther interruption, and ne was ever after his most intrepid defender when any of the old women in his neighborhood ventured to tamper with his reputation. He was indeed often heard to declare, go to the world's end for the docthor ···· do anything for him ··· anything in life---but take his medicine."

Having concluded his tale, greatly to the regret of his hearers, who vere much interested in the vicissi udes of fortune which it unfolded the fourth juror, without waiting to be called upon, "cleared the cob-webs out of his throat," as he facet-iously expressed himself, with a premonitory cough, after which he acquitted himself of the musical part of his obligation in the following manner:

Hark: Erin! the blast is blown on the heath,

That summons thy sons to conquest or death; The lines are all set in fearful array. And thou must be saved or ruined

to-day. Like the flood of the winter, resist

less and grand, Forth rushed to the shock the strength of the land; And hearty and free was the ready

hallo That answered the call of Brian

II.

Oh! trust not that form so aged and dear, Amid the wild crash of target and

spear, Bright star of the field and light of the hall, Our ruin is sure if Brian should fall.' Like the waves of the west that burn

on the rock hosts at the morning rushed to

But ere his last beam was quench'd in the sea, The Raven was quell'd, and Erin was

Yet hushed be the sound of trumpet and drum, And silent as death let victory come.

For he, at whose call the chieftains arose, All bleeding and cold was found at

the close; And Erin is sad though burst is her chain,

And loud was the wail that rose o'er the plaiu;
For Victory cost more tears on that this all his trouble. Now and then

shore

Than ever defeat or Ruin before. Loud applause followed the con clusion of the song of the fourth juror, after which, without any preamble, the gentleman who sat next in order commenced as follows:

THE FIFTH JURYMAN'S TALE DRINK, MY BROTHER

CHAPTER I.

I don't know, gentleman, said the fifth juror, after pausing for some to collect his thoughts what your opinions may be of Irish parish priests in general, but it was my lot at one time to have an indiv idual of that class for a neighbor, and a more civil, worthy kind of man

The fifth juror was here interrupted by some murmurs and cries of "order!" from two or three of the company. After some discussion, however, it was decided that simply to speak of a parish priest in the narrative could not, strictly speaking, be considered controversial and the story was suffered to proceed.

most learned whom they find it hardest to understand. Then again A more worthy civil gentleman there was the perpetual fighting at fairs, and drinking in public houses, than Father Magrath it was not often my lot to meet. He was one of those few persons in whom good principles are engrafted on a happy nature, and whose minds like som fertile regions of the east, produce faction also. He had the pleasure of believing that he was doing some spontaneously and in abundance the flowers and fruits which are elsegood in his way, and of numbering amongst his flock some gentle, peacewhere only the product of costly and laborious cultivation. He was well ful souls, such as one sometimes has the happiness to meet in his selliked by all in the neighborhood, excepting a perverse few with whom it would be a disgrace to be at peace, fish world, and whose very looks in-spire serenity and love. He had, beand this without any mean com sides, his books of theology and ec-clesiastical history, to furnish him pliances, such as are too often used by cowardly spirits to propitiate the good will of those they fear. Many entertainment in his leisure hours, and if life after all felt burthensome an occasion arose between him and the gentry in his neighborhood to try his firmness in this respect, and while Father John accepted and returned without hesitation or distinc tion, the civilities that were offered him, all were surprised to find him as independent and as unyielding in his measures as if he had not dined and cracked his jest with them on the previous evening by their fire-

self to religion. The care of this he side or his own. A gentleman by birth, a foreign education had added left in the hands of a younger brother, one of the most unprincipled to his natural benevolence a costly demeanour, under which, if I might ruffians that ever set foot upon the say so, he used to disguise his fundamental stubbornness. The conseearth. Neither the example nor the kindness of his brother had the least quence was that no one could quarrel with him, except such per-sons as were noted for love of strife, or who could not endure to be effect upon him, and every body wondered that Father John did not send him about his business, and commit the care of his affairs to safer and honester hands.

thwarted in their views.

Well gentlemen, I dare say you think I have been long enough sing-ing the paroenesis of this country priest. However, I can assure you whatever good qualities he posses sed, he had not one more than he needed, for of all the laborious offices that have been entailed upon our species by the sin of our first parents, perhaps that of an Irish
priest upon a country mission
is not readily to be surpassed.
There was in the first place
some thousands of rough, stiffnecked, wrong-headed, country fellows to please and manage, many of them folks of impervious brains and inveterate habits, with which it were as idle to deal as to set about altering the bend of an old oak tree It was in vain he begged of them in his most persuasive terms to make their calls in the day time. If an old woman had but got the headache, they were sure to wait until he was just dropping off in his first sleep, and then knock him up to set out on a journey of two or three miles across a wild and boggy mountain, with all the assurance in the world that "he never would overtake her." And slight would be their apology, when, as it sometimes happened after arriving at the scene of terror he found the poor penitent smoking a pipe by the fireside, without any more notion of making a voyage to the other world than i setting out for Constantinople. What added to the annoyance (if so patient a man could be annoyed by anything,) was that it was invariably the most worthless, reckless, goodfor-nothing vagabonds in his parish who were least sparing of his time or labour, and who seemed to think that the less peace or quiteness they allowed the poiest, the more they showed their piety, and the surer they were of their salvation. It seemed in truth as if by some su-

were in adding to his labors, but the

reverse was the case to a lamentable

conducted parishioners

extent. While the good, pious, well-

troubled their clergyman, but when

it was necessary, and always at the

proper time were attentive to his

temporal wants, and generous in

contributing to his support, those

reckless, unmanageable fellows, whom it was impossible to please,

who thought least of interrupting

his meals or his sleep without neces

sity, and had menaces of a complaint to the bishop most frequently on

their lips, were precisely those of all

others who were most niggardly in

giving, and whose names remained longest on the list of the unpaid at

Christmas and Easter; and who were always best provided with an

excuse when a horse was wanted to

draw home his hav, or a hand to

ing creed would cast an eagle eve

upon his remote mountain parish

and make a sudden and unexpected

inroad, preaching through highways

and byways, and scattering small

tracts about him like hand grenades,

setting the whole district in commo

tion for a time, and then as suddenly

make his exit, leaving Father John

some month's work at least upon his

hands to pick up all his combustible

eeds of heterodoxy which he had

cahiers and clear the soil of the

left behind him. Sometimes, like-wise, such an individual, bolder than

his brethren, (no small thing to say

would seek an opportunity of en

countering him face to face, in the

presence of the most ignorant of his

lock, and open a volley of citations

names of which were sufficient to in

vest him who was capable of utter

ing them, with all the authority of a

pecially before hearers who are but

too apt to suppose that the man who

talks most and loudest has the best

to say nothing of night dances, card

such characters. To counterbalance

all this he had, it is true, his satis-

at intervals, he had the hope which

we all have, that he was laying up

I should have told you that Father

John was not dependent on his par-

ish for a subsistence. He inherited a small property, of which, at the

suggestion of some friends rather than by his own inclination, he re-

tained possession after devoting him-

provisions for a better.

players, fortune-tellers, and

of the dispute, and that he is the

man of parts and learning, more

from various councils,

Ahearn, after a pause, "an' I'm a'most afeerd to ax you about it, in dread either that it 'ud be thrue, or that I'd be casting such a slight upon him an' he not deserving it. fact what I'm tould that he keeps company with the Poundher ?" At the sound of this terrible word, the clerk laid aside the boot to which he was administering the last var-nish of Warren's jet, looked and listened cautiously on all sides, and then advancing to the side of Mrs. pernatural means they knew pre-cisely the very moment when their Ahearn, whispered in her ear with calls would be most embarrassing the frightened gaze of one who was uttering a mystery of the most awful and inopportune, and chose that time especially to lay hands upon the well plied knocker of his door. And there might be something to say, if those individuals were as libhousekeeper. eral in contributing to the decent maintenance of their pastor as they

"I'm sorry for it." replied the "So you ought, an' I'm in dhread there'll be more sorry for it beföre

One morning it happened that the

giving the last polish to his master's

boots, the latter in preparing break

brother, the former of whom was in

the meanwhile quietly reading his

office in the parlor.
"'Tis an admiration to me, Mrs.
Ahearn," said the clerk, "that his

reverance would put up with the likes at all, at all. There isn't a man

but himself that would bear with it.

An' to hear the way he talks to him

when they meet about the accounts

—the daarin' impident language he gives the masther. 'Tis my firm

opinion, Mrs. Ahearn, that 'tis what

he wants is to tire him out until he'll

rise out o' the property entirely, an' let him have it for himself, an' my

hand to you from the day he does that, it won't be long 'till the whole

goes in ducks an' dhrakes about the

Ned, although I'm in dhread there's a

dale of it doesn't go much betther as

it is. Is it thrue for 'em what they

say, that of late he's keepin' worst company than ever he did before?'
"Is it Misther Richard?"

John I'd mane?"
"Be coorse. 'Tis then true, whoever tould you."

What else? Sure 'tisn't Father

"I hear a thing of him," said Mrs.

Why then, that would be a pity,

counthry.'

all is over.' An' who is the Poundher, Misthe Fitzgerald, if you please? Because I only heard a little of him from Susy Kenerk, the milk-woman, yesterday when she tould me about himself an Mister Richard, and you know be sides I'm sthrange to these parts.

Will you answer me one question first, Mrs. Ahearn, if you plaise can you tell me who is Beelzebub?"

Lord save us, Misther Fitzger ald," said the housekeeper, crossing nerself, and curtesying devoutly what is it you mane be that?"

"I mane to say that the one an swer will match both our questions. Who is the Poundher? Why then, I'll ell you, ma'am. Although you bein from another part o' the counthry still for all, I heard tell o' the River Shannon?"
"O vo! sure the world hear talks

o' that, Ned." Well, about as good or betther than ten year ago, this Poundher, as they call him, was a boatman on that river, that used to be, airnin' his bread like the rest of 'em by carryin' turf, an' praties, an' corn, an' butter, an' things that way, for the small farmers along shore up to the Limerick market, an' gettin' his nate per cintage upon the loadin'. The little boat he had is all the substance he was left by the ould father when he died, an' I'm sure 'twas enough for him if he'd be satisfied to get his liv ing quiet and honest, to keep sowl body together, without brinin' either to any throuble, here or here-

afther.' 'Twas a fine life, Ned." "Well, you see Mrs. Ahearn, since the fall of Adam we're all prone to sin. The Poundher wasn't an' he got tired o' gettin' honest wages, an' tackin' back an' forward betwixt Limerick an' the West. So what does he do but to lend an ear

to temptation, an' turn out a watherpirate "A wather-pirate!"
"A rale wather-prate. way he used to do, of a night when there would be no moonlight, cast anchor in one o' the small lonesome creeks along the river side, an' then he'd go paddlin' about in a small skiff he had along with himself an' a few more of his commerades that he had under his command, an' the whole of 'em havin' plenty of arms an' ammunition, lyin' in wait for the poor boatman that would be comin' back from Limerick afther sellin' their little cargoes. they'd see a boat out in the middle o the river, they'd slip out alongside her in the dark an' rob the crew or may be do worse if they offered 'em

any resistance-"
"You don't tell me so?"

"The country knows it. 'Twas as much as a boatman's life was worth that time to venture out from the quay of Limerick at any time that he'd be likely to be overtaken by night upon the water. thing he done once that if it be fact, flogs all ever I hear for the dint o'

wickedness.

lying at anchor off Ahanish of a winther's night, when the Poundher an' his men (if the likes could be called men.) boarded her an' the crew, asleep, an' murthered every one of 'em! One poor fellow med an atempt to escape by letting himself down from the boat, an' swimming unknownst, but they spied him at a distance making for the shore, by the light of the moon which appeared at the moment, and shot him as they

clerk and the housekeeper were both busy in the kitchen, the former in would a duck in the water." "O murther, murther alive! A' Ned, is it a fact you're tellin' me?' "I only tell it to you as I'm tould fast. They were very free in their remarks both on the priest and his Ahearn, what sort o' company that is

> "Oh, vo, vo! Misther Fi'gerald, I don't know what to say about it at all, at all. An' wasn't there ever any attempt med to put a stop to such doin's ?'

for Misther Richard to be follyin

after.'

"There was many a time, but what good was it for 'em. They might as well be sthriven' to catch an eel be tween their finger an' thumb. took out the sogers to look for him, an' twice they even caught him, but he didn't let 'em keep him long. time—asy! Isn't that a rap I hear at the hall-doore?"
"Tis, an' a double rap too. I sup-

pose 'tis Misther Richard. hought fit to come at last, afther keepin' the master expectin' him these three days. Dear knows, twould be well we had either less or

more of him.' "I' you! there's another rap What a hurry he's in."

Mr. Fitzgerald, who added the dignity of porter to those of clerk, groom, and valet in the service of his master laid aside the boots which he had at length brought to a suitable degree of lustre, and went to the hall-door. He had not opened it many minutes when a cry of terror suddenly re sounded through the house followed by exclamations of "help! murder robbery! The Poundher! The wather pirate!

TO BE CONTINUED

HOW GOD REPAYS

The factory gates were thrown open, and the throng of toilers poured out, pressing on with the eager though weary feet to where a spell of well-earned rest awaited them Though to a casual observer the appearance of the young women and girls who composed the working staff of the great Manchester cotton fact tory presented a great similarity of a more careful glance would note a difference. The plain, simple fashioned garments of some showed a scrupulous attention to persona neatness. Their whole demeanor bore the impress of an innate self respect, that self-respect which makes its owner look upon her work, however lowly, as duty. To many of those toilers the divine gift of faith taught the higher truth, the duty is the direct carrying out of the will of Him Who spent the greater part of H!s early life in the hard ill-requited toil of Nazareth. A girl of this latter type was Nora

Driscoll. Quietly she made her way through the crowded thoroughfares, past the smoke - begrimed public buildings to the narrow, ill-paved street, where, in on attic of small lodging-house, she lived. It was a weary climb for Nora's t!red feet to that same attic, yet she was content, because from it could be had a glimpse of sky and of the river, for the Irwell flowed past this quarter of the city. This evening the young girl's spirits were high, and all things looked bright to her. Out of her hardly-earned wages she had just completed the sum of money which would enable her to take a short holi day in Ireland, the dear homeland, from which hard necessity had driven

Nora was the orphan daughter, the mainstay and support of her dearly loved mother. Separation was a cruel trial for both, but Nora had resolutely faced it. Her aim was to get together the amount sufficient to buy the little cottage in which her nother lived, an aim made possible by the Irish Peasant Proprietor's Bill. Then her mother would have a roof, however lowly, from which no unjust. tyrannical power could drive her. Little by little the sum was accumulating. The girl's sterling worth and cheerful, unstinted labor were appreciated in the factory. Some more years, and with God's help her dream

would be realized.

But apart from the one great object to which she devoted her earnings. Nora had another cherished scheme She would give herself the joy of short visit to that little cottage in the green glen around which her dearest hopes were entwined. She would spent some happy days with that beloved mother for whose dear sake she toiled in the grimy atmos phere of a fog-ridden manufacturing city. So, by dint of extra pinching and privation she had collected the price of her journey to Ireland, little hoard which she kept safely stowed away in her attic at the top of the house.

Making as much haste as possible. Nora pressed on. It was the eve of the first Friday. She would take her very simple evening meal, and go to the neighboring church of St. Francis Xavier where on the eye of every First Friday she made the Holy Hour. This act of loving service she never omitted. And always she found that she came from it refreshed in mind and heart, strengthened to take up the burdens of the coming days, and face their difficulties. To-night her had made her sacrifice. He does not Holy Hour would be a glad thanks-"Asy an' you'll see yourself. Of a time Bill Doherty's big turf-boat was giving for the joy that lay before her. For on Saturday she would set out

for her home over the sea.

Suddenly she became aware of some one standing by a lamp-post sh was approaching, and looking searchingly at her. It was a girl with a some-what hard face, and sharp, rather bold eyes. Cheap finery and tawdriness were the keynotes of her

ill-kept dress and headgear. "I say," she accosted Nora, in highest-pitched, real Cockney tones, could yer give me something to eat I aint 'ah nothink this

'ere blessed day." Nora stopped. An involuntary re pugnance, for which she immediately lamed herself, kept her silent for a few seconds.

"Oh, well," resumed the other "if yer 'aven't the 'eart to help a pore girl, I can help myself. The river's

"Stop!" cried Nora. putting her hand on the torn jacket sleeve. didn't mean not to help you. I'v money to spare. I'm only a factory give you something to eat and drink. She led the way to her little attic, shivering inwardly at the sinister suggestion of the river. Too well she knew what that meant. Every month, every week, it yielded up its tribute of those who had sought re-

fuge from misery in its dark depths.
"Now," she said, when she had placed her own frugal supper before her strange guest, "will you tell me something about yourself, so that I

may see if I can help you.' The girl began a voluble account of her doings. How she had come to Manchester from her home in the country, seeking employment. She had been parlor-maid in a family, and had been dismissed on unjust suspi-cions; had failed to get another place and had made up her mind to end all by drowing herself.

"Oh, don't say such a wicked thing!" said Nora. "You know well

how that would offend God." Gawd?" repeated the other with a short laugh. "You don't suppose He'd trouble much about the likes o

me, do you?"
"God loves you, more than ever you can understand," said Nora, simply and earnestly. "But now will you take my advice and go back to your home in the country? Man-

chester is no place for you. Get out of it as quick as ever you can." 'Can't replied the Egirl sulkily. "Got no money. An' my home's a long way hoff, right down in Kent!"

Nora felt staggered. There was certainly no means of getting the girl to such a distance. Oh, what was to be done. She dare not let this girl go from her to-night, hopeless and penniless, with that black-flowing river near at hand. An idea sprang suddenly into being. It solved the problem, but it struck a chill at her very heart. She covered her face with her hat, while the girl watched her curiously. Could she do it ? Could she give up her cherished, long-planned joy for the sake of this unknown girl? No. for her sake, she could not. But for His sake, for the love of Him Who had sent this wandering sheep across her path, she

could and would She stood up, and going to the box that held her little store, opened it.

and took out the money.
"Emma," she said to the girl, who
amongst other things had informed her that her name was Emma Willis, "if you get the money to take you to your own place, will you promise me to leave Manchester to-morrow for your home?" "I should think so. Just give me

the chance, an' see if I don't. Well, here's enough to get

"Oh, I say! Well, you are a trump no mistake. And you promise to return home

to-morrow? 'I promise. You can take my word for it. I'll be hoff by the first train."

With a torrent of protestations of gratitude the girl took her leave. The next few days were days of trial for Nora. Apart from her own dis pointment, there was that of her mother, which she felt even more keenly. Well, it was all part of that evening's sacrifice. She faced it gencrously and threw her self anew into the daily toil of the factory.

" Nora," said the forewoman, about a fortnight later, "I want this order to be taken to Longman's. Would you mind going there after hours?"

Nora assented, and at the appointed time set out on the errand. her into the busiest part of the city. She was nearing one of those flam-boyant looking music halls, where entertainment is provided to suit the taste of those who frequent them, when her eye fell on a noisy group approaching it. What did she see to cause the sudden start? Who was that central figure, loud-voiced, garishly dressed? Another moment she was face to face with the girl. Their eyes met. It was Emma Willis! She gave Nora an insolent stare, and with a coarse laugh turned to one of her companions. The next instant the two were separated by the hurrying crowds.

The incident was over, but it left a sting that burned into Nora's inmost heart and for many days rankled there, making a wound that would refuse to heal. So this was the result of her sacrifice. The girl she befriended was false to the core. She was spending those hardly earned shillings, laughing doubtless at the simplicity of her whom she had fooled. Oh, it was hard, hard. By slow de grees only did Nora succeed in soothing her sore spirit by the thoughts of faith. It was for the love of God she ask for the success of our efforts. The cup of water given in His name will give pleasure to our Father in heaven. Nothing that we do for His sake is lost in His sight.

Twelve months passed away, Nora was still at her post, a little saddened by her experience, of the previous year. On leaving the house one morning setting out for the factory, her landlady handed her a letter just delivered. Nora looked at it in surprise. The ill-formed writing was inknown to her. She opened it, and with feelings difficult read the illegible scrawl:

I'm dving This ain't no trick. an' before I go I want to see you. You told me God loved even the likes For His sake come to me, for I'm afraid, oh, afraid, an' I've no one

In a tumult of conflicting emotion Nora spent the hours of that day's work. Yet not for one moment did her resolution of attending to the piteous plea she had received waiver. Before even coming to the concluding initials of the note, she knew instinct ively from whom it came. She recognized in the few, halting words the cry of a despairing soul. Unconsciously the humble factory girl was putting into practice the sublime of the great apostle: "Charity is patient, is kind, believeth all things, hopeth all things."

The moment she was at liberty she started to discover the address given in Emma Willis' note. It was in a part of Manchester quite unknown to Nora down among the slums. So evil-looking indeed was the quarter in which see found herself, that she was glad to see a policeman on his beat near She groped her way up an ill-lighted stairs, following the directions of an unkempt, ragged woman whom she questioned, and, opening a door that hung half off its hinges, stepped into a dreary garret. There on a miserable pallet, lay a wasted form, the wreck of the girl she had last seen in robust health. turned her head at the sound of the opening door and stared wildly at

Ah! You've come," she cried in a hollow voice. "I wanted to beg your pardon for that trick I played For 'twas all a trick to get money out o' you, that talk about But now, oh now, 'tis a river of fire I see creepin' up about me, an' Imust go down into it. Oh, how can I die? How can I go before

Shudderingly she clutched Nora's arm and continued to pour forth a flood of wild words, which made her hearer realize the abyss into which the poor creature had fallen. Alas! She was now tasting the bitter wages of sin. It seemed as if the demons secure of their prey, were already wreaking their cruelty on her, and were giving her a foretaste of eternal

But all the demons of hell are pow erless before the might of the Precious Blood which was shed for all poor sinners. After a long struggle Nora succeeded in persuading the poor erring girl to see a priest.

There was no time to lose. The sands of life were fast running out. And this was a case far beyond Nora's power to contend with. She hastened to seek a saintly old priest, one who had rescued many a strayed sheep. With tender charity he immediately devoted himself to the work of mercy Vho shall describe the depths of ig norance, prejudice, and now black despair in which he found this unhappy soul. For hours there was a struggle, all but visible, of the powers of darkness to keep it in their grip. But grace triumphed. Poor Emma turned to God with all her heart; begged to be received into the holy Catholic Church, and, having been conditionally baptized and pur itted by the holy sacrament of penance, received in her poor failing heart the God Who had come to call. not the just, but the sinners to repen-

From that moment, until she breathed her last, her peace was un-disturbed. The divine Shepherd had gathered the wanderer to the shelter of the true fold. He would not suffer her to be molested. In sentiments of heartfelt sorrow and humble trust her last hours were passed. A little before the end she said to Nora:

"When I am gone I will do my best to prove my gratitude for all you've done for me.'

To that promise Nora always at tributed the speedy realization of her cherished hopes while she also understood that in reward of her act of charity, God had granted her the salvation of an immortal soul.—Capel I. Lande, in the Messenger of the Sacred

A STORY OF ST. FRANCIS

St. Francis of Assisi once stepped down into the cloister of his monas tery and, laying his hand on the shoulder of a young monk, said Brother, let us go down into the

town and preach.' So they went forth, the venerable father and the young man, convers

ing as they went.

They wound their way down the principal streets, round the lowly alleys and lanes, and even to the outskirts of the town, and to the village beyond, till they found themselves back at the monastery again.

Then said the young monk " Father, when shall we begin to

And the father looked kindly down upon his son, and said: "My child, we have been preaching. We were preaching while we were walking. We have been seen, looked at, our behaviour has been remarked, and so we have delivered a morning sermon. Ah! my son, it is of no use that we walk anywhere to preach, unless we preach as we walk.'

THE PEACE OF GOD

Rev. Thos. N. Burke, O. P.

"Now, when it was late that same day, being the first day of the week, and the doors were shut where the disciples were gathered together, for feat of the Jews, Jesus came, and stood in the midst and said to them; "Peace be to you." Now, Thomas, the son of Didymus, was not with them. " " Jesus came and stood in the midst of them, and said: 'Peace be to you." Now, Thomas, the son of Didymus, was not with them. " " Jesus came and stood in the midst of them, and said: 'Peace be to you." (John xx. 10 to 31.)

This mode of salutation was adopt ed by Our Divine Lord after His resurrection, and not before. Invariably, for the forty days that He re mained with His own, after He had risen unto His glory, He saluted them with the words, "Peace be to you," with the words, "Peace be to you,"
as He had said elsewhere, "My peace I
leave unto you; My peace I give
unto you." After His resurrection, I
say, He said these words. Before
His passion He could scarcely say
them with truth; for up to the moment that He sent forth His last cry upon the cross saving, us there was war between God and man; and how could the Son of God say, "Peace be to you?" But now, when He has reconciled all to Himselfomnia reconcilavit et in semet ips pacem faciens—creating peace—that which He Himself produced, He gave to His Apostles in the words which I have just read for you.

And now, my dear friends, let us consider what is that peace of which Our Saviour speaks—what is that peace which He declares to be the inheritance of the elect— the great legacy that He left to the world—" the peace of God that sur-passeth all understanding." In what does it consist? Do we know the meaning the very definition of it? It is a simple word, and familiar to us, is this word peace; but I venture to say that it is one of those simple words that men do not take the trouble to seek to interpret or to understand. In order, then, that we may understand what is this " peace of God which surpasseth all under standing," and in order that, in our understanding of it, by the light of faith, we may discover our own mis sion as Christian men, I ask you to consider what the mission of the Divine Son of God was, when He came and was incarnate by the Holy Ghost, of the Virgin Mary, and was made man. What did He come for What work did He have to do? I answer in the language of Scripture He came to effect many works of peace and reconciliation.' day that man sinned and rebelled against God, he declared war against the Almighty, and God took up the challenge and declared war against sinners. This war involved separation between God and man; and in this state of warfare did Christ Our Lord find the world. He found the world separated from God, first of all by error and ignorance. no truth and there is no knowledge of God in the land," was the complaint of the Prophet Isiah. "Truth is diminished amongst the children of men," exclaimed, with sorrow, the royal Psalmist. Nowhere is God known.'

Before the Son of God came upon

away into a thousand forms of idol

his own form of error by the name

Some were of "religion." ans;" sensualists beasts were made gods by them. They canonized the principle of impurity, and they called it by the name of a goddess; and hey declared that this was their religion! Others there were, brutal ized in mind, who worshipped their own passions of strife; and they canonized the principle of revenge, and of bloodshed, and they worshipped it under the name of Mars. This thing went so far that even thieves, robbers, the dishonest, had their own god; and the principle of dishonesty and of thievery was canonized, or rather, deified, and called religion, and embodied under the name of the god Mercury! It is a trick of the devil, and it is a trick of the world, to take up some form of error, some form of unbelief, and to call that "religion." When He came "the way, the truth, and that was "the way, the truth, and the life," there was darkness over the whole earth. The world was "civilized" enough. Arts and sci-ences flourished. It was the "Augdstan Era," which has given a name to the very highest civilization amongst the nations, from that day to this. But what was the awfu want of their civilization? They ignored God; they took no accoun God in their knowledge; they thought they could be wise withou God nullified their wisdom and abandoned them to a reprobat Thus did mankind declare war against the God of truth and wis What followed from this Another kind of war, more terrible if you will, the effect, the natural and cessary effect, of that separation of the human intellect from God What was this? Every form of sin, nay, the vilest, the filthiest, the most abominable sin, was found amongst men. Not as an exception; not as a thing to be hidden, but as a thing to be acknowledged, as a matter course. The husband was not faithful to the wife, nor the wife to the husband. Juvenal tells us, that in that flourishing society of Paganism as a man saw his wife growing old, and, accordingly as the bloom of her youth passed away from her, he be-gan to despise her, until, in the words of the satirist, the day came when she saw a fair, blooming maiden ome into the house, and herself, the mother of children, summoned to go out; because her eyes had lost their

lustre, and her features the roses and

the lilies of beauty; and a stranger

could trust his fellow-man. No man new who was to be trusted. Even They were the rough forms, with some semblance of that virtue upon them that the ragged, half-civilized man possessed, and were utterly laughed at, and scorned, and scoffed at by the civilized Pagan, who was the very embodiment of sensuality and impurity!

Thus did the world declare war against God, and for sensuality. The God of purity, they knew Him not, and, therefore they could not be-lieve in Him. "There is no truth, and there is no knowledge of God in the land," says the prophet. Then, he immediately adds Cursing, lying, theft, and adultery have overthrown and blotted out much ove, because My people, saith the Lord, have no grace The second kind of war which Our

Lord found upon the earth, was the war between men; for they who had ceased to know God, has ceased to love or respect one another. Split up into a multitude of sects, nation against nation, province against province, the very history of our race was nothing but a history of war, and strife, and bloodshed. Then came the Son of God incarnate, with heal ing hand and powerful touch, to re store the world, and to renew the face of our earth. How did He do this? It could only be done by Him and by Him could it be only done by His instituting, and leaving, and de claring the truth of God Himselfand leaving it in the midst of men the unchangeable truth, the eternal truth, the pure, unmixed, bright light of truth, as it beamed forth from the eternal wisdom of God. It was only thus that He could restore mankind to peace with the God of eternal truth. Then it was necessary, that having thus established the truth He should wipe out the sin, by the shedding of His own blood, as a vicim, and that He should leave behind Him, for ever, in the world, the running stream of that sanctifying blood unto the cleansing of the sinner and the unclean, unto the strengthening of the weak, unto the encouraging of the strong, unto the revifying of the dead. Did Christ do this? Yes. He lifted up His voice and spoke, and the voice of the Saviour was the voice of the Eternal God. And mark that, before He saved the world by the shedding of His blood, before He redeemed the sin, for three long years, night and day, in season and out of season, He was preaching and teaching; dispelling error, letting in the light; for mankind would not be for redemption except prepared hrough the light and through truth of God. Wherefore the we find Him now on the mountain-side, now on the lake; now among the Pharisees, now in the desert; now in the temple of Jerusaem, now in the by ways of Judea now in the little towns and villages preparing the world for its redemp the earth, the nations had wandered tion; reconciling the human intell atry and of error. Every man called

—but everywhere—"quotidie docens" teaching every day; for three years gence with the light of God's truth opening up the mind, and letting the stream of pure light from God into the intellect. Then, when the three years' preparation were over: then when men began to understand what the truth was; then, when He had formed His disciples, and established His apostolic college; then did the Eternal Victim go upon the cross and pour out His blood; and the shedding of that blood washed away the sin of the world, and left open these streams from His sacred wounds that were to flow through the sacramental channels, and that were to find every human soul, with all its spiritual wants here, there, and everywhere until the end of lating to the Church of the Lord, "You shall draw waters of joy from the fountains of sorrow!" He purified the world by the shedding of His blood. But well did He know our "Et naturam nostram ipse He made us, and He knew Well did He know that the stream that He poured forth from His wounds on Calvary should flow forever, because the sins which that blood alone could wipe away, would be renewed and renewed again, as long as mankind should be upon this "For." and He said it with earth. sorrowing voice, "it needs must be

that scandal cometh." Thus in the Divine truth and the sacramental grace which He gave, did He reconcile mankind to His Heavenly Father, and restore peace between God and man. Then, touching the other great warfare, He proclaimed the principle of universal charity declared that no injuries, no insult must obstruct it, or break it, or destroy it, declared that we must do good for evil, declared that we must live for man, take an interest in all men, try to gain the souls of all men; and that this love, this fraternity; this charity, must reign in our hearts at the very same time that we are up with every power of our mind, and, if necessary, of our body the sacred principles of Divine truth.

and of Divine grace. Behold, then, my dear friends, the peace that passeth all understanding; the peace that He came to leave and Peace means union. When to give. nations are at war, they are separated from each other into two hostile camps, and they look upon each other with scowling eyes of hatred and anger; and when the war is over. they come forth, they meet, and they join hands in peace. So, the meeting of the intellect of man with the was there to take her place. There was no principle of fidelity. There was no principle of honesty. No man Divine truth of God, the admission of that Divine truth into the mind, the opentruth of God, the admission of that

ing of the heart to the admission of the grace of God, and of Our Lord the ancient, rugged virtues that the early republics of Greece and Rome lishes the meeting of peace between produced, had passed away. The God and man. The charity of which world was over civilized for them. I have spoken, the nobleness of Chris-I have spoken, the nobleness of Christian forgiveness, which is the complement of Christian humility, grandeur of Christian patience and forbearance, establishes peace amongst all mankind. It was the design of Christ that that eternal peace of which I speak should also be represented by unity, that all men should be one by the unity of thought in one common faith, by the unity of heart in one common charity. And it is worthy of remark that just as Our Lord saluted His Apostles with the words: "My peace be with you," after His resnrrection, so, before His passion, on the night before He suffered, He put up His prayer to the freshness of her first sanctity God, and, over and over again to the Father in Heaven, that all men might her sacramental influence, if she were be one, even as He and the Father not here as the city of God, this so "Father," He says, "keep them one, even as Thou and I are down the wrath of God, calculated one." That is to say: a union of faith, a recognition of one undivided and unchanging truth, a bowing down pity of angels, the anger of heaven of all before one idea, and then a union of hearts springing from that union of faith. This was the design Christ, and for this He labored. And this the Church has labored to effect. For this she has labored two thousand years. She has succeeded, in a great measure, in doing it, but the work has been upset and destroyed in many lands by the hands of those who were the enemies of

God, in spoiling and breaking up the fair design of our Lord and Saviour. able truth, preached to all men recognized by all men, gathering in very intelligence, respecting all onest deviations, yet uniting all in faith, in this truth and in this sanctifying peace which is in the Catholic Church, lies the salvation of the world, the salvation of society, the salvation of every principle which forms this highly-commended and often-praised civilization of ours. The moment we step one inch out of the Catholic Church and look around us, what do we find? Is there any agency on earth, even though it may call itself a religion, that will answer the purposes of society? Is there any of these sects, or religions (as they call themselves) that can make a man pure? No. They are unable to probe and sound the depths of the human heart. They do not pretend to legislate for purity of thought. Practically, they reduce the idea of purity to a mere saving of appear ances before the world, to a mere ex ternal respect and decorum. they able to shake a man out of his sins? them. They have no tribunal of conscience, even, to which they oblige a man to come, after careful self-ex-amination. They have no standard of judgment to put before him. They have no agency, divinely appointed to crush a man, to humble a man, to break the pride in him, to make confess and avow his sin, and then, lifting the sacramental hand over him, by reason of his humility, his sorrow, and his confession, to send him forth renewed and converted by the grace of God. There is no such There is nothing so calcuare sealed with the seal of God and sanctified with the truth of God's The man is saved from the treachery of his own passions. The woman is saved from the inconstancy of the heart of man. The family is saved in the assertion of the mother's Christian woman and wife and mother, with something of the purity of the Virgin Mother of God! Do they do this? Oh, I feel the heart within me indignant, the blood almost boiling in my viens when I think of it, when I see under the shadow of the Crucified, nineteen hundred years after He had sanctified the world, when I see men de liberately rooting up the very foundations of society, loosening the key stone in the arch, and pulling it down, in the day when they went back to their paganism, in the day when they threatened that the bond that God had tied should be unloosed by the hands of men, in the day when they gave the lie to the Lord Himself, Who declared: "What God hath joined let no man separate," in the day when man is so flung out into his own temptations ; and the woman, no matter who she may be, crowned queen or peasant; the first or the last in the land, is waiting in trepidation, not knowing the hour when, upon some infamous accusation, the

ordered to go forth, that her place may be given to another! Is there any agency to make men honest? No; they cannot do it. A man plunders to-day; steals with privy hand ; enriches himself unlaw fully, unjustly, shamefully, and to morrow he goes to some revival, or some camp-meeting, and there he blesses the Lord in a loud voice, proclaiming to his admiring friends that "he has found the Lord!" But is there any agency to stop him, and Hold, my friend wait for a moment! Have you made restitution to the last farthing for what you unjustly acquired? Have you shaken out that Judas purse of yours, until the last dime, the very last piece of phant in heaven, and militant for you

divorce may be put into her hand, and the mother of children be

silver for which you sold your soul to hell, has gone back again to those from whom it was taken? If not, speak not of finding Christ! Speak not of leaning upon the Lord! Blaspheme not the God of Justice!" Is there any agency outside of the Catholic Church to sift a man like this Is there any such agency at all? No; we live in an age of shams, of pre tences; and the worst shams of all the vilest, the foulest pretences of all, are those we find in the so-called "religious world." Take up your relig ious newspaper, take up your relig ious publications outside of the Cath-olic Church! I protest it is more than common sense or human pati-ence can! If the great Church of the living God were not in the midst of you, unchanging in truth, ever faithand sanctifying all who come within called "religious world" would bring as its antics are, to bring the Lord Himself, into contempt, exciting the and the joy of hell.

A recent writer who has devoted some attention to the consideration of the question of religious indiffer "Why are the churches ence asks, empty? How is it that the intellect ual men of the day don't like to listen to sermons? How is it that they take no interest in the things of the Church? How is that they have no belief?" And a wise voice, a pious voice, answers: "Because, my friend, you do not know how to preach to them. If you want to captivate the intellect of the men of our day, if you want to warp them, if you want to convince them, don't be clinging to antiquated traditions; don't rest upon these so-called doctrines of a by gone time. Read scientific books. Find there the problems that are bursting up continually from modern science, and try to reconcile ideas of religion with those, and then preach to them! Then will you show yourself a man of the age, a man of progress?" And so, henceforth, the subject matter of our sermons is to electric telegraphs, submarine cables, and flying ships. "If you want to learn how most effectively to preach, adds this wise and able voice read the latest novels, and try to learn from them all the by-ways and highways of the human heart. how delicately they follow all the chit-chat of society, all the little gossipings and love-makings, and thousand-and-one influences that act upon the adulterous and depraved eart of man, the wicked passions of man. This is the text from which the preacher of to-day is to preach if he wishes to attract the intellect of the world. And all this in the very sight, and under the shadow of the Cross of Christ, Who died for man! Was ever blashphemy so terrible And this is what is called "religion," by the world. Not a word about divine truth, not a word about divine grace! In one of the leading journals of New York, an able paper, a wellwritten paper, in a leading article of that paper, this very morning I read a long dissertation on this very ques tion of preaching and preachers the word "truth" appeared only once lated to enable a man to keep his word faithfully. No. The first principle of fidelity, lying at the root of The word "grace" did not occur The word "grace" and not occur ciple of fidelity, lying at the root of all society, the great fundamental principle of fidelity, is the sacrament principle of fidelity, is the sacrament of the sanctity of marting the sale temperate minded, judicious man that wrote it! And I don't blame him, for he was writing for the age! He was giving a very what the world is sure to come to, if the Almighty God, in His mercy, does not touch the hearts of men, and give hurled against Goliath, struck down rights, in the placing on her head a crown that no hand on earth can Catholic Church and hear the voice of the hand of God that shall strike touch or take away. The future of the world is saved by ennobling the teachings. Without this voice they cannot hear the voice of God. Without her teaching, this hardened, dried-up heart of man will never grow into ourity or love. Now we come to the mission that

> and graces of our great and mighty nother, the Church, who has never told a lie, nor ever compromised or kept back the least portion of the eternal and saving truth which mankind should know; and who has never tolerated the slightest sin, but to king and peasant has said alike, "Be pure, be faithful, or I will cut you off as a rotten branch and cast you into hell,"; grand, I say, as is the spectacle of Church: wonderful and convincing as are her claims to every man's faith and every one's obedience, if which it will fling its leaves, it the advocacy of their claims were left to me, and to such as I am, and to the fathers, the world would scarcely ever be converted. You have your mission, my dear young friends, children of the Church of God; you have your mission, not as preachers, indeed; yet far more eloquent than the voice o any preacher, in the silent force of example, the example that you must give to those around you, forcing the most unwilling and reluctant to look upon you and to see in you shining forth the glories of your divine re ligion. Sit lux luceat omni mundo He did not say to all, "Go preach," only to the twelve. But to all of them He said, "Let your light shine before men, that they may see your work, and that they may give glory to God Who is in heaven. And so I say to you, let your light shine calmly, but brightly; that all

you and I have. Grand as is the vis-ion that rises before our eyes when

we contemplate the heavenly beauty

olicity, and every iota of the teaching of that Church, when she teaches a law; because her destiny is to be the embodiment of truth in this world. unto justice." But that is not enough; with the mouth we must make loud confession unto salvation, loud confession! Because the devil is making a loud act of his faith, filling the world with it, bringing it out everywhere, in books, in newspapers, in speeches, !n associations, in schools, in the public academies, in the universities, in the halls of medicine and of law; in the courts, in the senate; it is the one cry, the that; and nearly all of them belong harsh grating cry by which the devil makes his act of detestable faith in nimself, aud denial of God, an act of faith, an act of diabolical faith that meets us at every turn, strikes and in the name of our Lord and Saviour offends every sense of ours with its terrible language. We cannot take up a book that, if we do not find a satyr peering out from its pages, it is men may believe that the Lord Jesus the bald, strk daub of some fool, who is Christ, the Son of God, and that, flings his smut sr his infidelity into the sight of God. We cannot turn to a public journal that is not a record of plundering, of villainy, of robbery, and murders, and thefts and defalca tions. Why, what would a dictionary of this day of ours look like? It would be filled with modern names, unity of thought, of opinion, and page after page, for these modern sins of which our honest forefathers scarcely knew anything, these sins, the embodiment of the practical immorality of the apostate monk of terrible exhibition of evil which the devil makes in our public streets, and throughout every organ that comes before us: not only by the strong assertion of our holy faith, but by the silent and eloquent example of our purity of life, our uprightness and cleanliness of heart. And therefore, it is, that in truth, never perhaps, before, was the word of the Lord so well fulfilled in the children when he said, "You are the salt of try, where we are, as it were, in the ground and throwing in the seed, fruit will come when we are lying in our cold, forgotten graves. seedlings that we sow to-day, of Catholic truth, will grow up into a magnificent, that, perhaps, it is given of Christ; of these men who, our hands, and of our lives to-day. It is a great thing to live in the spring-time of a nation; it is a great thing to find oneself at the fountainhead of a stream of mighty national existence that will swell with every age, gaining momentum as it rolls on with the flood of time. It is a

on earth. It is your mission to avow

bravely, manfully, however temper-

ately, yet firm as the adamantine

rock, every sacred principle of Cath

The pebble on the streamlet's brink Has changed the course of many a river;

The dew-drop on the acorn-leaf May warp the giant oak forever.

The river of America's nationality and existence is only beginning to flow to-day, and we should endeavor to direct it into the current of Catho licity. The young oak which is planted to-day, and which will, in all probability, overshadow and over spread the whole earth, was but lately hidden in the acorn-cup. Ah, let us remember that even a pe in the hand of the youth, David, God, the divine spouse of Christ, in her teachings. Without this voice they sumptuous demon of infidelity that has entered into the land, and taking seizing" of the whole continent of "This soil must be America, says, mine." Let us be as the pebble in the mountain brook, which turns the stream, that will one day be a might river, into the great bed of Catholic truth and Catholic purity that alone can save this land. Let us be as the dew-drop on the acorn-leaf, the dew drop of Catholic faith, of Catholic intelligence, and Catholic morality the tear, as it were, flowing from th pitying eye of the Saviour, upon the young, sprouting oak of human ex istence, training it toward heaven sending it to heaven in the national aspiration, in the national action and not permitting it to be dragged and warped, in this way and that, until it lies a stunted and misbegotten plant, clinging to the earth, into trunk stunted and withered, convey ing no sap but the sap of religiou bigotry and intolerance, and the bit terest juices of foolish sectarianism of absurd, blind folly, exciting the laughter of all sensible men upor the earth, the indignation of God, and the joy of hell. This is our mis-Say, will you fulfill it? Say O Catholic young men, will you ful fill it? You cannot fulfill it without being thorough-going Catholics; you cannot fulfill it without being joined heart and soul with the through the Church's head, through the immutable rock, the suprem governor, the infallible teacher of God's infallible Church; you cannot

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fulfill this mission until you join with that rivalry of Christian selfdenial the rivalry of Christian purity, and a holy horror of everything hol low and pretentious, a holy horror of shams. There are no shams in the Catholic Church; there is nothing but shams, religious shams, outside of her. You cannot fulfill this mission unless you seek to sanctify your hearts and your lives, and to sweeten those lives by prayer, by confession and Communion; and I congratulate you, that in facing this mission, which lies before every Catholic man, you do it, not as individuals, but as a body, as an organization. We live in an age of organizations There is nothing everywhere but to the devil. It is fitting that the Christ our Lord should have His; it is fitting that the Church should have hers. You are banded together You remember that in the Gospel of last Sunday the Evangelists tells us These things are written that all men may believe that the Lord Jesus believing, they may have life in His Name." In His Name you are assembled together, bound by common sembled together, bound by common sembled together, burnose, which In His Name you are ashopes, by a common purpose, which without interfering at all with your daily duties or your individual liberunity of thought, of opinion, and of purpose, to act on the great mass of society, in which our mission lies, yours and mine, mine in the Word, mine in labor, mine in undivided thought, for that and nothing but Wurtemburg. We must oppose this that, or else I also would be a sham; yours in the manner of which I have spoken to you. And you are banded together under the guidance of these religious men whom the Church honors by permitting them to take the glorious Name of Jesus as their own; of these men who, for three hundred years, have led the van of the Holy Catholic Church in that mighty warfare that is going on. which makes the Church of the Catholic Church as to-day, Church; of these men whose fathers the earth." And so they are the salt first every blow that was intended to of the earth throughout the world. strike at the heart of the Church; of How much more in this great country, where we are, as it were, in the the religious orders of the Church, spring-time, only breaking up the and represent the Saviour in His risen glory: for they rose again from which, one hundred fold, the the command of the Sovereign Pontiff; of these men whose name The known in every land: loved with the ardor of Catholic love; hated and Catholic faith, of Catholic purity, of detested with the first and most intense hatred of every man that hates fruit, and an abundance so grand, so the glorious and immaculate Church to us that the ultimate glory of the three hundred years, have trained Church of God shall be the work of and led the young intellect of Christendom, have stamped upon every young heart that ever came under their hands, the sacred Name and the sacred love which is their own title and their most glorious crown And, therefore, I congratulate with hope, and a high and well-assured hope, that all that God intends, great thing to lie at the fountainall that the Church expects at your hands, in this glorious missionary head of that stream. It is said, with society, that, all that, you will give to God and to His Church, so as to enable Him to repay you, ten thousand fold, in glory, in the kingdom of His everlasting joy!

> To be simple is the best thing in orld; to be modest is the next best thing.—Chesterton.

There is no teacher like necessity: t has been the making of man; it wakes up his dormant faculties and stimulates to action his latent talents

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EDITORS-Rev. Jamee T. Foley, Thos. Coffey, LL., D.

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LETTERS OF RECOMMENDATION

Apostoltc Delegation Ottawa, June 13th, 1905.

Mr. Thomas Colley
My Dear Sir—Since (coming to Canada I have
been a reader of your paper. I have noted with satisfaction that if is directed with intelligence and
ability, land, above all, that it is imbued with a
strong Catholic spirit. It strenuously defends Catholic principles and rights, and stands firmly by the
teachings and autnority 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 wellaret of religion and country, and
will do more and more, as its wholesome influence
reaches more Catholic homes. I therefore, earneatly 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 Ephesus, Apostolic Delega

LONDON, SATURDAY, JANUARY 11, 1913 THE TRRUBLEY-DESPATIES MARRIAGE CASE

The famous marriage case recently decided by the Quebec courts may go to the Privy Council for final adjudieation. It will, therefore, be something more than the proverbial nine days' wonder, and it is worth while discussing its every phase. The persistency with which the secular press refers to this marriage case as be tween fourth cousins may not be indicative of bad faith, but certainly does not show that writers for the press consider that there is any need of informing themselves as to a Church law which they, nevertheless, feel quite competent to discuss. The mistake in the beginning was probably due the stupidity or hurry of some reporter who confounded the term "degree" with "cousin"; though it would probably take a combination d hurry and stupidity to overlook the evident fact that the first degree consanguinity is that which exists between brother and sister. At any rate for the last seven hundred years, by the universal and uniform ecclesrestical law which governs this matter, fourth cousins are absolutely free to marry.

There is a prejudice, a bias, per haps wholly or largely unconscious which makes it extremely difficult even for Protestants who sincerely desire to be fair and open-minded to approach the consideration of a Catholic question with anything like judicial impartiality. Catholics, on the contrary, English-speaking Cath elies at all events, of necessity appre ciate the Protestant point of view. It is thrustupon them by history, literature, the press, environment. They live in a Protestant atmosphere. If sometimes manifestly dishonest still all decent and self-respecting Catholies value the good opinion of honest Protestants. For this reason we reproduce the Christian Guardian's rejoinder to our explanation of Cath elie law and practice as involved in the Trembley - Despaties marriage case. It represents, we have no reason to doubt, the honest Protestant view temperately though forcibly

The Record, however, declares that the church would have been only too willing to validate the marriage, but the man refused to consent to the marriage. But this does not alter the disagreeable fact that woman married by the priest accord ing to the rites of the Church, and ignorant of any impediment, is now branded before the world as unmar ried. And it does not alter the fact that this is done in accord with a law which would have been set aside upon payment of \$5 if the parties had known of the impediment. In spite of all the Record may say, the Roman Catholic Church does not come out of this affair with flying colors. The law of the Church has been vindicated, but a poor woman has been ruined and a higher law disre-

Now it is safe to say that there i not a reader of THE RECORD who has not heard and read similar com ments. It is primarily, therefore for our Catholic readers that we devote time and space to this question. Cases of the kind are of such rare occurrence that Catholics themselves may be troubled not only to answer the objections of Protestant friends, but to satisfy their own minds that all is right. 31 d.81

This much is beyond dispute : there is not a priest in the world who

would not urge as strongly as possible that the mistake be remedied by the validation of the supposed marriage, with the possible exception of attendant circumstances which we shall consider later on.

"But this does not alter the dis greeable fact that a woman married by the priest according to the rites of the Church, and ignorant of any impediment, is now branded before ne world as unmarried."

Let us take a precisely parallel cas which happened in this vicinity a few veeks ago. A man (named Wilson if we remember right, but the name does not matter) married a young woman who lived with him as his wife for ome years and bore him three children. It then transpires that he had another wife living and not divorced at the time of this marriage. He was arrested for bigamy and is now in

Does any one blame the law of the and? or the courts of justice? If any one were silly enough to do so ne would scarcely get or merit sufficient consideration to have the absurdity of his complaints pointed out to him.

But this does not alter the dis. agreeable fact that a woman married by a minister of the gospel legally recognized as a competent official. with all the formalities required by law, and ignorant of any impediment, is now branded before the world as inmarried.

We might add, and it does not alter the fact, that this has been done in accord with a law which would have been set aside upon payment of divorce fees.

To say so, however, would be unfair the judges whose duty it is to interpret and apply the law which entitles citizens to a divorce for certain

Nothing but the ingrained bias which warps its view excuses the Guardian from gross and groundless discourtesy when it insinuates that Catholic Bishops grant dispensations for the sake of the fee. There are certain specific and well - defined reasons enumerated in canon law, one or more of which must be present before a dispensation can be granted. Suppose one goes to a lawyer in

Coronto to secure his services in the matter, say, of preventing the editor of the Guardian from putting up a certain building on a certain street. "I want an injunction " says the

elient. " All right, on what grounds ?"

"What grounds! I've got the money, I'll pay for it, you get me the injunc-" But my dear man I can't-"

"But I know better, you can; my ext door neighbor, Brown, got an injunction restraining Jones from putting up a stable; and he got it for \$50; now, I'll pay \$50 or \$100, but I want that injunction.'

Well you can imagine the patient explanation of the law and lesson of respect for the courts that would be ecessary, and after all, it would not e surprising if the would-be client should exclaim;

"Oh the law is crooked, it does for

one what it won't do for another." Now the matter of dispensation pertains exclusively to the Bishops of the Catholic Church, a body of men, even Protestants will admit, of as high type, and as far removed from merenary considerations, as the judges.

Now we would ask the Guardian can it blame Catholics if they sometimes regard this harping on the dispensation fee as petty, dishonest, and deliberate misrepresentation?

Just another word about dispensa tion money; it does not go to the personal use of the bishop but is devoted to some charitable purpose. Let us get back to Wilson's poor wife and children, and continue our paraphrase.

The law of the land has been vinlicated, but a poor woman has been ruined, and a higher law disre garded.

Yes, a higher law has been disre garded. But by whom? By the civil authorities? By the judge? By those who made the law? Certainly

not; but by Wilson. In the Trembley marriage annulment, a higher law has been disregarded. The eternal principles of justice imperatively demanded that he should validate the supposed marriage. Just as Wilson, when he gets out of jail, supposing that he should then be free to marry, should in justice make the only reparation in his power to the poor woman who is the mother of his children. He should marry her. But suppose he is not willing, or that she refuses to marry him, then no court or no church can

compel them to marry. And if the civil authorities are blameless for Wilson's disregard for

the higher law, so the ecclesiastical authorities are equally free from blame if Trembley refuses to be bound

No one, who is not a fool, think for a moment that Trembley's supposed wife lived in sin, or that any stigma of disgrace attaches to her be cause of her mistake; not a whit more than in the case of the poor woman who believed herself to be Wilson's wife.

We have, perhaps, no right to enquire too closely into the conditions and circumstances of Trembley's narried life. But we may put a hypothetical question. Suppose conlitions at the time of the discovery of the invalidating impediment were such that under the most rigid law a divorce would be granted: that they were such as the Church would recognize as justifying legal separation from bed and board: that the moral well-being of the children, (if there be any), demand ed their separation from the mother. Of the actual conditions we say noth ing; but such conditions as we have indicated are conceivable. Then, and only then, would a priest fail to ad vise, as urgently as he knew how the validation of the mariage.

There are far more application for divorce from the city of Toronto for this present session of Parlia ment than there have been annulments of marriage on ecclesiastical grounds in Quebec in the three hundred years of its history.

Verily, some people strain out the Catholic gnat and swallow the Pro testant camel; and under the microscope of anti-Catholic prejudice the gnet becomes a monster of such frightful mien, that the familian little Protestant camel, garnished with a few platitudes, is easily swal lowed.

A PECULIARLY RESTRICTED MHTHOD OF INTERPRETING HISTORY"

The Mail and Empire the other day contained a lengthy, and, considering the writer's point of view, scholarly and impartial review of Abbot Gasquet's new volume of hisorical essays, "England Under the old Religion."

"No intelligent man," he says, "can ford to ignore any thoughtful contribution to a subject on which so much has been said and so little settled." He praises the style which makes "the essays smooth and attractive reading" : the author's semper, which is "calm and thoughtful"; the point of view, which is stated quietly, stated clearly, but stated firmly and uncompromising-

The reviewer, however, takes away any harm there might be in his somewhat faint praise, by warning his readers that Dom Gasquet is "not a judge martialling the evidence on all sides impartially," but "a lawyer with a brief." We must do him the justice of quoting the next sentence in full :

"Yet this criticism is not as hostile as it seems, for be it remembered we have heard only one side for the three hundred years. The pub-

one-sided This history for three hundred years should be remembered by Catholics who would like to reconcile warped Protestant views with intellectual honesty.

And then, with a humor all the more delicious because entirely unsonscious, our reviewer restates the great fundamental Protestant Dogma of English religious history, a dogma firmly based on the impregnable rock of Protestant tradition. But in certain rocks there is a process of disintegration going on; and in this particular one the process is much farther advanced than our courteous if prejudiced reviewer imagines. He is on the summit, ignorant that the base is crumbling away

"The Reformation was inevitable says Hutton; but Gasquet would change one word, the Article, and make it read: 'A Reformation was inevitable,' i. e., a reformation carried on under the oversight of the Curia itself. He thinks that the Pro testant reforms went too far, that ex tremists had too much sway, that the Reformation was a revolution He tries to show that many of the leading pre-Reformation ecclesiastic (Bishop Fisher conspicuously) were sympathetic to the New Learning and that the old religion was (so fa as he has been able to discover) not unpopular in England. But he ig the fundamental fact that to non-Romans the whole development of the Papacy had been following for centuries false lines, and that the blame (if any) for the upheaval lay at the door of the Vatican itself. To speak of Henry VIII's divorce or of his quarrel with the Pope as the cause of English Reformation re-

THE PROPERTY OF THE

veals a peculiarly restricted method of interpreting history. As well might one speak of Mr. Lloyd George s the cause of the social upheava in England to-day."

We doubt whether the writer of the above could drop his unconsciously patronizing tone even if he knew that the distinguished Bene dictine whose book he is reviewing in one of the two greatest living authorities on the Reformation and pre Reformation period of English his tory. You see Abbot Gasquet is Catholic priest; that he could be a the same time a great and impartial historian is a little too much to expect a self-confident Protestant to

believe-just yet. Fortunately the other great historian of the Reformation period is a Protestant, Dr. Gairdner has spent the best part of a long life, (he is an octogenarian) in reading, digesting, and editing the letters and papers of this period. Hitherto unconsidered sources of information throw a flood of light on the period, which is bad for the Protestant tradition that the divorce was only the occasion and not the cause of England's breaking away from Catholic unity.

When Dr. Gairdner's three vol umes, "Lollardy and the Reformation in England," are more widely read, Gasquet's "somewhat limited constituency" will be indefinitely widen-

One whom we might well take as guide considers the Reformation as great national revolution which found expression in the resolute assertion on the part of England of its national independence.' These are he words of the late Bishop Creigh ton, who further tells us in the same page that 'there never was a time in England when Papal authority was not resented, and really the fina act of the repudiation of that author ity followed quite naturally as the result of a long series of similar acts which had taken place from the earl iest times.' I am sorry to differ from so able, conscientious and learned an historian, and my difficulty in contradicting him is increased by the pasconsciousness that in these he expresses, not opinion merely, but

one which Protestant writers been generally predisposed. But can statements be justified? there anything like a general dislike of the Roman jurisdiction in Church matters before Roman jurisdiction was abolished by Parliament to please Henry VIII? Or did the nation be fore that day believe that it would be more independent if the Pope's juris-diction were replaced by that of the king? I fail, I must say, to see any evidence of such a feeling in the copious correspondence of the twenty years preceding.

"That Rome exercised her spiritual power by the willing obedience of Englishmen in general, and that they regarded it as a really wholesom power, even for the control it exreised over secular tyranny, is a fact knowledge of early English literature

to bring home to us.
"It was a contest not of the Eng-lish people, but of the King and his government with Rome.

'As regards national feeling the people evidently regarded the cause of the Church as the cause of liberty. That their freedom suffered grievous ly by the abolition of papal jurisdic-tion under Henry VIII. there can be no manner of doubt."-Lollardy and the Reformation in England, Vol. I, Bk. I., Ch. I.

Here, on the part of the late of the Rolls, we have a distinct appreciation of what we have called the Protestant and historical dogma. Bishop Creighton, who, by the way marked a distinct advance as a histor ian, from the older and more intoler ant (and intolerable) Protestant dis tortion of English history, states the tradition very clearly. One-sided his torical writers for three hundred years had passed it down; and, quite naturally. Bishop Creighton presses not his own opinion merely but one to which Protestant writers have been generally predisposed."

Dr. Gairdner states quite frankly that, like Abbot Gasquet, he finds no

evidence for such a statement. Only those who adhere to "a pecu liarly restricted method of interpre ting history" can afford to ignore the evidence of the original letters and state papers, which form the basis of Dr. Gairdner's monumental and epoch-making work, Lollardy and the Reformation in England.

Next week we shall adduce further onclusive testimony from this most ompetent Protestant witness to show that the learned Benedictine monk is not a special pleader, however much he may appear to be so to those who have regarded three hundred years of special pleading as impartial history.

It is to be regretted that so, many people who are very pious are very censorious in their comments upon their neighbors. Piety ought to find expression in kindness to our neighors as well as devotion to God.

If thou wouldst be happy, learn to

when even grown-ups have their spells, but there are too many look

ANDREW BONAR LAW

We are beginning to feel grateful o Bonar Law, the makeshift leader of the Unionist party. His innate sycophancy and blundering incapacity have immeasurably helped the cause of Home Rule. Identifying himself with Carsonism in Ulster when that crude appeal to racial and religious prejudice seemed to offer a great political advantage, he has involved his party in the discredit and ridicule ensuing on its utter collapse. He has driven home to many minds the realization of the fact that, whatever else the Unionist party stands for, its policy is shaped by men for whom the high sounding word Constitution means the safeguard of

class privilege and special treatment. On the eve of ignominious ejection rom the leadership of his party, one night think that he could have spared nimself the ridiculous performance of riding Ulster's dead Protestant horse Speaking to Carson's amendment to exclude Ulster from the operation of the Home Rule Bill, the leader of the Opposition said:

"If the bill were put before the electors, and they supported it, the Conservative party would not encourage resistance to it by the Ulster ites, but that if the Government attempted to force the measure through against the wishes of the people of Ulster he would heartily assist them in resisting it. Mr. Law said he believed the Ulster loyalists would rather submit to being ruled by a foreign country than by the

Loyal Ulster! Loyal and mos otent Bonar Law!

As he toadied to the rowdy and eckless element in the Tory ranks. ne could hardly be expected to with stand the aggressive onslaughts of the Protectionist wing of the party, especially when vielding to it gave him an opportunity to pose as an advocate and champion of the vague, nebulous Imperialism that is so popu lar with loose thinkers and grandiose orators. Andrew Bonar Law, leader of the opposition and possible future premier, made a protectionist proposal that gave shape and form to the Imperialism hitherto formless and void. This was nothing less than to give to representatives from all parts of the Empire a voice in deciding whether or not a tax should be imposed on Britain's food supplies. Then the storm burst around the hapless head of Bonar Law. Imperialism in the nebulous state was all right. Food taxes euphemistically known as Tariff Reform could be tolerated. But when it comes to surrendering a jot or tittle of the right of the British people to decide these things for themselves, the leader of the Party is forcibly reminded that Unionists are to a man Home Rulers!

Incidentally, though unwittingly and unwillingly, Andrew Bonar Law has rendered a distinct service to his native country; the storm has cleared the air in Canada,

When we think of the scholarly astute, self-poised Balfour typifying the best traditions of English Conservatism, and enlightened by long years of varied political experience, we feel like wishing our distinruished fellow countryman Andrew Bonar Law many more years in his exalted position as leader of His Majesty's Loyal Opposition.

AN IDEAL OF EDUCATION

That mental training is but a small part of education is now pretty generally recognized except by those who have given no thought to the matter. But mental training was a higher conception of education than that which preceded it, namely, the acquisition of knowledge.

The opinion of the Canadian Congregationalist is interesting not alone for the forcible presentation of the Catholic ideal of education, but even more so as indicative of the growing appreciation of the Catholic position amongst non-Catholic Christians : "In the Public school, as well as in

the home, the training of the conscience should be put on a level with the training of the intellect, and even above it. To educate a child mentally and neglect to train him morally is to make him an enemy to himself and a menace to society. To make a boy smart without making him good is a poor kind of education. In the tug and strain of life more people fail from lack of morals than from lack of mind. The bankers and bank clerks in Leavenworth penitentiary are there not because they were feeble minded, but because they were feeble morally. The sweet mannered millionaires of the Sugar trust, who so manipulated the scales that they stole millions of dollars from the United States government, were not mental illiterates. They were moral degenerates. The men who have been looting the city treasuries and buying their way into Congress were not 'ignorant foreigners.' The men

of greed, spines passions

who are trying to steal the coal fields and iron mines of the nation are not intellectually defective. They are deficient in ethical understanding. They are obtuse of conscience

The need for moral training is here quite clearly pointed out. The Congregationalist way of meeting

this need is thus indicated "In the future, conscience trainschool's curriculum. We must in culcate and develop the solid virtues of truth and justice, and encourage the young to nowned and matchless in moral char We must elevate the ethical above the intellectual. We must so loval to truth that they would We must teach them to be pure in thought and pure in speech, and show 'How divine is the blush of modesty on young human We must encourage them to be so sensitive to honor that they will feel a stain on their character more keenly than a wound on their The overtopping aim of education must be character building To develop character as well as to mpart knowledge must be the ideal of our schools, if we are to make them contributors to the strength and glory and perpetuity of the na

After the clear-cut recognition of the need of moral training in education, this string of platitudes is disappointing. The natural virtues may e inculcated without reference to religion. Then the teacher must not only know the natural basis of the natural virtues, and their worth heoretically, but he must be their living embodiment. His personal influence will then be the most potent method of teaching this subject. To encourage the young to be men and women renowned and matchless in moral character" is a very praise worthy aim: but it does not touch the practical question, How shall we

do it? "Pure in thought and pure speech," sounds well; but who will say that the schools have solved, or who will show them the way to solve, the problem of implanting in the hearts of the young a love for the holy virtue of purity.

The wisdom which is the fruit of the experience of the ages has taught the Catholic Church utter futility of attempting to give any adequate moral training on any basis other than that of religion.

AS TO EGGS

At least one of the Canadian mon prolies is showing signs of perturba tion. The cold storages, with the sole purpose of course of showing their kindly disposition towards the public, have been in the habit of coralling the egg market when the supply is plenteous. They keep the eggs in cold storage and in the winter season let them out in sparse quantities at almost prohibitive prices. Their "contemporaries" in the United States have been so closely followed up by the policeman that there has een a smash in the egg market, in many places the prices ruling from 20c to 25c. As the Canadian consu mer is still in the grasp of the monopolist, the prices ruling very high the Yankee egg merchant is looking Canada for a market. sequence the Canadian holders are squealing and want the Government to enforce the dumping law, which means putting a prohibitive tariff on the American egg. This is the age of conspiracies to get rich quick. Will our Canadian authorities favor the trusts or the people? We shall

A SMALL BUSINESS

Dijon, France, Dec. 24.—Rev. Fran cois Montel, the parish priest of Ojours, was arrested to-day on a harge of stealing government bank stocks to the value of \$2,600 from an old lady parishioner. The stock was missed eighteen months ago and the police were never able to trace it. Recently the executors to the estate of the woman, who had died mean-time, learned that a person who since is said to have been identified as Father Montel, tried to sell the stock. A subscriber asks us to advise him

as to the correctness of the above paragraph which appeared in the Charlottetown, P. E. I., Guardian. The report may be true or it may not be true. Having appeared in the Guardian we have our doubts as to its correctness. The editor of that paper seems to possess a craze for picking up and publishing little scraps which he thinks will bring odium upon the Catholic Church. If he desires to become purveyor of scandal we may suggest that he will find abundant material in his own particular sect. Supposing that the priest above mentioned is guilty of the misconduct charged is guilty of the misconduct charged it only proves that he is a criminal.

Even amongst the apostles there was still lie before you.

one black sheep. In the London Free Press of the 2nd of January ap peared the following:

Philadelphia, Jan. 1.—The Rev. Dr. Alfred G. Mortimer, who suddenly resigned last week as rector of St. Mark's Protestant Episcopal Church of this city, has been deposed as a priest, it was announced to day by Bishop Rhinelander, following the reof this city, has been de ceipt of a letter by the Bishop from Dr. Mortimer in which the latter renounced the ministry. The unfrock ing took place in the presence of two priests of the Church in accordance with the canons. In making the an-nouncement the Bishop's secretary said: "The matter is very serious and must be made known to the ministers and Bishops of the Church." This was the only statement made regarding the offense of the unfrocked clergyman. Dr. Mortimer, who is four years old, is staying with a brother in Jersey City. It is said he intends to sail for England shortly. He came to this city from England in

We would not publish this were it not that we deem it right to show how contemptible is the conduct of the editor of the Guardian in regard to Catholic Church matters. Almost every day we could clip news items of this sort and publish them in the CATHOLIC RECORD, but we do not care to do so. Neither do we claim that the Anglican Church should be held up to scorn because of the miscon. duct of Rev. Mr. Mortimer. We pity the Guardian's constituency. A family paper the editor of which becomes the purveyor of scandals, does not promote, but retards, the growth of a healthy, broad-minded citizenship.

THE TRUE STORY

A few months ago a subscriber in the East sent us a paragraph which had been going the rounds of the press which would lead to the belief that children in the Tyrol are sold as slaves and that they are taken to the market in charge of a priest, where they are put up at auction. Certain evangelicals concocted this story with the purpose of bringing odium on the Church, and we have no manner of doubt that in thousands of Protestant homes throughout the country it will always be held as a truth that Catholic priests are engaged in this abominable business. Pursuing these falsehoods is an onerous task, as certain "missionaries always place the seat of their story or plot many thousands of miles away. We copy in this issue an article taken from America giving the true version of the story, but we have no hope that it will find its way into the columns of papers who gave currency to the canard of the militant evangelicals.

A LOST CAUSE

Varied are the expedients adopted by the Unionists to injure the Home Rule cause. A real Earl, whose name is Winterton, and whom we never heard of before, is a member of the House of Commons. If Home Rule be granted, the noble Earl fears that Ireland and the United States may become altogether too friendly in their relations, to the extent even of sending a representative to Washington, therefore be it resolved, reads Earl Winterton's proposition, "that from passing resolutions on subjects on which it is to be forbidden to legislate" Sir Frederick Banbur and Sir Gilbert Parker (Toryized Canadian) fear that the Irish Parliament would adopt resolutions which would greatly injure the interests of Great Britain. This is but a cunning appeal to the mob. The interests of Great Britain and the interests of Ireland are inseparably bound up one in the other. A notable feature of the week has been a sharp passage at arms between Mr. Winston Churchill and Sir Edward Carson. This latter very intemperate individual, whose anti-Home Rule escapade is admitted upon all hands to be actuated by selfishness, made the remark that Ulster would secede from the Empire were Home Rule granted, upon which Mr. Churchill asked, 'Are you looking to Germany?' This created great uproar. The thrust was vicious but well deserved. The Ulsterites are fighting for a cause which is already lost. The sponge should be thrown up.

The two most precious things on this side of the grave are our reputation and our life. But it is to be lamented that the most contemptible whisper may deprive us of the one, and the weakest weapon of the other. A wise man, therefore, will be more anxious to deserve a fair name than to possess it, and this will teach him so to live as not to be afraid to die. C. C. Colton,

There may be things you failed to complish, opportunities you neglectNOTES AND COMMENTS

The following fragrant tribute to Mother and Child, translated from the German, has appeared in some of our English exchanges

> O Mother sweet. Incline thine ear ; Thy name we greet Maiden most dear Ave Maria.

O Virgin mild, thee we yearn, Unto thy Child With praises turn. Ave Maria.

Each trusting heart Beats high for thee O, where thou art, Soon may we be, Ave Maria.

AS WE LEARN from Rome, the English journal published in the Eternal City, the students of the Canadian College, headed by their Rector, the Very Rev. Dr. Perrin, were presented to the Holy Father a few weeks ago. Unlike the other national institutions in Rome, the Canadian College admit only ecclesiastics who are priests, which accounts for the comparative smallness of their numbers. They vary, we understand, from twentyave to forty. On the other hand, this accounts also for the very high standard attained by these students, for only those who at home have given evidence of unusual talents and capacity for hard work are ordin arily sent there. Catholic Canada says Rome, has every reason to be proud of its national College, and of the splendid spirit that animates it. As the youngest of the national Colleges, the Holy Father takes special interest in it, and it has a warm friend, too, in Cardinal Merry del Val, whose affection for Canada dating from his visit here in 1897, has never slackened. The College is advantageously situated in via Quattro Fontane.

CANADA WAS especially prominent in the Consistory of November 27th. On that occasion was made the formal announcement of Archbishop McNeil's translation from Vancouver to Toronto; the nomination of Mgr. Casey of St. John as Archbishop of Vancouver; that of Mgr. James Morvison as Bishop of Antigonish; of Mgr. Leblanc as Bishop of St. John, of Mgr. Patrick T. Ryan as Titular Bishop of Clazomene and Auxiliary of Pembroke, and of Mgr. George Cauthier as Tular Bishop of Philipopolis and Auxiliary of Montreal. Two other events of interest were the nomination of Mgr. Donald L Mackintosh as Titular Archbishop of Therson and Coadjutor to the Arch bishop of Glasgow, with right of suc ession, and that of Mgr. John McIntyre, as Titular Bishop of Lamus and Auxiliary to the Archbishop of Birmingham. Among the interested participants in the Conoistory were Cardinal Bourne, Abbot Casquet, and Right Rev. Dr. Tohill, Bishop of Down and Connor, who made many friends during his visit to the Montreal Eucharistic

As a GOOD example of the way the clanderer of the Church may be brought to book, it may be worth while reproducing the following letter, given to the English press by Mgr. Grosch, Rector of St. John's Church, Islington. In one respect at least the writer stands in favorable contrast to some of his kind in this country, in that, by his letter, he owns up to the full measure of his guilt, and does not seek to hide behind cowardly subterfuges. Some of the more recent Canadian exponents of the art, on the contrary, even when shown conclusively to be in the wrong, have not had the grace or the Christian manliness to acknowledge it, but have taken the usual refuge in ignoble silence. There is no need to mention names. Certain clerical examples are quite fresh in the public

THE UTTERANCES of Mr. John Frederick Leaworthy having been called to Mgr. Grosch's attention as slanderous and actionable, measures were at once taken to bring the slanderer to account. That the measures were effective the following letter will show :

To the Very Rev. Mgr. Henry J. Grosch, Rector of St. John's, Dun-

can Terrace, Islington. on Sunday the 23rd of September 1912, in Finsbury Park, in the hearing of a number of persons who were gathered together, I made the statement that you had undertaken to obtain the release of the husband of a Mrs. Davis from purgatory if she paid the sum of 5 pounds 5 shillings. Such statement was absolutely false, and without any foundation

The statement was made by me in the heat of the moment, but on consideration I realise that it is not only untrue, but one calculated to affect all members of the Catholic Faith. and you in particular as a Priest.

Under these circumstances, I unre servedly withdraw the statement, admitting that it is untrue, and I express my sorrow and humbly apologise for having made such statement You may publish this apology if

you think fit to do so.

Dated this 5th day of October, 1912. Signed) JNO. FREDERICK LEAWORTHY, 34 London Street, Caledonian Road N.

Witness to the signature of JOHN F. LEAWORTHY. (Signed) H. H. Turner, Managing Clerk Messrs, J. Deacon, Newton and Co., 16 Finsbury Circus, E. C., Soli-

ANOTHER POINT in Leaworthy's favor which it is scarcely necessary to enlarge upon, is that with a cour age worthy of a better cause he selected one on the spot as the object of his calumny. This had at least the ents \$60 and some of the tinier went merit of an attack in the open. The method of the Canadian fraternity, on the other hand, is to stab in the dark or to throw a bomb. They will not tell you that such and such an enormity is chargeable upon this or that Canadian priest or convent, but that it happened in Spain, or Italy, or the more remote parts of South America. This is the easier and the safer method, and with shame be it said, the only one that seems to commend itself to the Canadian clerical Black Hand.

In his inspiring address in Michael's Cathedral, Toronto, upon the occasion of his installation, Archbishop McNeil made passing reference to recent appointments of the Holy See in Canada. "A priest," he said, "is taken from the Province of Quebec and placed as a bishop in the Province of Saskatchewan; another from Prince Edward Island is transferred to a see in Nova Scotia a third, from Nova Scotia is sent to occupy the see of St. John, New Brunswick; a New Brunswick Bishop is taken to the extreme West and placed in the flourishing Archiepiscopal See of Vancouver: and an Arch. bishop is transferred from Vancouver to this great metropolitan See of Toronto." "This," he added, "may be accidental, nobody has told me that it means anything, but I take it, nevertheless, as a call to us all to enlarge our sympathies and our vision, and to enter more fully into the greatness of the destiny that lies before us'

This was the keynote of His Grace's address, and those who had the pleasfure of listening to him and remarked the manner of man who gave utterance to these memorable words, could not doubt that they re-echoed his own character and temperament. That in Mgr. McNeil the Archdiocese of Toronto and the Province of Ontario have come into possession of a prelate of no contracted vision or ungenerous charity was the universal impression of those who in witnessing his installation looked upon him or the first time. Nervous energy and intellectual force are plainly his characteristics, and to these must be added the two greater, high spirituality and selfless consecration. With such an equipment there can be no misgivings as to the archiepiscopal regime which has just been entered upon in the principal English-speaking diocese of the Dominion. That it may extend over a long term of years will be the prayer of all good Catholics.

THE GLOBE, which is nothing if not an organ of Presbyterianism, had an inane if well-intentioned article last week on "The coming of the Mac-Neills," in which the new Archbishop of Toronto was bracketed with two Presbyterian and oneBaptist parson of the clan Neill as "taking possession of the Church" in Toronto. The use of the term "the Church" in this connection, is an instance of that meaningless phraseology so rife among the sects, in which terms are applied indiscriminately and without regard to their original signification. "The Church," in the hands of the Globe writer, is simply a hodge-podge of jarring sects which have nothing in common but a tendency to explain away the most fundamental truths of Christianity. That the Catholic Church should be assumed to have anything in common with such a monstrosity is surely a sorry compli-

As to the name McNeill, we may forgive its possession to those of the Presbyterian persuasion, since Scotland has for some centuries unhappily lain so largely under the sway of

that particular form of heresy. Not so the Baptist, however, for, by no stretch of the imagination can that most bitter and most unlovely type of sectarians be considered as anything but an exotic on Highland soil or bracketed with a Celtic name. Of the Globe's four Macneill's, the Arch bishop of Toronto alone is, historically and temperamentally, in his natural environment.

SELLING CHILDREN INTO SLAVERY

There is a story going the rounds of the press that in the Tyrol children are actually being sold by their parents as slaves. The little ones are gathered together under the care of a priest and taken to the market where they are put up at auction and inspected by prospective purchasers like so many cattle. Thus a sturdy lad brought as high as \$60; and some of the older girls netted their par-

for \$15. This sounds gruesome enough to satisfy the most morbid reader, and what makes it worse is, that there are certain number of facts which give plausibility to the tale, but they o highly colored that an utterly false picture is presented to the pub Hence, an account authentic records, will be of interest.

The facts are these. Tyrol and

Vorarlberg, though picturesque coun-

ries, are by no means rich; some portions are so poor that they barely afford a livelihood to the inhabitants. This is particularly true of the Ill Valley, Kloster Valley Bregenzerwald, in Vorarlberg, and of the Lech Valley, Stanzer Valley and Upper Inn Valley, in Tyrol. Bu just across the German boundary, ir the so-called Schwabenland (Bavaria Wurttemberg, Baden and Hohenzoll Here are wealth lern) it is different. and plenty, abundant work and great demand for laborers. The peasants of Schwabenland are, for most part, prosperous landowners. They need help from outside to till from outside to till to develop fields. orchards, and to raise their cattle This help comes to them from Tyrol and Vorarlberg, whose inhabitants are related to them in manners and customs and speak their language. For centuries men and women left their mountain homes earned in Schwabenland what their own country could not give them, a decent livelihood. The sturdy moun taineers, intensely attached to their Alpine homes, invariably returned when winter approached to live on their small savings until spring and and the prospects of good wages or brought them back to dire necessity Schwabenland. But in the mean time their experience and their suc ess had been rehearsed in the little village, and others likewise ventured across the boundary, found occupation and returned for the winter, as heir friends had done before them. Yet there was abundant work for more, heavier work for men and women and light work for children, if these wished to go. They wished it, and their parents approved. Gradually it became the custom to entrust children to worthy peasants in Schwabenland for the months. They were well fed and clothed, received a small salary and acquired a more useful and extensive knowledge of husbandry than the few acres of their parents could give them. But with the growing yearly emigration of children abuses crept in also, but never such as to justify the use of the word slavery. The Schwebenkinder, or Hutekinder, ldren were called, left home by the hundreds, all wanted employment and could easily get it, but the peasants could not be running after them continually. So, eventually, satisfactory arrangements were concluded according to which groups of children were conducted by an elder leader, at a a fixed time, to the nearest and most accessible towns of Schwabenland, and from there were conducted by their prospective employers to their The method of temporary homes. getting them employment was practical enough, but savored somewhat of the old slave markets, and assumed new odium from the fact that it took place on the big cattle market days of these towns. Why were these days chosen? Because, in point of time, they were most convenient, since they occurred in early spring, and also because they afforded

suitable employer, since every wealthy peasant in Schwabenland came there, either to buy or to sell, or to make arrangements for future The hopeful youngsters, still under the care of their parents or guides, stood in line on the market square, while peasants who needed their help selected those who seemed suitable then stated the terms under which they were willing to employ them, and when all parties concerned were satisfied they took their charges home with them, where a new life and new experiences awaited them. But, as a rule, this was done only after most solemn promises and many assurances on the part of the the kindhearted peasants that no harm would come to the children. Hence, the method of securing an em-ployer, and the time of doing so soon secame fixed, and received the name Kindermarkt," children-market.

the best opportunities of procuring

It will not surprise anyone to hear that soon very serious abuses crept in, which neither legislation nor private protest was able to remove. Money greed, human passions and

bad example do harm everywhere, and they did harm to many of the Schwabenkinder. This was all the harder to control, as there were no mountain railways when this prac-tice originated, and the poor children had to make the journey on foot or in a wagon, if they were fortunate enough, putting up for the night in any stable or inn they might find. where they were often robbed of their slender earnings, or of their slender earnings, or of their virtue.

It is not definitely known when these Kindermarkts took their rise, but it is quite probable that they be-gan in the first years of the nineteenth century. The wars of Napol-leon had brought misery and poverty nto Europe, and forced women and children to work the fields which their soldier husbands and fathers had abandoned. The Kindermarkt then became an established usage. To remedy the inevitable abuses of this emigration, Father Schopf, of Schnann, once Schwabenkind himself, founded a society, the Hutekinderverein, and new and bettyr state of affairs began, its object being to see that the chil eren should find employment with good Catholic peaants, where their moral and physical welfare would be attended to, a nd that no children should be sent abroad whose age or state of health would make their

stay injurious.

Thus far we have obtained but a mere glimpse of this highly interestcondition; the practic social still exists, but it is now organized and well directed. The Hutekinder verein of Tyrol has met with much success in the past, and has every hope of seeing the complete fulfill ment of its most sanguine expecta

tions. A short account of its nature and work will probably be of interest. The board of directors consists of a chairman, secretary, treasurer and ten assistants. The chairman is elected for a term of three year Every year several meetings of the poard of directors are held in Landeck, Imst or Pettnen, in which the experiences and work of the past nonths are considered and plans are aid for the future. In early spring word is sent to the parish priest, or o the layman who represents the in terests of the Verein in his village requesting him to send in the name of those who desire to emigrate Blanks are then filled out by the re sponsible agents, on which the name of the child, the names of his parents the child's age, state of health, and amount of received education, are carefully stated. After ascertaining that the parents are really very des titute, that the child has attended school during at least four or five years and has obtained a satisfactory re port from competent authorities as to norals and health, the officers of the Verein place his name on the list as one of those who may emigrate to Schwabenland. Soon notice is again served to the agents that those chil dren who have received permission are to be ready at a fixed time, whe trustworthy persons, appointed to the chairman, will get them, accompany them, to Schwab-enland and make sure that they receive good and honest employers. In the meantime, after a conference with school and government authorities, passports are secured, special rates on railways and boat are provided, supper is ordered for the youngsters in Landeck and break-Bregenz, the leading newspapers of Wurtemberg and Baden are asked to publish the date and time of of the Schwabenkinder or arrival

Hutekinder in Freidrichshafen. Each child is provided with a certificate from the chairman of the Vere in, stating his or her name, age and lace of residence, as also a letter to the parish priest of the place in which he is to work, asking him to look after the child's interests, and to notify the chairman should he in any way require special attention.

The employer is entitled to occup the child in easier farm-work, fruit or hop-picking, in taking care of sheep or geese, in helping about the house and minding the children until Oct. 28th. He promises to treat the child kindly, to look after his moral and physical welfare, to send him or her regularly to Mass and catechism on Sunday and holy days, and also to afford, at least, occasional, opportuni ties of receiving the sacraments ties of receiving the sacraments. Furteer, he pledges himself to accom-pany the child back to Friedrich-shafen at the close of the term, when appointed officials bring the Schwab-enkinder to their mountain home.

The wages received in 1911 were as follows: Minimum wage, 45 marks; maximum, 250 marks; average wage etually received, 129 marks. In adthis sum the employer grees to furnish each child, upon eaving his service at the end of the esson, two complete and new suits of clothes, including hats and shoes t is not true that the children are inderfed, or overworked. The food s abundant and nourishing, and with few exceptions the youngsters are often better off than at home. Anyone acquainted with the good nature and kindly disposition of the peasants of Schwabenland, and with the strong attachment of the mountaineers to their children, will not make the as-sertion, which the press is repeating "It is well known by the parents that many of the children will not come back. . . They will have suc-cumbed to overwork and underfeeding, and abusive treatment and home

sickness. Every year many die off.'
Such a state of affairs is not pos sible. The people are not savages That the children suffer at time from homesickness cannot be denied, when even grown-ups have their spells, but there are too many look-

ing after the children's interests to allow them to die of homesickness, and much less from abusive treat-The chairman of the Verein, pesides making repeated inquirie about the Schwabenkinder, visits them in person yearly, at least once visits This year Rev. Father Gaim made the visit on a bicycle in a little over two weeks. Each child was visited. although it required a tour of over seventy parishes to do so. Needless to say the visit has a splendid effec on children and their employers Another most effective means for the protection of the Schwabenkinder is the black list, "das Schwarze-buch. Charges brought against peasant em ployers, if found to be true, are en tered in the Schwarze-buch," easant's name is put on the black list, and no child is ever again entrusted to his care. If need be, the Verein prosecutes the peasants in behalf of the Hutekinder. In the 21 years of its existence it has brought into court and successfully won more than seventy cases, where a part of the salary had been withheld, or othes contract broken.

By making conditions severer and by aiding the parents financially the Verein has brought it about that the number of Hutekinder owered to less than half.

In 1892 there were about 400, this year the number was 160, of whom about 100 were 14 years of age. Conditions are improving rapidly Vorarlberg is profiting by the experi ence of Tyrol. Here there is no Verein; the children are conducted by their parents to the homes of the the parents themselves easants. naking the arrangements for them. In 1911 the district of Bregenz sen 162 Hutekinder, the district of Feld kirch 55, and Bludenz 27. The Vor arlberger Hutekinder must get leave from the school authorities, and must be able to prove satisfactory attendance at school, of at least five years. Some who are refused go of their own accord, but the number Considering the popu lation of Tyrol and Vorarlberg, which is little over a million inhabitants, the number of children thus employed is very small, smaller, per naps, than the percentage of child workers in other countries. More over all get some schooling, good healthy occupations, and none are inder eleven years of age.

Of course it would be far better not to permit the emigration at all and to substitute some occupation at home. But the poverty of the people is too great. If stopped altogether, the children roam about without any occupation, and the evils intended to

e removed grow greater. A few years more and the objec-Kindermarket will be a matter of history, and its extinction another victory of Catholic charity and sacrifice. PAUL P. SAUER, S. J.

THE FIGHT IN FRANCE

NEVER WAS CATHOLIC FAITH IN FRANCE MORE ACTIVE NOR HER CLERGY

MORE DEVOTED THAN TO-DAY Is Catholic France dead ? Does she how at least the signs of approaching dissolution, as those men seem to wish to have us believe, who, in the interest of their anti-Catholic position endeavor to find for us in the history of contemporary France the proof that the Catholic Church is powerless to preserve her influence over the ideas of our day? Our nswer is: Catholic France is by no means dead. She does not appear to be in any danger of death; for never were her works more numerous or more prosperous; never was the life of faith more abundant or more active; never was her clergy more heartily devoted; never was she more profoundly, more loyally, more more profoundly, more loyally, more ardently attached to the center of her spiritual life, the Sovereign Pontiff, whom she calls the well beloved Pius

The fault of the clergy and the French Catholics consisted in not having known how to prevent the This fault the French Catholics loyally and humbly knowledge, persuaded, however, that if their position be sincerely studied, their fault merits the indulgence of nany extenuating circumstances.

The hurricane has in effect passed over France. The dry fruit has fallen, and no one regrets it. The vigorous trees have resisted victoriously, and as a result have thrust their roots more deeply into the ground. Every body knows that the religious con gregations which were fervent and faithful to their vocation are more numerous now than they were be fore the persecution. The novitiates are filled with young people, more ardent, more generous than before.

The weaker trees were bent down to the ground, and there was a moment of surprise and disorganiza tion. But they quickly lifted them-selves up, and have acquired a vigor which was unknown to them before When the government suppressed the salaries of the clergy and took possession of the seminaries and episcopal residences, the question was asked, What shall we do? Onickly the minds and hearts of those who been so unjustly deprived of all they had were lifted up to heaven: they remembered that God never abandons His own when faithful and ready to sacrifice all for His cause. Money was poured in ; new seminares, larger and better equipped, were built or bought, and these quickly filled with young aspirants to the priesthood, more disinterested and more sincere than ever. If you ask these young souls destined to the whether they have not some little fear of becoming priests at a time when the future appears so

uncertain: "Fear! How could we feel any?" they answer. "It is now that it is interesting to become that it is interesting to become priests. Up to now a priest's future was assured. All he had to do was to follow the little ordinary routine and fulfill his obligations quietly That was commonplace enough. Now on the contrary, he has to fight; he has to run the risk of poverty and persecution; this is really interesting. Have no anxiety for us. accept gaily the actual situation; and if the future calls for a harder struggle, let it come. With the grace of God we shall face it without fear and without reproach.

All our churches are standing and filled with worshippers more than before. Not only this, but every-where we have been obliged to construct new edifices, especially in great centres. At Paris, for instance more than thirty new churches have peen built since the separation law and these are absolutely insufficient to contain the number of people who throng to them-to such a point that at the close of a mission last Lent several hundreds of persons assembling at the door within the space of half an hour, could not ente two young men were heard to say "Certainly the priests do not under stand the situation; they do not seem to realize that in the actual course things it will be necessary for them to pull down these old shurches and build larger ones, it they wish to receive all the people who are disposed to come and re ceive from them the benefits of re

Some parochial, or free schools were confiscated, but all were im mediately replaced by others more spacious, and a very large number of new ones have been built. There are dioceses where every parish, ever a parish of five or six hundred souls, has its parochial school, or at least a school for girls; and priests and people are disposed to deprive them-selves of the necessaries of life in order to support these schools. In a great number of groups of parishes arge patronage, or parochial, halls have been erected where on Sundays priests and laymen come to give con-ferences or hold reunions for instruction as well as amusement, in order to attract the men and renew in their hearts the love of religion and the Church. In a great many dioceses priests are specially chosen to organize this work of conferences and popular assemblies, and marked success has accompanied them every where.

The episcopal residences have not een, it is true, rebuilt. The Bishops live now in unpretentious houses, which are lent to them or rented. They wish to be like their priests and share with them their trials and sac-We may imagine what has rifices. The Bishops who een the result. were before official personages, regarded with awe rather than love, have become in very truth the fathers of their priests, and the latter, feeling that their Bishops are united them, in faith and sacrifice, have experienced in their ministry a joy and vigor of zeal and devotedness ncomparably greater than they had

Similarly with regard to the Pope, people thought, and the Pope himself feared, that in despoiling the clergy of their possessions and exposing them to the rigors of poverty by the rejection of the associtions of worship, imposed by the government, the priests would become detached more or less from the Supreme Pontiff. But the very opposite happened never hitherto have the French clergy peen united to the Pope by a love s ardent and so sincere as they are at this present moment. In any point of France to which you turn, if you happen to be in a gathering of priests, and especially if you are returning to Rome, they will tell you: "Assure Pope Pius that we are devoted to him with our whole heart; to him we owe our safety, with the dignity and efficacy of our ministry; he was troubled on our account, because he bade us refuse the modest income we used to receive; but let him be assured that we are ready to suffer everything for him and with him. He matter of fact, given us liberty, and this outweighs all other benefits."

Yes, the consequence of the tem pest that has broken over the Church in France has been to give to it liberty with moral dignity, with power and fecundity of action; and this result is more valuable than all earthly treasures.

To state the case fully, however we must acknowledge that in the situation of the Church in France there is an aspect that is very sad and very much to be regretted. It is the lack of influence from a social and political point of view; and this weakness, infinitely deplorable, comes from the disunion of Catholics in the question of politics.
France, from this point of view, is in state of notorious inferiority in comparison with the German Centre party, and especially with the admirable organization of Belgium. This condition of positive humiliation is loyally acknowledged and sin-cerely deplored by the French Cathoics, and many an ardent prayer is offered that it may disappear. Never-theless, while they strive and wait, they recognize the historic fact that the Kingdom of God is not of earth, but of souls; and they labor hard to save souls, and in great number. Without presuming to enter into the judgments of God, we are convinced, however, that never was God more sincerely loved in Catholic France than He is now, and that never were more souls entering into His Kingdom. This consoling fact allows us to declare that Catholic France is ment.—N. Y. Freeman's Journal.

neither dead nor dying, and that she has solid reasons for regarding the future with confidence.—America.

For the CATHOLIC RECORD PIONEERS OF THE CROSS IN CANADA

The Very Rev. Dean Harris the author of several interesting volumes on the history of the early church in Canada has produced yet another work called "The Pioneers of the Cross in Canada." The work which is published by McClelland and Goodchild, Toronto, is well bound and printed on excellent paper. There are over fifteen chapters, and two hundred and forty pages of interesting matter relating to the early Christian missions in this country. The history of Huronia is given, also the history of various tribes of Indians that once inhabited Ontario. A short and readable account of the religious orders of the Church enables the reader to understand the nation of the religious systems that undertook the conversion of the Hurons and Iroquois. Of course all this is given in the Jesuit Relations, which work is now translated into English, but the price is beyond the reach of the ordinary reader. Park-man's works might also be regarded as a source, but despite his historic accuracy, this author betrays the Puritan's racial and religious bias. Hence Dean Harris' work (which is condemnation of the best elements in those more highly elaborated histories) written as it is in flowing periods of classic English, will appeal odoubt to the average Catholic reader who takes an interest in the early development of the Catholic Church in those regions. It would make splendid present for a Protestant friend.

WHAT A CATHOLIC DOCTOR DID

We are always glad to find a Catholic doctor attending the sick when the priest is summoned. Many of our sick calls come by the suggestion of the doctor. He alone is able to recognize the seriousness of the disease. Recently a Catholic doctor at tending a poor man at a late hour of the night and realizing the immedi ate danger of death, looked around the room for some religious pictures thinking to find out in this way if the sick man was a Catholic.

A print of a well-known actress and a few cigarette pictures were the only objects of art on the wall. The man was unconscious and could not an-An attendant, a woman, was asked by the doctor if the patient were a Catholic. She hesitated, and after a denial, admitted that he had been. But he had not been to church for years.

This was enough. The doctor with zeal that was certainly admirable, "You must send for a priest said: at once." This the woman refused to do, and then to her surprise, he said: "If you do not get the priest here at once I will leave the ca

She consented, the priest came, and as if in reward for the the doctor the patient became conscious, made a good confession, received Holy Communionand extreme unction and died the following day with, as we hope, the grace of a happy death.

Happy the patient who had such a

conscientious doctor. Happy the gentleman who so honors his profes-sion as to be concerned, not only about the body, but also the soul of his patient.—Catholic Transcript.

NO USE CALLING NAMES We never take up a paper or

pamphlet dealing with any even remotely connected with Church doctrine or Church or discipline from the standpoint an outsider that av the articl The mission of Protestant gust. teaching is the mission of unbelief, a protest against the truth, against the infallible authority of the Church Anything is resorted to in order to blacken and discredit us. Old lies and calumnies are never worn out. Modern instances and twisted and distorted. Isolated misakes of individuals, such as the misconduct of a priest, the lapse of a faction in some locality, the scandal of a prominent layman, the misap-propriation of funds in an institution nnocently entrusted to a rascal for investment — anything and every-thing is seized upon to condemn the Church of Jesus Christ and to bring discredit upon her adherents.

Meanwhile we are moving along smoothly and quietly, making wonderful progress all along theeline of combat, losing a few cowards and traitors here and there, but winning thousands of new adherents and sympathizers everywhere. Passion and prejudice still lurk within the recesses of fallen human nature, but the days of savagery and blind unreason are over. Men are thinking reason are over. Machines nowadays and pay no attention to sticks, stones names, unless it be to listen to the reason of the reasonable and to heed the truth of the patient and long-suffering teachers

In the recent political campaign hundreds of thousands of copies of certain vile and libelous papers were sent out broadcast to influence voters against candidates who were sup-Church and against local Catholic who were candidates for With what result? Why, in laymen who every city, town and hamlet they de-feated their own cause and helped to elect the candidates they hoped to defeat. Bully for the American people! They are waking up and are learning Macaulay's prophecy regarding St. Paul's is every day nearer fulfil

THE CHAINED BIBLE

There are still many non-Catholics who believe the fiction of the chained Bible in the Catholic Church. The Church of Rome, forsooth, refused to allow her children to becomes acquainted with the Scriptures, and it was only when Luther came along that the actual chains were broken and the Word of God entered the ears of the people.

Does it never strike those who retail this fiction if they think at all, as very strange that the Bible was preserved during all the centuries of the universal sway of the Catholic Church if the Church was really afraid to have her children become familiar with it. We used to think that this old lie had gone the way of many similar calumnies. To see how ridiculous it is one needs only the way of many similar calumnies. To see how ridiculous it is one needs only consult any little handbook of the hisconsult any little handbook of the his-tory of the Bible. But it is hard to down a lie. Refute it as you may it is bound to reappear, and if you repeat a lie often enough it becomes an histori-cal fact for many.

That was ever the old stock-in-trade

That was ever the old stock-in-trade argument against Catholic doctrine, that the people were blinded because they were not allowed to read the Scriptures. It is the kind of argument you can expect to find to-day in the rabid type of anti-Catholic paper. But here in this year of grace 1912 we find the reasestable Churchman commenting. God and His law, him God will finally repudiate. Who spurns Mercy will get Justice. Mercy opens to the repentant an ocean of reward; Justice consigns the impenitent to an abyss of reprobation. In other words, they who wilfully and knowingly shut their eyes against God will never see Him; they will suffer the pain of loss. This is hell. It has other pains, but this is its essence. Cut off from the distractions of earth, the south as nought but God, its Maker.

here in this year of grace 1912 we find the respectable Churchman commenting upon a new edition of the Douay version as if this very day for the first time we received permission to read the Word of God in our own tongue. The editorial is so amusing we give it in full.

"Attractively bound, beautifully printed, supplied with numerous clear and scholarly notes and excellent colored maps and plotures, there comes from the press of the C. Wildermann Company an edition of the Douay version of the Bible. It bears the imprimatur of Cardinal Farley and Archbishop Prendergast. The merits or demerits Prendergast. The merits or demerits of the Dougs translation are sufficiently well known to need no comment here. The significant fact is that here is a convenient and low-priced Bible, which the people of the Roman Catholic Communion are not only permitted but arged to read. To the New Testament is prefaced this quotation: 'An indulgence of 300 days is granted to all the faithful who read the holy gospels at least a quarter of an hour. A plenary indulgence under the usual conditions is granted once a month for the daily reading—Leo XIII., 13 December, 1898. reading—Leo Atti., 13 December, 1898.'
Of course the notes have special reference to the dottrines of the Roman Catholic Communion, and in his preface the Right Rev. Henry A. Braun emphasizes the Roman authority in interpreta-tion. But this does not alter the fact tion. But this does not after the fact that the Bible is there, in the language of the people, 'translated from the Latin Vulgate, diligently compared with the Hebrew, Greek and other editions in divers languages,' readily accessible to all the English-speaking laymen of the Roman Communion. The importance of this fact not only to Rome, but to all Christendom, is a matter worthy of Christendom, is a matter worthy oprofound thought. For it may unquestionably be stated that unity can exist only between those communions which share a knowledge of the Bible."

which share a knowledge of the Bible.

It brings a smile to our face as we read these congratulatory words. At last, we Catholics have a Bible. And note that we are "not only permitted" to read it but urged to do so. Here we have it, "in the language of the paperle."

was not indulging in sarcasm, we hope he does not really believe what he seems to assert that it is only just now we Catholics are urged to become familiar with the Word of God. And yet it is hard to read anything else into his words. There is a lot of talk these days about Christian unity, but it will never amount to anything more than talk until certain churchmen treat Catholic matters honestly.—Pilot.

DR. ELIOT AND HELL

Dr. Eliot, who, we are perpetually informed, is "the noted Harvard educator" and is titled its "President Emeritus," has been recently educating the Unitarians of Boston and, therewith or thereby, the Confucians of China and the Shintoists of Japan. He told them they must not believe in the doctrines of Original Sin, or of Hell or Justifica-tion by Faith, or Atonement or the Trinity—doctrines which Unitarians had repudiated long before Dr. Eliot had repudiated the street Christian words. "And I will give unto thee the keys of the kingdom of heaven," and at once proceeded to demolish Catholic doctrine on the point. This is the way Mr. Kelley goes at it:

They [the Catholics] teach that Peter individually was the rock on which the Church was built, that Christ constituted him surreme accepts and that the had repudiated long before Dr. Ettot had repudiated the sturdy Christianity of John Harvard, and made agnosticism a favorite "elective" in the halls he had founded. However, he gave them a reason for the unfaith that is in them, reason for the untaith that is in them, which is new or freakish enough to ensure newspaper notoriety. They must not hold such doctrines, because the Chinese and Japanese wouldn't like authority was passed on by him to his successors and belongs to no one else but those successors, who are the Popes. They, therefore, claim that the Catholic Church is the only true Church and that the Pope is infallible because, he being God's earthly representative, is never allowed to err when he speaks as the head of the Church.

That is correct, and we give Mr. Kelthem: "These are not acceptable to the Chinese or Japanese mind,"—imagine St. Peter or St. Paul, or even Socrates, St. Peter or St. Paul, or even Socrates, trimming their teachings to the whim of Jow, Roman or Athenian—"but tell the Chinaman that you believe in good works and do not accept the inferiority of women, and he listens to you," Carry him woman suffrage and Boston behavior, and forthwith Jap or Chinaman will be in the way of becoming a full. will be in the way of becoming a full-fledged Unitarian. These be the final teachings, the grand educational culmination, of Harvard's most honored Presi

with this passage? Does he ignore it? Does he dodge it altogether and try to forget that it is in his Bible? Does he dent and most famous pedagogue.

The fact is, of course, that it is maintry to explain it away? Not at all. The true Protestant does none of these things. The true Protestant is never afraid of the truth. He will stake everything on the truth. He will say, "Show ly from the good works required by Christianity and not its dogmas that both Oriental and Occidental pagans and nominal Christians have been always shrinking and are shrinking now. They me the truth; convince me that it is the truth, and I will abide by it; I ask no more." The thing for which the Protestant contends is such as an interpretation of this sprinters as is consistent. would cull"good works" according to their liking, and if man is free so to choose, the Chinaman has as much right to suit tion of this scripture as is consistent with the rest of the scriptures and with himself as the Bostonian, and should he need a guide will probably prefer Confucius or Buddha to Dr. Eliot. Could TOBACCO HABIT

facius or Buddha to Dr. Eliot. Could he attach any weight to the vaporings of the Harvard pundit, he should be rather disposed to follow more faithfully the "Light of the East" by the example of one who, having seen, deliberately turns away from the Light of the World. But what most repels the Chinaman and Dr. Eliot is "the horrible doctrine of hell." The doctrine, though horrific is not horrible, but the clace or state is, and is so intended. The law of compensation and atonement is as constant pensation and atonement is as constant as the law of life and death. Nature

avenges abuses of her laws in mind or body. Such abuses send men to hospitals and fusane asylums, and impelothers, who rosm at large and are learned in many things, to deliver themselves of senseless ravings and blasphemous inanities. This is portion of the penalties that men must pay in this life for having persistently "rebelled against the law of their minds," and St. Paul describes them very plainly. Men are also rewarded for obeying the law of their minds, but here reward and penalty are partial and limited, and judgment is softened by mercy. But when this life and all its deeds are finished, then judgment is final and compensa-

then judgment is final and compensation is complete. tion is complete.

It is well to remember that a judge personides justice, and not hysterics nor mawkishness. Mercy is meek and yielding, but justice is rigid, inexorable. It lufinite Mercy strains to the utmost limit that fluite nature sets, Infinite Just ce is relentiess and absolute in severing right from wrong. Right must finally tr.umph, and should man stubbornly and finally cling to wrong. Eternal Justice must vindicate itself by apportioning adequate penalty to the wronger. Who finally repudiates. God and His law, him God will finally repudiate. Who spurns Mercy will get

Out off from the distractions of earth, the sout has nought but God, its Maker, to fill its longings; and shut out by its own acts from Him, it has nothing left but the eternal gnawing of its own noceasing and unsated yearnings continuously warring with its encrusted habits of sin. "If a soul has wilfully fixed itself forever in guilt," writes Rev. Robert Kane, S. J., in "God or Chaos" (New York: Kenedy & Sons,) "and wilfully forever holds relentlessly to guilt, such a soul cannot be loved by

the loss of Him. But their very anxiety

against the law of their minds shows that with all their efforts they cannot uproot the belief in God, which is radicated in the rational soul, and that mankind, when using its reason, will continue to believe in an Omnipotent God, Who is its Maker and Lawgiver and Judge, and will test divine truths not by their agreeableness, but by their authority. The ultimate test that reasoning men will set in the future, as they are wont to do now and have done in the past, to the doctrines of Hell and

"EVERYBODY'S DOING IT"

Attacking the Catholic Church has

cuted him supreme apostle and that the

head of the Church.

That is correct, and we give Mr. Kelley due credit for being so well in-

Then the preacher proceeds—
"What then does the Protestant do

Dr. McTaggart's tobacco remedy removes all de-ire for the weed in a few days. A vegetable medi-ine, and only requires touching the tongue with it occasionally. Price §2.

LIQUOR HABIT

Marvellous results from taking his remedy for the liquor habit. Safe-and inexpensive home treatment, no hypodermic injections, no publicity, no loss of time from business, and a cure guaranteed.

to shirk the consequence of rebelling



MY KIDNEYS

CHESTERVILLE, ONT., JAN. 25th, 1911 "For over twenty years, I have been troubled with Kidney Disease and the doctors told me they could do me ne good. They said my case was incurable and I would suffer all my life. I doctored with different medical mea and tried many advertised remedies, but there was none that suited my case. Nearly a year ago, I tried "Pruit-a-tives". I have been using them nearly all the time since, and am glad to say that I am cured. I have no trouble now with my Kidneys and I give "Pruit-a-tives" the credit of doing what the doctors said was impossible. I am seventy-six years old and am in first class health."

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wiifally forever holds releatlessly to guilt, such a soul cannot be loved by God, Who can only love good, and the lovers of god. Such a soul is then, lost to God. If such a soul knows its loss, it has the pain of loss. This is hell.

This has awakened salutary fear in men from China to Peru, and even Bostoo, whose reason perceives that violated law must have its penalty and whose judgment points out the prudence of avoiding it; but why should it excite or incense Dr. Eliot and his Unitarian friends? Neither he, judged by his last years's sketch of "the R-ligion of the Future" (now for the past), nor they, by the pronouncements of their authorized spokesmen, believe in a personal God, any more than in Christ's Divinity, and therefore they should not be troubled by the loss of Him. But their very anxiety the Providence of God as manifested in

But the Protestant is not consistent But the Protestant is not consistent. He throws aside all logic when interpreting the Bible. He attempts to give many passages a meaning directly contrary to their plain statement. When our Lord said, "This is My Blood, "that is precisely what He meant, and still your individual interpreter of the Protestant stride says our Lord did not mean that at all—He was merely speaking a parable. merely speaking a parable.

The same with Mr. Kelley's text Jesus said to Peter, "Blessed art thou Simon Bar-Jona; because flesh and blood hath Bar-Jons; because flesh and blood hath not revealed it to thee, but My Father who is in heaven. And I say to thee that thou art Peter and upon this rock I will build My Church, and the gates of hell shail not prevail against it. And I will give to thee the keys of heaven. And whatsoever thou shalt bind on earth shall be bound in heaven, and whatsoever thou shalt loss on earth shall be ever thou shalt loose on earth shall be

That surely is very plain. The meaning is unmistakable, and still our Protestant friends undertake to say that our Lord did not mean what He said at all.

they are wont to do now and have done in the past, to the doctrines of Hell and Heaven and Atonement and Fath and Works, as to all religious dogmas, will be: Did God reveal them? Has the Church who teaches and has always taught them in His Name, been by Him constituted and authorized so to teach? The answer to these questions will continue to guide men of all races and places in their quest and acceptance of Truth, not temperamental fancies, nor climatic or racial conditions, nor pride of caste whether in China or New England.—M. Kenney, S. J., in America. In religion, as in everything else, we must have suthority; we must have some form of government. The Founder of the Church so intended it when He gave the keys to Peter, and He intended that Peter should be succeeded by other heads and should continue for all time, and the Church will so continue in spite

Peter should be succeeded by other heads and should continue for all time, and the Church will so continue in spite of all human assaults.

Later on in his discourse Mr. Kelley eulogized Protestantism. Among other things he said:

"The Protestants are perfectly willing to be judged by their fruits. Such marvelous strides as they have made in America surely argues strongly that the blessing of God has not been withholden from the Protestant churches."

The marvelous strides," as seen by Rapoport. Attacking the Catholic Unurch has become a very popular pastime on the part of a good many people. Some of the attacks are vicious, some display ignorance, some seem to be a bid for popularity.

One of the most recent assaults was made by Rev. Mark Kelley, pastor of the First Methodist Episcopal Church of Olean, N. Y. He took for his text the words. "And I will give unto thee the

from the Protestant churches."

The marvelous strides," as seen by Brother Kelley, in the eyes of fact are footsteps backward. America tells us that the story of an Indiana village of two-hundred and sixty-two inhabitants, with sixty-eight professed Christians and only twenty church members attempting to support three churches, was related at the Federal Church Council in Chicago on Dec. 4th. Of the sixty-eight Christians in the village, the forty that were not members of the three local churches were distributed among nine denominations. It was said that no young man under twenty-one was a member of any of the three churches. The case was selected as being typical of church conditions in many of the small towns in the country.

Nine dayon manifest as the extension of the famous Jewish scholar, Solomon Loeb Rapoport.

Richard Temple, of London, who created the role of the Mikado in Gilbert and Sullivan's opera of that name; received on his deathbed.

The late Henry F. Claufen, Edina, Mo., a civil war veteran, who left \$45, Mo., a

small towns in the country. Nine donominations struggling for life in a village of two-hundred and sixty-two inhabitants! That is Protestanttwo inhabitants! That is Protestant-ism exemplied. Without a supreme head, without some kind of authority, without Peter, the rock, chaos exists— every man is permitted to interpret for himself, with the result that the sects multiply and their so-called religion is a

Mr. Kelley might learn a lesson by Mr. Kelley might learn a lesson by reading a very remarkable article written by William Lyon Phelps, Lampton Professor of English Literature at Yale University, which was printed in the Century Magazine. The article is not long, but it contains more truth in a given space than anything we have read in a long time. For instance, here is instance brief extract:

RECENT CONVERTS AT HOME AND ABROAD

THIRTEEN ANGLICAN CLERGY-MEN RECEIVED DURING THE

During the past year, thirteen Anglican clergymen, at home and abroad, and six theological students, have made their submissions to the Church. The names of the clergymen

Rev. J. L. Wharton, Hewison, B. A., Oxford, late curste of St. Andrew's Church, Haverstock Hill, London,

Oxford, late curste of St. Andrew's Church, Haverstock Hill, London, England.
Rev. William Henry Jurney, curste at St. Paul's Episcopal Church, Brooklyn, graduate of John Hopkin's University, and the General Theological seminary, New York; late of the diocese of Fond du Lac.
Rev. Edmund S. Middleton, B. D., General Theological seminary, New York; late professor of Greek in Trinity school, New York City; graduate of Harvard; author.

Another clergyman, whose name we are not permitted to publish, late of the diocese of Fond du Lac, and a graduate of the General Theological seminary, class of 1904, New York, has also

Rev. Charles Edward Meyer, late of St. Edmund's Episcopal Church, Mil-waukee; graduate of Nashotah semin-

Rev. William John Gear, M. A., curate of All Saints Anglican Church Woolshra, Australia; son of Very Rev. W. H. Gear, vicar of Mildura; graduate of Trinity college, Melbourne.

Rev. A. H. Murphy, acting rector of St. Baranbas Church, Bathurst, New Zealand.

Rev. Haviland Montagne Durand, curate of St. John the Divine Church, Kensington, London; graduate of Ox-

Rev. Mr. Pearce, curate of an Anglican Church, Brighton, England. Rev. A. J. Wetherall, pastor of the Episcopalian Church, Forfar, Scot-land.

Rev. A. E Caldecott, M. A., Cambridge University, late rector of Drew-steignton, Devonshire, England. Rev. W. Scott Hill, M. A., curate of St. Matthew's church, Bornley, London, England; graduate of Oxford.

England; graduate of Oxford.

Rev. Bryant Gay Harmon, late rector of the Episcopal Church at Faithaven, Vt., graduate of Laurenceville school and of Princeton University.

Rev. A. H. Nankivell, rector of Torquay, Davonshire, England, Dr. Nankivell comes of an old Devonshire family, and has been a valiant worker for reunion. He not long since translated into Esperanto an article of Scannell O'Neill's on Madame Julle von Massow, for an Esperanto paper published in or an Esperanto paper published i

Other converts received are:
Miss Grace Bassler, Columbus, O.
Miss Grace Hughes, of Little Rock,

Miss Catherine Marie Whelan, Can-

ion, Ohio.

Miss Elizabeth Vogel, Memphis, Tenn.

Louis Gardner and W. J. Hill, Ft.

Worth, Texas.

Madame Etienne de Szymanski, of

Riverside Drive, New York.

The late Mrs. Emma Gavin, wife of The late Mrs. Emma Gavin, wife of Judge Gavin, Denver.
Mr. and Mrs. Ruppenthal, and five children, Montgomery, La.
Miner C. Hale, son of the late Col. J.
B. Hale, Carrollton, Mo.
Mrs. Nancy Catherine Bowyer, a Methodist

dist, Sweet Springs, W. Va.
Miss Bessie Starnes, Carrollton, Mo.;

Methodist.

During November, three Japanese were baptized in Los Angeles.
Forty converts were recently confirmed at Delphos, Ohio.
Last year the Ladies of Charity, of London, were instrumental in the conversion of 41 adults.
A class of 16 colored boys and circle

A class of 16 colored boys and girls was baptized on Oct. 28 at St. Peter Claver's mission, Dallas, Tex.
The Cardinal Archbishop of Baltimore confirmed 25 adult converts at St. Mary's church, Washington, D. C., Oct. 19.

The Bishop of Northampton, Eng., one day last October, confirmed 39 adult converts at Fakenham, Norfolk.

50 adult converts on Nov. 3, at Holy Ghost church, St. Louis.

The La Crosse Apostolate have left 37 converts under instruction as a re-sult of their late missions in Ottumwa,

PRESIDENT

NONE - 50 - EASY

CARDINAL WOLSELY'S DEATH

This extraordinary character in English history has left a record to without its lesson to men of ambition—for ambition was his ruling passion. It was the secret of his wonderful energy and activity. It directed his brilliant and subtle policy. It accounted for his inconsisteory, it intensified his final and unavailing regrets. Thosas Wolsely was born at Ioswich in 1471, and, after being graduated from Oxford, studied for the priesthood. riesthood.

graduated from Osford, studied for the priesthood.

His accomplishments attracted much attention, and he was chosen chaplain to King Henry VII. Having been intrusted by the king with an important mission to the Emperor Maximilian, he was so successful as to receive the highest commendations, and was appointed Desm of Lincoln on his return. On the accession of Henry VIII. to the throne Wolsely was appointed Almoner, and rose from one distinction to another through his great influence at court.

In 1514 he was app inted Archbishop of York, and the following year was created Cardinal by Pope Leo X., which was quickly followed by Henry making him Lord Chancellor of England, and three years later he was appointed the Pope's Legate, and practically wielded the power and authority of the Supreme Pontiff in matters relating to the affairs of England.

of England.
The splendor of his household and ret-The splendor of his household and retinue rivalled that of the king, and it was generally understood that he was the guiding and controlling mind in the policy of the government. It was he who arranged the famous interview between the kings of France and England on "the field of the cloth of gold," and negotisted the treaty between the two nations which followed.

On the death of Pope Lee Y and

On the death of Pope Leo X., and again on the death of Adrian VI., Wolsely sought with all his vast influence to be chosen Supreme Pontiff, but all the influence which he possessed in the political of the contract of the c ical affairs of Europe was not enough to control the College of Cardinals in choos-ing a fitting successor of St. Peter as head of the Caurch, and the ambitious Cardinal was doomed to disappointment.

The part taken by him in the king's endeavors to obtained divorce from Catharine of Aragon, while it pleased no one, brought upon hi a the sey sought with all his vast influence and extorted a promise from her rayal lover never more to speak with the Cardual, and on Out. 9, 1529, the Attorney-General filed two bills in the King's Bench charging Wolsely with having as Legate transgressed the statue praemunire.

Wolsely ordered his attorney to plead guilty, resigned the great seal (Oct 17), transferred to the king the whole of his personal estate, valued at 500,000 crowns, and the yearly profits of his ecclesiastical The part taken by him in the king's

personal estate, valued at 500,000 crowns, and the yearly profits of his ecclesiastical benefices, and then retired to Esher, a seat belonging to his bishopric of Winchester. Through the lingering friendship of the king Wolsely was ultimately allowed to retain the administration of the diocese of York, and received a general pardon and an annuity of 1,000 marks.

After a short residence at Richmond he was commanded in April, 1530, to retire to the limits of his archbishopric. Here his thoughts seemed devoted to the duties of his station, but his enc-mies at court were not idle. Oa Nov. 4 he w.s arrested at Cawood on a charge 4 he w.s arrested at Cawood on a charge of high treason, and conducted toward London. He was suffering from dropsy and the journey was necessarily slow.

As he entered the monastery of Leicester he said to the abbot: "Father Abbot, I am come hither to leave my bones among you." He was at once carried to bed.

The second day seeing the Lieutenant

The second day, seeing the Lieutenant of the tower in his chamber, he said to him: "Master Kyngston, if I had served my God as diligently as I have done the king, He would not have given me over ward that I must receive for my diligent pains and study that I have had to do him service; not regarding my service to God, but only to satisfy his pleasure." Wolsely expired the next morning.

GOLDSTEIN ACCEPTS

CHALLENGE

'RESOLVED, THAT NO MAN CAN BE A CATHOLIC AND A SOCIAL IST AT THE SAME TIME"

David Goldstein lectured in Balti-more, at Loyols College Hall, recently, to an audience of 1,000 men. The lecturer confined himself to Socialism in its relation to religion and the Christian family. There were many Socialists present, who did not hesitate to interpresent, who did not healtate to inter-rupt the speaker with questions, and the result was that a challenge sent to Paul M. Prodoehl, president of the German Catholic Union, some months ago by a Socialist resulted in an agree-ment of Mr. Goldstein to meet any Socialist speaker at one of the theatres on the question. "Received Whenley in the question." on the question, "Resolved, That no man can be a Catholic and a Socialist at

the same time,"

As a standard of judgment, Mr. Gold.

written by William Lyon Phelps, Lampton Professor of English Literature at Yale University, which was printed in the Century Magazine. The article is not long, but it contains more truth in a given space than anything we have read in a long time. For instance, here is just one brief extract:

"The Protestant clergy of to day are sadly weakened by the spirit of compromise. They are afraid to preach Christianity, partly because they don't believe in it and partly because they are afraid it won't draw. They attempt to begulie men into the Church by announcing secular themes, by the discussion of timely political and literary topics."

Mr. Kelley's reference to bad popes and priests is; silly. We are all human, and Mr. Kelley knows full well that many a devil has clothed himself in ministerial garb and secured a place on the Methodist platform.—Buffalo Catholic Union and Times.

The Archbishop of St. Louis.

The La Crosse Apostolate have left and converts under instruction as a result of their late missions in Octumwa, low.

The Archbishop of Philadelphia, on Nov. 17, almost of the United States registered their approval of Socialist principles.

Sciantal Holy Socialist principles.

Sciantal Holy Socialist sterious as result was a standard of judgment, Mr. Goldstein sait:

"In the late election 700,000 citizens of the United States registered their approval of Socialist principles.

The Blace of Monterey and Los Alugher and Socialist novement, but, in reality, to propagate the principles. Socialism is not only a system of economics, but along the Socialist novement, but in



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Mr. Goldstein spoke of 400 lecture Mr. Goldstein spoke of 400 lecture courses given by the Socialists. For each lecture \$300 had to be subscribed. Cards were sold for \$1 each, and this entitled the holder to a \$1 worth of books on the list by the Socialist Lyceum Bureau. the last by the Socialist Lyceum Bureau. Fifteen of these books on the list, Mr. Goldstein said, advocated atheism, or free love. He read certain "selections" from some of these works which proved

Then there were some objections from Socialist voices in the hall.

"Isn't there some description of immoral actions in the Bible, and don't you advocate reading the Bible?" came the question. "We don't condemn you for that."

"Yes," replied the lecturer, "there are some descriptions of how people sinned and there are also descriptions of sinned and there are also descriptions of how these people were punished. This immoral conduct is not held up by the Church as a mode of life. It shows how a transgression of the moral law brings punishment. These Socialist writers advocate their immoral opinions as a philosophy of life."

"But these are only individual opinions," urged the voice of another Socialist from the rear of the hall.

"Yes," began Mr. Goldstein, "but the

"Yes," began Mr. Goldstein, "but the members of the party are urged to

love will come in after Socialism is established—"

established——"
He got no further, for there was a roar of laughter, the man having admitted the very point the lecturer sought to establish.

Then there came another interrup-

"Don't you think Socialism is better-"Don't you think Socialism is bettering the cause of humanity?" from another Socialist. After a little bantering the lecturer said, "I'll admit that the Socialists have good intentions."
"Thank you," came the reply, amid rounds of applause from the Socialists.
"But," continued Mr. Goldstein, "it

is said that 'hell is paved with good intentions.'" Then there was a general laugh.

langh.

"No matter what the intentions," said Mr. Goldstein, "if such doctrines as those advocated by these authoritative writers among the Socialists concerning Christ an marriage are followed out if the solemn marriage contract is set, aside forever and the age of free love is realized, there will be a condition on earth worse than hell.
"The Church has not forgotten how

during the French revolution the statue of the Virgin was torn down from the altar in the Cathedral of Notre Dame and how in its place was set a prostitute who was worthipped as the Goddess of Reason. She knows that what has happened may happen again and she warns her children of their danger."

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LETTING THE CHILD CHOOSE FOR

To the people in France who (imitating Jean Jacques Rousseau) assert that a child has the inalienable right to choose, when he becomes a man, a religion for himself, and that therefore neither parents nor teachers should im-pose say religion upon him, a writer in the Paris Univers makes the following In order to advertise and introduce their home study music lessons in every locality the International Institute of Music of New York will give free to our readers a complete course of instruction for either Piano, Organ, Violin, Mandolin, Guitar, Banjo, Cello, Brass Instruments or Sight Singing. In return they simply ask that you recommend their Institute to your friends after you learn to play.

You may not know one note from another; yet, by their wonderfully simple and thorough method, you can soon learn to play. If you are an advanced player you will receive special instruction.

The lessons are sent weekly. They are so simple and easy that they are recommended to any person or little nationality ?"

Fake Marriage Story Exploded

Two Protestants up in Leavenworth, Two Protestants up in Leavenworth, Kan, lately wanted to get married by a priest. Cardinal Gibbons, being in Kansas City. the papers tell us, he gave a dispensation, and the priest performed the ceremony. The Cardinal gave no dispensation for two very good reasons he had no dispensation to give, and, if he had, he could not give it outside his own diocese.

own diocese.

A priest is authorized by the law of A priest is authorized by the law of every State to solemnize marriages, and it would seem that, as an officer of the State, he could perform a marriage service between two Protestants. He could if the law of the Church did not forbid it. There is a special decree of the Congregation of Rites against such civil marriage ceremonies by a priest. civil marriage ceremon

CHATS WITH YOUNG MEN

ESSENTIALS OF SUCCESS

The young man asks: "What are the essentials of success?" First, integrity: a character that stands firm against both the music and the menace of Mammon. Then comes the second essential, knowledge; a knowledge born of earnest study and close application, a knowledge that comes from observing experience, a knowledge that knows it lead us to the goal of success. There must be a third essential, that of enthusiasm; an enthusiasm that knows no failures, recognizes no re-

pulses, and is blind to obstacles. Endowed with these three great essentials and confronted by the opportunities offered him, the possiblities of success to the young man of to-day are limitless. The danger of to-day are limitless. The danger of deifying success and dethroning God, is intensified by the fact that business draws men into commercial cen-Commerce makes cities, and cities have always been perilous to personal life, as well as to social pur-And to the country boy cities of America are looking to-day for the infusion of a more virile life and a higher ideal in business. It has been said, and in all truthful-ness, that the great city of New York to-day is being run by country boys. And what is true of New York city is true to a very large extent of every other city in America.

IN THE CITY

It is the character of the country boy uncontaminated by the polluting atmosphere of the congested centers, that appeals to the heads of great commercial establishments. It earnest enthusiasm, yet untainted by the dissipations and distractions of the city, that makes him valuable. Indeed, it was the building of a city, along with the vain ambitions which the effort begot, which brought to men the confusion of tongues at Babel. It is deplorthat where many persons are huddled together the strength of individual conviction seems often to be weakened, while a sort of corporate consciousness controls the whole. It is there that the level of honest conviction and moral courage slip to a low average and the temptation to the multitude to do evil overwhelms the higher impulses that that pulsate in the breast of every

TREND UPWARD

In this faith, coupled with thos vital essentials of success, every young man may go the battle of life to-day without fear of the outcome. In the business life to-day there is nothing in the genuinely essential which should corrent principles. sential which should corrupt principle or character, and there is nothing in urban life so invincibly evil that a business man in any city cannot achieve success and maintain his purity and piety; for, indeed, the culmination of Christian history as revealed by St. John in his vision on Patmos was seen to be in the form of a city-the New Jerusalem coming down from God out of the heavens. And this city was not built with hands, but eternal in the heavens and is promised as our abiding place for all ages. Man is gregarious in his nature, and this being true, the trend of the race is cityward. All the cities of the world are to-day rapidly increasing in population. Even those ancient cities of the Orient, which one might suppose would never be greater than they turies ago—the old cities of China and India—are more populou to day than ever, and each succeeding day increases the number of their inhabitants, The cities of Europe are growing rapidly, and in our own country, nothing is more con-spicuous than the growth of our urban communities.

Now, if religious life and the Christian civilization cannot survive a commercial atmosphere and amid urban conditions, it is evident that there is no hope for the moral welfare of the race, and we may as well surrender now to despair, if no one can show us any good in the future of the world. It is only a question of time when these con gested centers, filled with greed and fouled with covetousness, will pollute the whole world. But shall we accept such a gloomy view of the fu-ture of our race? Never! We are still to believe in John's vision, and look for a new heaven and a new earth wherein dwelleth righteous-

YOUNG MEN, HOPE OF FUTURE But if we look thus hopefully into the future, we must depend upon the young men to justify our confidence -the young men who see the visions of a commerce free from trickery and dishonesty—the young men who will bring into the business life of to-day that Christian element which was not found in the commercial centers of the ancient world like Nineveh and Babylon and Rome, and for the want of which they went down to

Commerce must be Christianized, and that means that the men of commerce must be Christians, and Christian principles must dominate the commerce of this nation. And it is for this that the world waits to-day. For surely, the time has come when department of life has been Christianized. Art and literature are permeated by the Christian spirit; song and eloquence utter and commend to human acceptance the teachings of Christ; commerce only delays to open its treasures and lay them at His feet. And it belongs to the young men just entering upon their business careers to day to bring

to pass this great result. They are indeed the wise men who have seen a vision like they of the olden times who followed the Star of the East until it led them to the Child in the Manger, and upon whom in loving adoration they bestowed their gifts of gold and fragrant incense and myrrh.

THE GOLDEN AGE

If the young men of business today will be in any considerable numbers consecrated men, they will bring about that golden age for which the race has sighed so long. To do this knows. And yet, all this may not lead us to the goal of success. There must take broader views of the commercial life and seek to counteract the low conceptions prevalent among those huckstering spirits who, pur-suing trade in selfishness, degrade all they touch. Our young men must lift trade to the level of a high vocation and raise commerce to the plane of consecration. And when they do this Christianity will flow around the world in a day and the knowledge of God will cover the earth as the waters cover the sea, and the nations will be bound to come in the double bonds of the brotherhood of com merce and the fellowship of grace honesty and affection will combine to draw men together in the great and peaceful family of nations; the instruments of war will be recast and hammered into the implements of industry; the battleships of nations will no longer go on their missions of destruction, but will carry in their bottoms the fruits of the nations gaunt want and wicked greed will be driven out from the earth; sin will wither away, and if suffering itself does not cease, the solaces of brother-ly kindness and Christian sympathy will give the victims of pain ground for thanksgiving, if not cause for joy.

The young man in business to-day on the threshold of life and holds in his hands the key which 1s to open the golden age of the huma He is no longer imbued with idea that the world owes him a living, but realizes his oppor tunity and his responsibility to God and man, accepts the unalterable fact that he owes to the world the honest measure of a man's service, giving to his Creator and to his fellowman the best that is in him; and so exemplify that incomparable heritage from God which He created in His own image, -man.

The last age of the world will be both a commercial and a Christian From it will be excluded both age. want and wickedness, suffering and Let then the young man in sin. business to-day rejoice in the fact that he has come to the kingdom of manhood in such a time as ours-a time in which we can discern the vision of the golden age drawing nigh—the age which will be bright as the Paradise which lingers in the memory of mankind and glorious as the heaven which fills the hope of the race.—Catholic Columbian.

OUR BOYS AND GIRLS

THE MADONNA OF THE DREAM Three little girls were walking with their mother in the gallery of the Luxembourg. She wore the garb of a widow; her husband, an officer

in the Chasseurs, having been killed at Sedan. Four children had followed; sorrow had left ineffaceable marks on the face of the woman, still young, who found in her children her only earthly consolation. Patience and sublime resignation sat enthroned on her brow; peace looked forth from her

large grey eyes, still beautiful, though dimmed by many tears. Suddenly one of the little girls paused before a picture. "Mamma," she said, "is this not lovely? 'Our Lady of the Flowers. Surely it is only the Queen of Heaven who could ever have looked so eautiful as this.'

ey eyes, still beautiful, though

They were all standing in front of the picture. For some moments the mother looked at it in silence; then

she said "Yes, Valerie, it is very beautiful.

Have you ever seen any one whom it resembles?" "Never!" cried the two eldest with

once voice. "Not in the least?"

The little one looked up into her aother's face. She was a lovely child, conscious, but not vain of her own beauty.
"Mamma," she said, "Sometimes.

when my hair is curled and I have on my pretty white dress, I think I look a little tiny bit like that. Don't "Ah, Miss Vanity!" exclaimed her elder sister, playfully. "Maybe you are of the same complexion; and the

hair, well, it is something like yours, 'Yes," observed the mother, "it is. "But ten thousand times more love added Marguerite, the second

"A million times, replied the child. "But the eyes—the eyes are like,—whose eyes are they like, Valerie ?" "As though one could tell, in a picture!" was the response. "Never was there such a beautiful face on could. It is not a beautiful face on

earth. It is not a likeness, dear; only a fancy of the painter." "My Valerie, there fou are mistaken," said the mother. "I know the story of that picture. I have seen the child who sat for it; and it was said by all who knew her to be a very good likeness. Spiritualized, no doubt, it must have been by the high and holy thoughts of him who paint ed it; still, that is no fancy sketch, I

assure you. "Mamma! You knew her! Oh, where is she now!" cried Valerie
"Will you tell us about it, mamma?" 'Come, sit beside me, just in front

before our eyes, so that we may look at it while I tell you the story," said the mother.

of it, where we can have it directly Nestling as close to her as they could, the three little girls eagerly awaited the narrative.
"One day," she began, perhaps

thirty years ago, just as we are today a lady and her three children were walking in the garden of the Tuileries. All at once the two boys, who were in front, paused beside an old gentleman, with a long white beard, who was painting some roses. The artist turned smiled upon them, and acknowledged their expressions of admiration as though he appreciated and enjoyed their youthful sincerity When the mother and the younges child, a girl of seven, reached the others, the painter said :

'These are bright boys of yours, They bid fair to becom madame. accomplished critics.'

"As the little one also advanced to xamine the picture, he exclaimed : 'But this one! ah, madame, it

she! I have found her at last!" "The lady stepped backward in ome alarm. 'What do you mean, sir?'" she

inquired 'I do not understand you.' 'Have no fears, madame,' he said with a smile. 'I assure you I am perfectly sane. I am Henri Herbert,

the flower painter.'
"'I am happy to know you, sir, replied the lady. 'But I had thought

you a much younger man.' 'We painters age early,' he said, with a sweet, but fleeting smile. And now let me explain. It is true that I have seldom painted anything but flowers, because I love them; yet the few faces I have done have een highly praised. Once, when a child, I had a very vivid dream. I me, a child like myself, perhaps about the age of seven years. In her hand she held a bouquet of roses, which she offered to me. All my life the memory of that dream has followed me; all my life I have been trying to reproduce the vision. The roses have long been finished, madame; yes, years and years; but the face—I have never seen it with my waking eyes till now. In order to prove to you that these are not idle words, I beg that you will accompany me to my studio. There I will show you my studio. the result of my labors—a suggestion of this face I see before me, and which, with your permission, I would like to transfer to the canvas as the Madonna of my dream.

"They cheerfully followed the artist to his studio, and there indeed were convinced that all was as he and related. The sittings were given, the painter at last feeling satisfied with his work; but shortly after its completion he died. The picture was bought by a Russian prince and taken to St. Petersburg. How it came back to Paris I can not say. I have told ou all I know."

"How strange that you should ever have seen that little girl, mamma!" said Valerie, who was ten years old. "Did you ever speak to her or play with her ?

The mother smiled. "I do not believe I ever spoke to her, my dear; but I have often played with her brothers."

"Probably they were more of your own age, mamma," said Marguerite. "Shall we come again to look at the picture ?" asked the little one, whom they called Coquette, from a pretty trick she had of shyly lifting ner eyes. "It does look a-some thing like me, when I am very, very and I think if I could see often I would always be good." Her sisters laughed, and took her

Yes," said the mother, come again, if you wish it. But now

mamma is tired; let us go home. As they passed from the gallery, the widow could not help casting a backward glance at Our Lady of the Flowers. A tear trembled on her lashes, perhaps for her lost youth, perhaps for the beauty that had perished with it.

"Some day," she thought sadly some day I may tell them, but not now."—Catholic Bulletin.

WHY HE WAS HIRED

Ten boys replied in person to an advertisement for a messenger, in a business house. The one selected from the ten owed his success to the fact that he took off his hat the instant he entered the office, that he rose when the manager came?into the room, and that he answered every question put to him simply and respectfully without bashfulness or boldness. The boy who has a good manner, who is polite and alert, is the boy who is wanted in business and elsewhere.—New World.

THE SMALL SWEET COURTESIES William Wirt, an eminent Virginia lawyer and orator, the author of "The British Spy" and other works, including a "Life of Patrick Henry," was one of the most accomplished and courtly men of his day-the early part of the nineteenth century. In a letter to his daughter he admonishes her not to neglect or under value "the small sweet courtesies of life." He is generally accredited with the authorship of the saying. Being a scholar he doubtless knew it to be a quotation and took it for granted that his daughter was familiar with it. Lawrence Sterne, who died four years before Wirt was born, wrote in his "Sentimental Journey:

"Hail! ye small, sweet courtesies of life! for smooth do ye make the I quoted some time ago the saying

of a wise old gentlewoman:

"We can walk around bowlders. It
is the pebbles in the path that make
us stumble."

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Always and everywhere the world over we are taught the same story It is the Littles of our daily walk and conversation that count in the sum of life, just as surely as the alphabet makes up language and letters.

TEMPERANCE

THE MODERATE DRINKER

Whatever customs may prevail in foreign universities, the practice of drinking even moderately, is doomed to disappear in American schools, says the Creighton Courier not alto gether either on moral grounds but also because of the gradual cultivation of a public opinion which regards even moderate drinking as menace to efficiency. The wildeyed shouting anathema thought the Blessed Virgin came to reformers, shouting anathemas against the demon rum, have contriouted something toward the forma tion of this modern public opinion, but the cold-blooded, level-headed, business men who are quick to discover whatever makes for lack of efficiency have rendered probably the largest service in the upbuilding of this opinion. The time was when traveling men, merchants and professional men, regarded drinking as an incident of business, it being quite the proper practice to show one's good fellowship by treating. Years ago Nebraska, as well as a number of other states, passed laws against treating, but they were ineffective because they were not backed up by a healthy public opinion. The 8 o'clock closing law, which encountered very great opposition four years ago in this state, is now accepted by both republicans and democrats as a wise measure.

The days of excessive drinking, at least for the man of ambition, are admittedly gone and it would seem that even moderate drinking is doomed to gradually disappear among the ranks of those who take pride in themselves and crave the achievement worth while. The fact is that with the growth of population, the struggle for existence is becoming fiercer and the wonderful modern development along so many lines of mental endeavor has necessitated the completest possible conservation and development of one's powers if he would suc-

In pioneer days when professional men were fewer, when business was in a crude state and when the virgin soil yielded luxuriant crops there was danger in dissipation, but the passing of these pioneer days there has come a call for a new type of man who not only believes in ing them as far as possible in order that he may bring to his work the largest degree of efficiency. true now as never before that the mediocre man cannot hope for big success. If he would win the heights the worker must utilize every opportunity for self-improvement and be always on guard against the approach of every foe, particularly against those enemies who work insidiously to undermine his powers little by little until he falls in a miserable fit monument of the forces

which have accomplished his ruin. A number of magazines have taken this subject up lately, among them being The Outlook, which comments favorably upon the change which is being wrought. One of the most timely editorials upon this topic is contained in The Journal of the American Medical Association for November 2 1912, which is as follows:

"The use of alcohol is receiving some hard knocks these days. A prominent railway system, not conent with the general rule heretofore in force among railroad companies forbidding employees to drink while on duty, now forbids employees to indulge at all in drinking out of employment hours and in any other conduct which will impair their health or make them less alert or less capable while on duty. The owner of one of the national pets, a prominent baseball team, insists that moderation in drinking is not sufficient; the players on his team must leave alcohol and cigarettes entirely alone. The justification for these rules may be found not only in the difficulty of being moderate in indulgence, but also in the cumulative after effects of dissipation. The world is moving; the old fetish of personal liberty at whatever cost or danger to the public at large seems to be losing its power. The time may come when every man to whom the life and safe-ty of others are entrusted may be expected or even required to be as ab-stemious as the ball players and railway employees just mentioned."

TEETOTALISM GROWING Good news comes from Iceland,

where public opinion against the liquor traffic is very strong. A tem perance lecturer who recently visited that country, Mr. Tom Wing, was interviewed on his return to England by a representative of the Sunday School Chronicle, to whom he said: At one time the drink problem was a very grave one there. The Ice-lander, if he drank at all, 'soaked;' he knew no restraint, and the long winter nights were obviously not a help to the temperance movement; some of the nights are twenty hours long, the 'day' extending to four hours only.

FIVE MINUTE SERMON FIRST SUNDAY AFTER EPIPHANY

VANITY OF EARTHLY THINGS Human nature is pretty much the same in all ages of time, and I am quite sure that the Apostle, if he were living now, would repeat the same charge to us. By "this world" he means the aims, motives, and deeds which human nature will, of itself, propose and perform to secure what it looks upon as necessary or desirable for life, liberty, and the pursuit of happiness, when not en-lightened and guided by divine grace. The best that "this world" can do by its own light is to make of this life what we call an end for mankind. For if our Lord Jesus Christ had never come to this world and manifested a vastly higher and superna-tural end for the human race, what other end would ever have been thought of? "Let us eat and drink," the world "for tomorrow says

You will hear on every side people who say: We live in the world, we are men of the world, and although we have faith in and know of duties towards a higher destiny, we must conform ourselves to the ways of the world or we would be left behind, unfitted to take part in the honors and riches, and learning, and other desirable things which are to be had for the striving. You see at once where these cowardly Christians barter away their birthright to heaven for a mess of pottage. They seek after all these things of the world first. They esteem them as of the first importance. If one fails in getting honors in society, or riches, an exceptionally good education in science or art, he thinks his life is a failure. What does our Lord say to us? "Seek ye first the kingdom of God and His justice, and all other

things will be added unto you." ype of man who not only believes in onservation of the country's national esources, but, is insisting upon proresources, but is insisting upon preserving his own powers and developing them as far as possible in order. His kingdom which is of God; for death, and the only kingdom will then remain is His. To fail of obtaining a right to that glorious and eternal life, liberty, and happiness is to be self-condemned to a state which the Scriptures call eternal death, chains and misery. And compared to the bliss of heaven, the state of hell deserves to be so-called. But you may ask: Why may we

not conform ourselves to the ways of the world in so far as they are good Just think one minute and you will where the trouble lies. world's estimate of its good things is all wrong. It makes them first and most important, and its estimate is false. They are of only secondary importance. When the Irish people in the hard times willingly suffered for want of food and clothing and education because to get the good things of the world they would have to put their faith behind them as less worthy, then those heroic Christians followed the advice of St. Paul and refused to conform to the world's wrong estimate of the value of its good things. They died, many of them, rather than conform.

Secondly: The world's use of its good things is wrong. It always runs to an excess which is contrary to all excess which is contrary to right reason as it is to right relig-ion. Money, and houses and lands, furniture, horses and carriages, food, drink, clothing, learning and all such things are good. But follow the maxims and practice of the world, and then judge if you, a Christian, can conform to them. What do you see? Too much money, too much land, too fine houses and furniture, too costly fine houses and furniture, too costry horses and carriages and clothing, too much eating, and too much drink. Look at it in any way you will It is always too much. Too will. It is always too much. Too much for reason, and too much for religion. Therefore I say to you, as St. Paul himself would say to you in louder tones than mine: "Be not conformed to this world," this world that cannot keep within the bounds of reason and is always fighting against the wise restraints imposed by the law of Christ.

CURED OF DRINK BY SIMPLE REMEDY

DEVOTED WIFE HELPS HER HUS-BAND TO A CURE THROUGH SAMAR-IA PRESCRIPTION

Mrs. S., of Trenton was in despair A loving father, and a careful pro-vider when sober, her husband had gradually fallen into drinking habits. which were ruining his home, health and happiness. Drink had inflamed his stomach and nerves and created that unnatural craving that kills conscience, love, honor and breaks all family ties. But read her letter:

"I feel it my duty to say a few words about your Tablets. As you are aware, I sent and got a bottle, thinking would try them in secret. My husband had only taken them a week when he told me he will had only taken them a week when he told me he will ham all about the Tablets. He said he would take them just the same. So I sent and got the second bottle for fear one would not be enough. He writes me saying that he has taken the contents of both bottles and he feels splendid, does not care for drink. In fact, he has not taken any liquor from the first of my giving it to him. I feel I cannot say too much in favor of your wonderful Remedy. "Mrs. S.—, Trenton, Ont."

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Now, if you know any home on which the curse of drink has fallen, tell them of Samaria Prescription. If you have a husband, father, brother or friend on whom the habit is get ting its hold, help him yourself. Write to-day.

A FREE TRIAL PACKAGE of Samaria Prescription, with booklet, giving full particulars, testimonials, price, etc., will be sent absolutely free aed postpaid in plain sealed package to anyone asking for it and mentioning this paper. Correspon-Correspon-tial. Write dence sacredly confidential. The Samaria Remedy Comto-daypany, Dept. 11, 49 Colborne St., Toronto, Canada.

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DIOCESE OF LONDON

RELIGIOUS PROFESSION AND RECEP TION AT THE URSULINE CONVENT. "THE PINES," CHATHAM, ONT.

On Saturday, Dec. 28, a large num ber of friends and relatives of those aspiring towards religious perfection witnessed the solemn profession of three novices and the reception into religion of four young ladies, at the Ursuline Monastery of "The Pines," His Lordship Rt. Rev. Michael Fran-cis Fallon, O. M. I., D. D., Bishop of

London, officiating.

This double ceremony is one which never fails to impress, breathing as it does, reverence for the sacredness of a life consecrated to God, within the cloistered precincts of a convent, and one in which the smallest detail is so highly symbolic of some exalted and idealized spiritual truth.

At the appointed hour, preceded by all the religious in procession, the four young ladies about to take the first step towards worldly renuncia-tion, and the novices, eager to make a consumation of their sacrifice entered the chapel and knelt before the tabernacle, the postulants to beg the holy habit of St. Ursula, and the white-veiled aspirants admission to the yows of profession, viz;-poverty

chastity, and instruction.

Holy Mass was celebrated by Rev. Thos. Moylan, C. S. B., of Assumption College, Sandwich; Father Ford, of Bothwell, and Father Doe, of Windsor acting as deacon and sub-deacon with Very Rev. Father James, O.F. M. Superior of the Franciscan Monas tery, Chatham, Master of Ceremonie

The sermon, a profound and logical exposition on the life of the evan gelical counsels, was delivered by His Lordship Bishop Fallon, who laid be fore the privileged auditors a lucid and comprehensive explanation of the obligations assumed by those whom God, by special predilection, has called aside to desert the ordinary pursuits of life.

Taking for his text the words of sacred scripture, "What doth it profit a man to gain the whole world and lose his own soul," His Lordship pointed out in words, filled with unction and inspiration, the sublimity of a religious vocation, and especially did he emphasize that in these modern days when laxities per vading the so-called social world, render life within its sphere scarcely compatible with purity of heart and conscience, those who have been singularly favored by a higher call should deem themselves all too unworthy to be the happy recipients of so signal an honor. "And," he conso signal an honor. "And," he contidued, addressing those before the altar, "you should at all times cherish your call to an order, which has for a past history centuries of noble work accomplished by illustrious women who renounced all to bring name, distinction and talents in raising the Order of Ursuline to the exalted position it holds in the Church

to-day. heart and soul to follow the example and embrace the spirit of the daugh-ters of St. Ursula. No man or woman ever was, or ever will be, worthy in the smallest degree of a life safe guarded by monastic enclosure, and it is therefore for that very reason

In conclusion, Bishop Fallon paid toon dupe. Ursulines by expressing his heart-felt appreciation of their earnest and loyal endeavors to aid both material by a residual property of the religion of near nine-sulting the re ally and spiritually in the work of Catholic education in his diocese Particularly did he commend the Ursuline spirit of simple obedience and reverence, and his earnest prayer was that God would continue to bles their work and to enlarge their num bers sufficient to embrace other fields of labor he hoped to place before

After the Mass the postulants left the chapel to exchange their beauti for the more sombre habit of the

Those taking the black ven were.
Sister Mary Irene, London; Sister
M. St. Peter, Tilbury; Sister M.
Zita, London. The young ladies received into the order were: Miss M.
They preach, except they be sent?"
(Rome x. 15.) Apostolicity is the Nano Moylan, Toronto, Ont.,-Sister M. Rose; Miss Theresa McGillies, Cornwall, St. Andrews W.,—Sister M. Isabel; Miss Mary Kathleen Flynn, London, Ont.,—Sister M.

Miriam. Present in the sanctuary were Rev Father Brady, Wallaceburg; Rev. Father Parent, Tilbury; Rev. Father Hermingeld, O. F. M., Chatham; Rev Father Murray, Assumption College Sandwich; Rev. Father Valentin, St Joseph's Hospital, London; Rev. Father Robert, Walkerville.

MT. ST. JOSEPH, LONDON

Free Press, January 3 The new year was marked at Mount St. Joseph, Wednesday for the reception into the order of five young ladies from different points in On-tario, in the presence of a large assemblage of friends and relatives The chapel of the institution was decorated for the occasion with many vari-colored lights, including electric clusters, and candles and flowers were hung about the room in profusion. Special music for the occasion was given by a choir composed of members of the order and several

electric pipe organ.
His Lordship Bishop Fallon, assist

ed by Fathers Tobin and McCollough elebrated Mass. At the appointed time five aspirants, dressed in white and wearing white veils and wreaths of white flowers, walked down the aisle preceded by two little girls similarly attired, and made a request to be received into the order, after which they returned to their rooms and after donning the habit of the sisters, returned and made their

Bishop Fallon preached the sermon taking for his subject: "What doth it profit the man if he gain the whole world and suffer the loss of his soul?'

"Doubtless these young women are thinking of this subject, when making a request to be received into the order," said he. "For what will it profit anyone if they attain riches, nobility and the highest station in this life if they lose their souls. These young women take three vows, one of obedience, one of chastity and one of poverty, and I think those three things are very necessary in this world to-day. Obedience is grievously needed in the world to-day. I see disobedience everywhere I go, more than I did twenty years ago, and in the vow of obedience these young aspirants have no will of

their own, and promise to obey their implicitly the will of their superior. After the ceremony the relatives of those received were entertained at dinner.

Those received into the order and their names are: Miss Mary Walsh, London, Sister Mary Edith; Miss E. McGuire, Dresden, Sister Mary Blanche; Miss G. Troy, Toronto, Sister Mary Leone; Miss A. Moran, Sister Mary Winifrida; Miss S. Mc-Donald, Ridgetown, Sister Mary Madeline Sophia.

Other priests who assisted were Monsignor Aylward, Fathers Murray, West, Bench, Valentin, Foley, Hodgkinson and Laurendeau.

CORK AND STREET PREACHERS To the Editor of CATHOLIC RECORD:

Sir,-A. Mr. Randall Phillips, " of Ireland," sees "tears streaming down the faces" of old people in Cork when he is preaching; and because they never heard the gospel before. The late Dr. Salmon, of Trinity College, advised his divinity students, anxious to put pastoral theology in practice, to hire an old woman and preach at her. "Of course," he added, "it wouldn't be very pleasant for the old woman." And Mr. Phillips may have found that it makes her cry. She is singular, if she exists; as the clerk said to a rector in a Catholic part of Ireland, announcing that his reverence need not have service one day, for she's sick," that is, the congre-

All of us in Cork have seen these street preachers on Sunday afternoon. They stand where St. Patrick street meets the Grand Parade, one or two or three of them, and (I speak literally) two or three young folk near: have been chosen in preference to million of others, or why you have been attracted to strive with all I think I never saw anything like tians standing or passing on the pathways out of word earshot. One never felt as much inclined to weep at the sight of the preachers' gesticulations, as one might at the preacher writing his poor conscience into lying. One wished to think him and them honest in our easy judging that I exhort you to correspond with Munster way. But your man must unbounded generosity and courage to have his tongue in his cheek, and a the graces Almighty God has given | tear, not of sorrow, in his eye, as he leers at each coin from each Saska

tenths of Cork. And, he added, that the people drew a distinction between them and the Salvation Army, crier also in a wilderness, who keep decent tongues in their heads anyway

"Liars, wordy persons and drunk-ards," Carlyle's Stout Catholic Abbot Samson specially hated. So let us all hate. W. F. P. STOCKLEY Dec. 15, 1912. Cork, Ireland.

ful bridal gowns of rich white satin CHURCH OF OUR LADY

Guelph Mercury, Dec. 30.

to-day is recognized as identical with the Church founded by Jesus Christ upon the Apostles. This note is of the East, who, in spite of the supremely important because it is difficulties and dangers of a long and the surest indication of the true tedious journey through deserts and Church of Christ, it is the most easily examined, and it virtually contains

the other three marks, namely, Unity, Sanctity and Catholicity. The term "Apostolic" indicates a co-relation between Christ and the Apostles, showing the relation of the Church both to Christ, the founder. and to the Apostles upon whom He founded it. The word "Apostle" means one who is sent, a messenger; in the present instance, Apostle is of a dove, and a voice from heaven one sent by the authority of Jesus was heard, saying, "This is My be-Christ to continue His mission upon earth, especially a member of the or-Twelve Apostles. Therefore the Church is called Apostolic because it was founded by Jesus Christ upon

the Apostles. SPTC & It is quite true that there are two kinds of Apostolicity; Apostolicity of doctrine, which means teaching the same doctrine as the Apostles did, and Apostolicity of mission, which means being sent by Christ as the well-rendered solos were given on the electric pipe organ.

His Lordship Bishop Fallon, assist

His Lordship Bishop Fallon, assist

His Hords of the order and several means of the strong assist as the work of the two, Apostolicity of mission is the more striking and the more easily ascertainable.

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Apostolicity of doctrine requires that the deposit of faith committed to the Apostles shall remain unchanged. Since the Church must be infallible in its teaching, it follows that if the Church of Christ still exists it must be teaching His doctrine. Hence Apostolicity of mission is a guarantee of Apostolicity of doctrine.

transmitted through them and their lawful successors in an unbroken chain to the present representatives cession. This Apostolic must be both material and formal: succession in the Church, through a Hence, in tracing the mission of the new mission can arise. The Apostles who received their mission from uninterrupted succession of bishops city, for legitimate authority is essen tial to the transmission of the unadulterated faith from its origin in the God-man. A man-given mission is not authoritative.

The common non-Catholic objec tion to these fundamental principles is that they might do well enough for the benighted Middle Ages, but that some new church concept must be found for our progressive age But are we progressive in anything but machinery and scientific appliances? Have any minds arisen of late years that can compare with Aristotle and Aquinas? This objection s all based on the amiable delusion that the higher faculties of the human mind are undergoing great and progressive improvement. have to take our religion from the infinite God, because there is not the slightest chance of our becoming equal or superior to Him. And He has laid down the scheme of uninterrupted communion with one central

The history of the Catholic Church from St. Peter to Pius X, is a strong proof of its Apostolicity, for no break can be shown in the line of succession. From "Difficulties of Angliby Cardinal Newman, the cans." preacher quoted three sentences: Say there is no church at all if you will, and at least I shall understand you; but do not meddle with a fact attested by mankind." "No other form of Christianity but this present Catholic communion has a pretence to resemble, even in the faintest shadow, the Christianity of antiquity viewed as a living religion on the of the world." The immutability and uninterrupted action of the laws in question throughout the course of church history is a plan note of identity between the Catholic Church of the first ages, and that lic Church of the first ages, and that which now goes by that name.".

Library.

WISE KINGS

The word Epiphany means "manifestation," and it has passed into general acceptance throughout the universal Church, from the fact that Jesus Christ manifested to the eyes of men His divine mission on this tedious journey through deserts and mountains almost impassible, hastened at once to Bethlehem to adore sents, as to the King of Kings, to the God of heaven and earth, and to a man withal feeble and mortal. The second manifestation was when going out from the waters of the Jordan after having received baptism from the hands of St. John, the Holy Ghost descended on Him in the visible form loved Son, in whom I am well pleased."
The third manifestation was that of iginal band of teachers known as the Twelve Apostles. Therefore the riage feast of Cana He changed the water into wine, at the sight whereof His disciples believed in Him. The remembrance of the three great events, concurring to the same end. the Church has wished to celebrate in one and the same festival.

He is all fault who hath no fault at

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Apostolicity of mission means that the Church is one, continuous, moral body, possessing the mission en-trusted by Christ to the Apostles, and of Christ upon earth, and especially to His Vicar, the Pope. This authoritative transmission of power in the Church constitutes Apostolic sucthe material consisting in the actual series of persons from the Apostolic age to the present: the formal adding the element of authority in the transmission of power. No one can give a power which he does not possess Church back to the Apostles, no lacuna or break can be allowed, no Christ, they had legitimately appointed (2 Tim II, 2), and these again selected others to continue the ministry. legitimately possessing the power of jurisdiction is necessary to Apostoli

For full development of this vital question Father Drummond referred his hearers to the articles "Apostolic Succession" and "Apostolicity" in the "Catholic Encyclopedia," which is to be found in the Guelph Public

Him and to offer Him mystical pre

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A subscriber wishes to return thanks to St. Ann for a favor, promising to publish in the CATHOLIC RECORD.

A reader wishes to return thanks for special favo partly received after having Masses said for St Anthony's poor and promise to publish in the CATH OLIC RECORD, A reader requests the prayers of the faithful for two temporal favors, and if granted will publish in the CATHOLIC RECORD.

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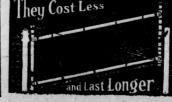
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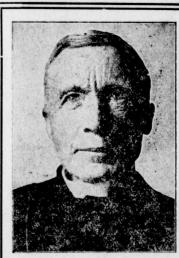
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