

Bank" is in
age and sta-
It's original
59, and its
Toronto, is
cupied bank
doors have
day for the

The Catholic Record.

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

VOLUME XXXI.

LONDON, ONTARIO, SATURDAY FEBRUARY 6, 1909.

1581

RICHMOND STREET
London

St Thomas,
Iderton,
Thorndale.

WANTED AT ONCE
One good man
in each locality with
of handling horses to
and
guaranteed Royal Purple Stock and
Specimens. No experience necessary;
your work for you. \$25 a week and
position permanent. Write
KNIGS MANFG CO., London, Ontario.

CANDLES
All sizes and styles
MISSION
SUPPLIES
ALTAR PLATE
BOOKS, ORDO,
Etc.
J. J. M.
LANDY
416 Queen St. West
TORONTO, Ont.

Requiring Beautiful Illustrations
JUST READY—25th Year

Home Annual
FOR 1909
Containing Frontispiece in Colors and
Profusion of other Illustrations.
PRICE 25 CENTS

By Mail. Per dozen \$2.00
and interesting Articles of the Best
Astronomical Calculations—Cal-
of Feasts and Fasts—A Household
Reading for the Family.

THE 1909 ISSUE.
The Tide Came In. By MARIO
Words of Wisdom.
Philip Sheridan. Civil War
By HON. MATTHEW FRANCIS EGAN, LL.D.

By MARY T. WAGGAMAN, FOUR
Monasteries. By MARY, F.
ROBERT. Eleven Illustrations.
The Years. By ANNA T. SABELLE.
Illustrations.

Romance of an Indian Maiden.
Illustrations.
Lily. By JEROME HARTZ.
Illustrations.

By GRACE KEON.
The Book of the Year 1907
Illustrations.

THE CATHOLIC RECORD
LONDON, CANADA

Irish Booklets, nicely tied
with Ribbon, just the thing to send
our friends on St. Patrick's Day.
of Dozen in a box with envelopes
match for 25 cents. Sample 10c.

Peel Mfg. Co., London, Ont.

Dr. Schuls's
Nerve Tablets

Famous Dr. Schuls used these tablets in his
practice for many years, with wonderful suc-
cess in every case of failure being reported. These
are a specific for weakness and women, fe-
verish, loss of energy, falling memory, deranged
gon, general weakness and indolence. These
have cured when all others have failed. Sent
on receipt of price, \$1.00 per box or 6 for \$5.00, only at

SUMNER'S DRUG STORE
772 Dundas Street, London, Ontario

CANDLES
THE WILL & BAUMER
KIND

All Qualities
All Sizes
All Shapes

The BEST on the MARKET

Brands—Stearine,
Argand and Star
Beewax
Standard Altar
L'Autel & Purissima

SEND FOR PRICE LIST

THE
CATHOLIC RECORD
LONDON - CANADA

M. B. A., Branch No. 4, London
on the 2nd and 4th Thursday of every month
at 10 o'clock at their hall, in Albion Block, Rich-
mond Street. Thomas F. Gourde, President; James
Doveall, Secretary.

The Current of Life.
Don't look for flaws as you go through
life;
And even when you find them
It is wise and kind to be somewhat
blind
And look for the virtue behind them.
For the cloudiest night has a hint of
light
Somewhere in its shadows hiding ;
It is better by far to hunt for a star
Than the spots on the sun abiding.

The current of life runs ever away
to the bosom of a God's great ocean.
Don't set your face 'gainst the river's
course
And think to alter its motion.
Don't waste a curse on the universe—
Remember it lived before you.
Don't butt at the storm with your puny
form—
But bend and let it go o'er you.

The world will never adjust itself
To suit your whim to the letter.
Some things must go wrong your whole
life long.
And the sooner you know it the
better.
It is folly to fight with the Infinite,
And go under at last in the wrestle.
The wisest man shapes into God's plan
As the water shapes into a vessel.

IRISH OR INFIDELITY, WHICH ?
The Dublin Leader.

Many times during the agitation for
a Catholic University it occurred to me
that what we wanted was not really a
Catholic University, but an Irish one.
Given an Irish University, and the
Catholicity would take care of itself;
given a Catholic University, merely,
and there would, inevitably, exist within
it the same dangers to the faith that
exist in Trinity, if not greater.

However, the country was united in
its demand for a Catholic University,
and the result is, the present colorless
institution. Even in granting that, the
Government followed its usual policy of
sterilizing it of Irish ideals. By careful
selection a senate has been constituted
that is warranted to render the new uni-
versity harmless to English interests;
and as unobjectionable to Protestant
prejudices as a concession to Catholics
should be. A few Gaelic Leagueers were
included, to give an air of impartiality,
the others are our old friends, the "lead-
ing Catholics" in the religious and
medical professions, the *vetuisti dantes-
tullani offensionem* style; then, some new
men, educational experts, presumably,
who, curiously, were unknown, until
discovered by the English Government,
and, lastly, a number of Protestant
Unionists out of all proportion to the
Protestant interests in a university ex-
pressly provided for Catholic needs.

Given such a senate, an agitation to
make Irish compulsory was inevitable, if
our last state was not to be worse than
our first. What the final result of the
agitation will be there is not the slight-
est doubt: the Irish movement is bound
to succeed; what the immediate result
may be it would be difficult to say. It
is hard to teach men with fixed ideas
and life-long prejudices. Probably,
when the day of trial comes, some of our
friends will, after the manner of their
kind, find that they have pressing en-
gagements elsewhere, and will leave the
decision to the friends of the Govern-
ment.

To help on the cause of the Irish lan-
guage, I venture to submit two argu-
ments which I have not seen developed
up to the present; the first is from the
point of view of morality, the second
from that of faith.

Everyone knows the dangers of city
life for young men, but it is people real-
izing how much those dangers are in-
tensified for University students, who
will have to live in lodgings, away from
parental or clerical control? The
students who come out of our Catholic
Colleges, and are for the first time free
from all restraint, or who come up to
the city, from the dullness of country
life, are, perhaps of all people, the least
able to withstand the temptations they
rush into blindly. And if that has been
proved by sad and bitter experience in
the past, what will it be in the future,
when hundreds of those boys will be
scattered over the city, irresponsible
and unrestrained, leading each other
into evil, imitating, as University
students, the Bohemianism and some-
times the rogamism of their tribe?

We had hoped we should get a full-
rigged University, one that should in-
clude, amongst other things, houses of
residence. Well, we have not got such
a one; and it remains, therefore, our
duty to safeguard the morality of our
students by every means in our power.
Religion is one means, and a powerful
one, if only the students were in a house
of residence; but for young fellows
scattered all over the city, flitting from
place to place, drawn away by every
kind of attraction, and not naturally
inclined to religious practices; what
a religion do for such as those?

Subjectively, Irish comes next to relig-
ion. If, in those who have never been hap-
py in the cleansing fire of the Irish
movement, I should be speaking in an
unknown tongue if I spoke of the new
religion that is infused by it; the new inter-
ests in life, the new sense of responsi-
bility, the increased self-respect, the love
of country and religion, and the loathing
for all the vulgarities and indecencies
of the only few years passed for life.
But what should be the religion? It is,
that, from the first, the Irish movement
declared war not only on snobbery, but
on drunkenness, gambling, music halls,
suggestive plays, and immoral literature;
all of which constitute the greatest dan-
ger to the morality of the young. No
other moral force has proved itself, or
will prove itself, so powerful for good,

religion always excepted, as the Irish
movement; and once it takes possession
of the University, as I hope it will, there
will be created there a public spirit
against the fashionable vices hitherto so
lamentably common amongst the gentle-
manly young gentlemen that came from
our great Catholic colleges.

My second argument is from the point
of view of Faith. For years we have
been begging for a Catholic University.
A University, in which our Catholic
young men could study without danger
to their faith, was to be the salvation of
the country; the "Hope of Israel."
Now, how much of that is true?

Clonones and Blackrock are Catho-
lic Colleges. Suppose for a moment
that either of these got a charter from
Government, and was raised to the
status of a University, would it be the
salvation of the country? Would all
Irish parents hasten to send their sons
there? Education provided as in the
best English Universities; Catholicity
a specialty? No doubt many eminent
men were pupils in those Colleges.
Happily, for themselves, they were
successful in life; but as far as Ireland
was concerned, they might as well, in
most cases, have been Germans or
Fremenhen. Catholicity in a College,
or University, is not everything; and
as far as my experience goes, when you
take his nationality from an Irishman,
you loosen the bonds of Faith. That
may help to explain how it happens that
so many of our Catholics who go to
Trinity, and many who do not, cease to
be practising Catholics.

Our new University is not in any
sense Catholic by its constitution.
What it may become, as theologists say
in factio esset, depends on its Irish char-
acter. If Irish is compulsory, the Uni-
versity will be Catholic, that is to say,
safe for Catholics; if Irish be not com-
pulsory, and the University be open to
a horde of un- Irish or anti-Irish students
from everywhere, then, I say, it will be
impossible to save it from the modern
spiral of materialism and unbelief, and
greater dangers will exist for Catholics
there than ever existed in Trinity.

Subject to the condition that there
are to be no religious tests, the Senate
has the appointment of the professors.
As far, therefore, as religion is concerned,
a professor may be anything or
nothing; all that is required is, that he
shall not seek to undermine the faith of
his pupils, and shall not offend the
religious sentiments of his class. For
neglect of this prohibition he shall be
liable to dismissal.

It looks well on paper, but when the
powers of the Senate come to be tested,
in the Law Courts, as well, in all proba-
bility, soon be the case, it will be
found that those powers are very lim-
ited and very difficult to be put into
operation. Except mathematics, and, to
a certain extent, physics, there is
scarcely a subject that will not take its
color from the mind of the professor.
Philosophy, History, Physiology, Bi-
ology, Astronomy, Geology, even the
Languages, Medicine and Law in all
their branches, it would be almost im-
possible for a Rationalist or a Protestant
professor to teach these subjects to
Catholics without coming into direct
opposition with the teaching of the
Church or Revelation. Not that the
subjects themselves are contrary to
Revelation, but the Rationalist believes
and will teach, the contrary. Open
rationalism may, perhaps, not do much
injury; the danger lies in the doubts,
suggestions *obiter dicta* of all sorts; the
personal influence in class, and out of it;
the charm of manner and language, and
the worship, silently offered, by youth
to great men.

The danger is very real, the Senate
very powerless, and the defence of faith
and revelation, finally, rests with the
students themselves, and they are
very much at the mercy of the students.
They have a very significant way
of their own for showing that they will
not tolerate certain subjects of discussion,
or certain remarks; and the professor, if
he is a wise man, will take the hint.

And now comes the question: are the
students who come from our Catholic
Colleges the sort of students who would
come sooner at their religion, or cast
doubts on revelation? I am afraid not.
Some of them are of that class who would
regard it as a grievance, and a com-
pulsion, to have to go to the new Univer-
sity, and not rather to Trinity. Others
are of the "society" type, half-Protes-
tant in sympathy, to whom strong relig-
ious feelings of any sort would be bigotry;
and there are, others, I am sorry to say,
who would not regard with disfavor, nay,
would secretly approve of, criticisms
and attacks on the Catholic clergy, or,
worse still, would allow themselves to be
caught by the glamour that unbelief
possesses in the early stages, before it
has poisoned the soul. My estimate of
the Catholic colleges and their effect on
their students has been strengthened,
during the present controversy, by the
testimony of almost all who have written
against making Irish compulsory. Dr.
Clancy, for instance, is afraid lest the
Catholic students should, even after five
years' grace, enter into Trinity, unless
Irish be made compulsory there also.
Dr. McWalter openly states his belief
that, if Irish be made compulsory, the
Catholics will, undoubtedly, flock into
Trinity, or Belfast University. Has it
come, then, to this, that after half a cen-
tury's agitation for our rights, after
having refused for all those years to en-
ter Trinity, invitingly opened, and rather
suffered until she should sacrifice Faith and
conscience sake; has it come to this in
the end, that all those sacrifices have
been in vain, and our Catholics of to-
day are ready to endanger their Faith
and to make shipwreck of it, in many
cases, rather than what?—learn Irish!

How little they value the one; and what
a frightful hole has been instilled into
them, for the other!

Therefore, I conclude, that if Irish is
not made compulsory, and things go on,
as they have been going, in the Col-
leges, our great National University will
be a great National fiasco. In a few
years it will have become the center of
rationalistic thought in Ireland, and, by
the time we get Home Rule, the country
will be ready to deal with the
Church.

FURTHER TALK WITH DR. CRAPSEY.

Dr. Crapsey outlined the view of
the Church, which was a doctrine of
"special creation."
How the doctor errs. The theory of
special creation as opposed to the
theory of evolution is not a doctrine of
the Church; nor is evolution a doctrine of
the Church. It is a doctrine of the
Church that "In the beginning God
created heaven and earth." As to the
time occupied in the creation of the
world, the Holy Spirit assumed the
form known to us as the universe, the
Church has made no definition.

It is a grave mistake to suppose, as it
is generally supposed by the ignorant
and superficial, that Darwin was the
originator of the theory of evolution.
It was discussed, and profoundly dis-
cussed, centuries before Darwin was
born; and as a matter of fact Darwin
never claimed to be its originator. His
claim as a scientist rests on his theory
that the passage from primary matter
—the "void and empty" of Moses—to its
present form was brought about by the
agency of natural selection and the
survival of the fittest. That according
to him, as a theologian, as theologists say
in factio esset, depends on its Irish char-
acter. If Irish is compulsory, the Uni-
versity will be Catholic, that is to say,
safe for Catholics; if Irish be not com-
pulsory, and the University be open to
a horde of un- Irish or anti-Irish students
from everywhere, then, I say, it will be
impossible to save it from the modern
spiral of materialism and unbelief, and
greater dangers will exist for Catholics
there than ever existed in Trinity.

Subject to the condition that there
are to be no religious tests, the Senate
has the appointment of the professors.
As far, therefore, as religion is concerned,
a professor may be anything or
nothing; all that is required is, that he
shall not seek to undermine the faith of
his pupils, and shall not offend the
religious sentiments of his class. For
neglect of this prohibition he shall be
liable to dismissal.

It looks well on paper, but when the
powers of the Senate come to be tested,
in the Law Courts, as well, in all proba-
bility, soon be the case, it will be
found that those powers are very lim-
ited and very difficult to be put into
operation. Except mathematics, and, to
a certain extent, physics, there is
scarcely a subject that will not take its
color from the mind of the professor.
Philosophy, History, Physiology, Bi-
ology, Astronomy, Geology, even the
Languages, Medicine and Law in all
their branches, it would be almost im-
possible for a Rationalist or a Protestant
professor to teach these subjects to
Catholics without coming into direct
opposition with the teaching of the
Church or Revelation. Not that the
subjects themselves are contrary to
Revelation, but the Rationalist believes
and will teach, the contrary. Open
rationalism may, perhaps, not do much
injury; the danger lies in the doubts,
suggestions *obiter dicta* of all sorts; the
personal influence in class, and out of it;
the charm of manner and language, and
the worship, silently offered, by youth
to great men.

The danger is very real, the Senate
very powerless, and the defence of faith
and revelation, finally, rests with the
students themselves, and they are
very much at the mercy of the students.
They have a very significant way
of their own for showing that they will
not tolerate certain subjects of discussion,
or certain remarks; and the professor, if
he is a wise man, will take the hint.

And now comes the question: are the
students who come from our Catholic
Colleges the sort of students who would
come sooner at their religion, or cast
doubts on revelation? I am afraid not.
Some of them are of that class who would
regard it as a grievance, and a com-
pulsion, to have to go to the new Univer-
sity, and not rather to Trinity. Others
are of the "society" type, half-Protes-
tant in sympathy, to whom strong relig-
ious feelings of any sort would be bigotry;
and there are, others, I am sorry to say,
who would not regard with disfavor, nay,
would secretly approve of, criticisms
and attacks on the Catholic clergy, or,
worse still, would allow themselves to be
caught by the glamour that unbelief
possesses in the early stages, before it
has poisoned the soul. My estimate of
the Catholic colleges and their effect on
their students has been strengthened,
during the present controversy, by the
testimony of almost all who have written
against making Irish compulsory. Dr.
Clancy, for instance, is afraid lest the
Catholic students should, even after five
years' grace, enter into Trinity, unless
Irish be made compulsory there also.
Dr. McWalter openly states his belief
that, if Irish be made compulsory, the
Catholics will, undoubtedly, flock into
Trinity, or Belfast University. Has it
come, then, to this, that after half a cen-
tury's agitation for our rights, after
having refused for all those years to en-
ter Trinity, invitingly opened, and rather
suffered until she should sacrifice Faith and
conscience sake; has it come to this in
the end, that all those sacrifices have
been in vain, and our Catholics of to-
day are ready to endanger their Faith
and to make shipwreck of it, in many
cases, rather than what?—learn Irish!

How little they value the one; and what
a frightful hole has been instilled into
them, for the other!

Yes, they do, but not for information,
which they do not suspect they need.
They ask them to give opportunity to
astound the world with their vast re-
servoirs of what they imagine to be infor-
mation, to show how much more they
know than the rest of mankind.—N. Y.
Freeman's Journal.

BULWARKS OF OUR SOCIAL ORDER.

REV. DR. RUSSELL OF WASHINGTON MAKES
STRIKING ADDRESS ON INFLUENCE OF
HIERARCHY ON CIVILIZATION.

A striking address was delivered a
few days ago by Rev. Dr. William T.
Russell, of St. Patrick's church, Wash-
ington, at the consecration of Right
Rev. Owen B. Corrigan auxiliary
Bishop of Baltimore. In speaking of the
influence of the hierarchy upon social
order, Father Russell said:

"It is to be especially noted that the
Bishops of the Church, while upholding
and sanctifying the authority of the
husband and father, have ever been the
most valiant defenders, the strongest ad-
vocates, the most unflinching champions
of the rights of the wife and child. For
them has the Catholic Church made her
most stupendous sacrifices; for them has
she fought her most terrible battles, and
their peace and protection and the im-
pregnability of their position are the
fruits of their most splendid victories.

"While unalterably opposed to an-
archy and socialism, ever and always the
Catholic Bishop had stood valiantly with
his people to maintain their sacred
vested rights. It is hardly necessary to
recall that it was a Catholic Archbishop
(Stephen Langton) who led the barons
and people of England to demand the
return of their ancient liberties, forced
from them by the Norman conquerors,
and who wrested from the tyrant, that
patent of English civil rights which we
enjoy to-day—the Magna Charta. Never-
theless, the Catholic hierarchy has ever
been first and foremost in upholding its
science, in defending with its tran-
scendental powers all rightful authority
and jurisdiction.

"In illustration of this fact we need
not turn to the storied past; our own
history, which is but yesterday, affords
a sufficiently brilliant example. Of our
Presidents of the United States, not one
has been a Catholic. The Governors of
the various Commonwealths constituting
the Union, with only a few exceptions,
have belonged to the different Protes-
tant denominations, yet while prejudice
has effectively barred out the Catholic
from the ruling elective offices Catholic
loyalty and love of country has known
no limit in maintaining the integrity of
the Constitution. It has been demon-
strated upon many a field of blood and
crowded with the bravest sacrifices
that the heart of man could offer.

"Although in some of the States a
majority of those entitled to the fran-
chise profess the Catholic faith, who has
heard of a Catholic Bishop in this, our
country, denouncing those of another
religion on account of their
beliefs? There have been days, indeed,
when Catholic laymen have stood with
the armed forces of the State to pre-
vent the homes of cloistered women against
the outrages of bigotry, yet never once,
thanks be to God, in the history of this
land, from the day when Catholic Cal-
vary proclaimed religious liberty to all,
has a Catholic been found in arms
against those professing a faith different
from his own. When did a Catholic
Bishop ever abuse the pulpit for the pur-
pose of arousing sectarian prejudice
contrary to the law of the land?

"Reader unto Caesar the things that
are Caesar's was the command of our
Divine Lord, and the apostles, with
their successors, have been unceasing in
their teaching, both by word and ex-
ample, that 'all power is from God and
has been ordained of God.' St. Paul
commanded obedience to the civil au-
thority, notwithstanding the fact that
they were pagans and persecutors of the
faithful.—New World.

RELIGION AND LIFE.

Press despatches from various cities
have been telling of the progress of a
movement, started by a college student,
which has for its purpose "to live two
weeks as Christ did." There have
been many comments, but we have seen
none better than that of the Omaha
True Voice, which is as follows:

"One would think from all this rather
irrelevant, if not blasphemous discus-
sion about the attempt of a few Protes-
tant Church members in Cleveland, Ohio,
to live for two weeks as they think our
Divine Lord would have lived, that no
one ever sincerely tried to live a Chris-
tian life before. What have these so-
called Christians, who think they have
made a new discovery, been doing, any-
way? Have they ever tried to live as
Christians before? If they did what
must have been their conception of a
Christian life?

"Just now they seem to have come to
a realization that a Christian life re-
gards conduct—that thoughts and words
and actions may be good or bad and that
their morality enters into the religious
life of men.

"The surprising thing is that this
should be thought to be new. In reality
it is as old as the Catholic Church itself
looking on earth. For nearly ninecen-
tury hundred years the Church has
founded has been teaching these truths,
and millions of Catholics have been
striving to live according to the stand-
ard of conduct set by Christ and His
Church. And this not for two weeks
only, but for a life time. Every Catho-
lic knows that he must live according to
the rule of Christ if he would be saved.

"The so-called Reformers of the six-
teenth century in their scheme of relig-
ion, made salvation depend on faith
alone. If a man believed truly he was

saved, no matter what his conduct might
be. 'Sin boldly, but believe more
firmly,' was the recommendation of the
first 'Reformer.' The result of such
doctrine was, naturally enough, the
divorce of religion from morality. Con-
duct had nothing to do with the religion
professed by men.

"Now the pendulum is swinging in
the other direction. Protestants are
going from one extreme to the other.
Now it is conduct that is regarded as
all-important. 'Believe what you please,
but do right,' is the motto we see to-
day. But do those who use it under-
stand what it means? The Cleveland
experiment would seem to indicate that
they are in considerable doubt about
it.

"In the first place, why are they
striving to live after the manner of our
Lord? Is it because it is commanded
or is it simply an exercise that gives
pleasure? If the former, why limit the
experiment to two weeks? It is just as
binding six months hence as it is to-day.
It is a queer kind of obedience to the
moral law that will promise faithfulness
for two weeks and assume the right to
do so we please thereafter. If the
new life is simply a pleasurable
exercise, why boast about it? Others
might get as much pleasure out of some-
thing else.

"But despite all the confusion of
ideas in the minds of those who are mak-
ing the experiment or are talking about
it, we trust it will do good.

"It is impliedly a recognition of the
Catholic doctrine that faith without
good works is dead. We only hope that
those who are trying the two weeks'
experiment will continue it longer, and
that they will in the end recognize that
the Catholic idea of life is the true one
—that conduct enters as a large factor
in religious life and that the grace of
the sacraments of the Church are the
greatest aids to good conduct.—The
Beacon.

NOT THE TRUE CHURCH.

From time to time the Protestant
Episcopal church in America claims to
be the Catholic Church, or a branch of
the Catholic Church, or a branch of the
Church of England which also occasion-
ally claims to be a branch of the Catho-
lic Church.

That the P. E. church is neither the
Catholic Church nor a branch of it,
was unintentionally proved in open
court here in Chicago during the week.
The Rev. Dr. Kemp, Protestant Epis-
copal minister on trial charged with a
heinous crime and shameless sin, sud-
denly the astonishment of a number of
other ministers of his faith and the con-
fusion of all right-thinking men, delib-
erately revealed a confession made to him
by a penitent youth.

Under no circumstances would any
Catholic priest have been guilty of such
infamy. Either that do so, any priest
infamy suffer his tongue to be torn out,
his hands to be cut off and his body
burned at the stake. Priests care-
fully have gone to martyrdom before
now rather than reveal the secrets of the
confessional. In the state of Ken-
tucky, some years ago, Father Lambert
Young spent months in jail rather
than violate the sacred tribunal. No
wonder the Chicago prosecuting attor-
ney was shocked and astounded. He
declared this the first instance of the
kind that had ever occurred in a
Chicago court. Probably it is the first
time the like has occurred in an Ameri-
can court. To put it mildly, it is mortif-
ying to reflect that the lips of a minis-
ter professing Christianity should have
done such a shameful thing.

Hitherto the New World has had
nothing to say of the Kemp case, or of
its predecessor which involved similar
charges against another Protestant
Episcopal minister. St. Paul says there
are some things which should not even
be mentioned among Christians. How-
ever, the sacrifice of revealing the
secrets of the confessional is entirely too
shocking to be passed over. Whatever
the court may determine with regard to
Rev. Dr. Kemp is not our concern.
That man already has written himself
down unworthy to wear a clerical garb.
He ought to be ashamed of himself since
most certainly he has shamed humanity.
If he were a real priest he would not be
guilty of such things.—Chicago New
World.

The Value Of Meditation.

Many a time we have heard persons
saying that when they were utterly
fatigued and almost on the verge of nervous
prostration from the strenuous work
and harriving worry of the bustling life
of Chicago, they have derived an un-
speakable restfulness and calm of soul
from passing a few minutes in a Catholic
place, the sacred shrine symbolizing the
love in the hearts of the parishioners
for Christ in the Blessed Sacrament,
that vivid sense of the Real Presence,
which never deserts the Catholic mind,
invite to quiet and holy contemplation.
But even Protestants feel the spell of
the situation. The influence of medita-
tion on all the powers of the mind, and
especially on the nervous system can
scarcely be exaggerated. Some Hindu
sages who visited this country a few
years ago declared with astonishment
that the American people had evidently
no inner life at all. They said that it
was an invariable part of their daily
round of duties to spend an hour in pro-
found meditation. Cardinal Newman in
the course of his life, confessed that his
intellectual powers had been mar-
velously strengthened after his con-
version by the habitual practice of
daily meditation in the Oratory of which
he was a member.—The Beacon.

Messina's Prelate With His People.

The Archbishop of Messina, deaf to
all offers and inducements to leave the
city so devastated by earthquake, is
still there doing all in his power for his
people. A dispatch received in Rome,
last week, from Messina describes an
excursion made by the American relief
party of the "Bayern" to the ruins of
the city under the escort of Count Zi-
lioni. After traversing the broken streets
and squares, climbing over heaps of
wreckage and fallen walls, they visited
the Archbishop of Messina, who is prac-
tically the only authority left of those
who were in the city before the earth-
quake. The Archbishop's house had
been transformed into a hospital, and
everywhere mattresses had been spread,
on which the injured lay. Nothing
could induce the Archbishop to leave
those of his priests who survived to take
care of the wounded and bury the dead.
He personally escorted the Americans
to various points and impressed upon
them the overwhelming nature of the
catastrophe.—Sacred Heart Review.

CATHOLIC NOTES.

Dr. Welsh, Roman Catholic Arch-
bishop of Dublin, has been elected as
chancellor of the new University of
Dublin.

In the week following Christmas two
widely-known Irish priests passed to
their eternal reward. They were Right
Rev. Mgr. Loftus, Archbishop of
Acheryn, and Very Rev. P. J. Glynn,
O. S. A., better known as Prior Glynn.

This week Archbishop Ryan cabled to
His Eminence Cardinal Merry Del Val,
the Papal Secretary of State, the sum
of \$11,200, collected in this archdiocese
for the earthquake sufferers in Italy and
Sicily.

The famous Springfield college, Mobile,
Ala., one of the oldest Jesuit colleges in
the southern states and which was well-
known in the United States and Europe,
was destroyed by fire Monday, Jan. 18.
There was no loss of life.

Archbishop Harty of Manila, P. I., has
just returned from a remarkable inland
trip through the province of Batangas,
extending over a period of thirty-two
days, during which he visited twenty
pueblos and conferred the sacrament of
confirmation upon 52,839 persons.

Rev. Francis H. Gavisk, rector of St.
John's church, Indianapolis, will go to
Washington to attend the conference on
behalf of dependent children. The confer-
ence was called by President Roose-
velt, and Father Gavisk was one of two
persons in Indianapolis who received in-
vitations to be present.

William J. Oshann, of Chicago, is
staying at a hotel in so-called Old
Rome, where he looks out on the back
of the glorious Pantheon and is near
the magnificent Church of Minerva.
Mr. Oshann is a private Chamberlain to
Pope Pius X., and while here will per-
form his services at the Vatican.

At present there are twenty-five
religious orders and congregations en-
gaged in winning Africa to Christianity.
These societies have 2,571 missionaries,
priests, brothers, and nuns occupied in
the work. The Dark Continent is di-
vided into seventy-one Vicariates and
Prefectures Apostolic.

Pope Pius recently received in fare-
well audience Archbishop Ireland.
His "holiness expressed his gratitude to
the American people for their aid to the
earthquake sufferers, saying, "America
always is first," and the Pontiff author-
ized Archbishop Ireland to convey the
Apostolic Benediction to the American
people.

The two Episcopalian Sisters of St.
Mary whose conversion to the Catholic
Church was announced some months ago
—Mother Edith, the Mother-general of
the community, and Sister Elise, have
now been received as Sisters of the Blessed
Sacrament, an order founded by Mother
Katherine Drexel in 1859 for work
among the Indians and colored people.

Rev. Father Forner, while driving
over the prairie south of Mackin, Sack,
visiting some of the students who were
lost in the storm and drove for two days
and two nights without finding food or
shelter. On the third day he sighted
the residence of Wm. Scott, after he had
given up all hopes of living through the
 ordeal. When taken in he was almost
exhausted, and it was found that his feet,
hands and face were severely frozen.

The Catholics of North Dakota are
up in arms against the text-book on the
history of pedagogy used by the State
normal schools in the State, and the
first volume of the collection of the
State Historical Society of North
Dakota. Through Right Rev. John
Shanley, Bishop of Fargo, a petition has
been sent to Governor Burke protesting
against an expense in taxation which
they claim makes them appear ridicu-
lous.

Archbishop Arrigo of Messina, who
was reported killed in the earthquake
was rescued. He says: "I was in my
chapel at the moment of the catastrophe.
When I endeavored to make my way out,
I found all the exits blocked with wreck-
age. I knelt before the figure of the
Saviour, awaiting death, which I momen-
tarily expected. I remained in the at-
titude of prayer through the rest of the
night and the following day, when a res-
cue party reached me.

"The thinning ranks of the surviving
"angels of the battlefield" the con-
secrated women who risked death from
bullet or disease while ministering in
camp and hospital to the soldiers of the
Civil War, lost a notable figure on Fri-
day week, when Sister Antonia Asmuth
died in St. Joseph's Hospital, Philadel-
phia, aged sixty-two years, Sister Antonia
was a native of St. Louis, and for forty-
six years a member of the Sisters of
Charity. Thirty-seven of her years in
religion were spent in Philadelphia.

2 THE SCOTTISH CHIEFS; OR THE LIFE OF SIR WILLIAM WALLACE

BY MISS JANE PORTER. CHAPTER XXV. THE COUNCIL-HALL.

Owing to the multiplicity of affairs which engaged Wallace's attention after the capture of Stirling, the ladies of Mar had not seen him since his first visit to the citadel. The countess passed this time in writing to the numerous lords of her house; and she persuaded her husband of the expediency of putting Lord Athol and Lord Badenoch into the list of prisoners he should request. When this was proposed to Wallace, he recollected the conduct of Athol at Montrose; and, being alone with Lord Mar, he made some objections against inviting him back into the country. But the earl, who was prepared by his wife to overcome every obstacle in the way of his kinsman's return, answered that he believed, from the representations he had received of the private opinions both of Badenoch and Athol, that their treason was more against Balliol than the kingdom, and that now that that prince was irretrievably removed, understood they would be glad to take a part in its recovery. "That may be the case with the Earl of Badenoch," replied Wallace; "but something less friendly to Scotland must be in the breast of the man who could betray Lord Douglas into the hands of his enemies."

her pause; and recognizing the name of Wallace sounding from the lips of the multitude, she turned to Helen. "Here comes our deliverer!" said she, taking her by the hand; "we have not seen him since the first day of our liberty. It will do you good, as it will me, to look on his beneficent face!" She obeyed the impulse of her aunt's arm, and reached the window just as he passed. Her soul seemed rushing from her eyes. "Ah! it is surely he!" she thought; "no dream, no illusion." He looked up, but not on her side of the building. It was to the window of Lady Mar; and, as he bowed, he smiled. All the charms of the smile struck upon the soul of Helen, and she sank into a seat. "O no! that man cannot be just lamented. He is not to be forever cut off from communicating the happiness to which he would give so much enchantment!" Lady Ruthven ejaculated this fervour. "There was something in that smile, Helen, which tells me all is not chilled within. Blame me not, Helen, that I forget probability in grasping at a possibility that might give me such a nephew as Sir William Wallace, and the memory of Lady Marion too much not to be agitated by the subject; no more!" She was agitated. At that instant Edwin, throwing open the door, put an end to the conversation. He came to apprise his mother that Wallace was in the apartments; being come purposely to pay his respects to her, not having been introduced to her, not the illness of Helen in the castle had made them part so abruptly. "I will not interrupt his introduction now," said Helen; "a few days' retirement will strengthen me; and then I shall see my protector as I ought."

With the last word, her bosom heaved tumultuously, and she rose in agitation. Wallace now gazed on her with redoubled wonder. She saw it, and, bearing a foot in the passage, she turned towards him, and grasping his hand, said in a hurried tone, "Fare you well; I am entwined with my heart should cost me some pang to wrest these again; only respect me, and I am comforted." Wallace in silence pressed her hand, and the door opened. Lady Ruthven entered. The countess, whose present aim was to throw the virtue of Wallace off its guard, disappeared by another passage. Edwin's mother went to the packet to Berwick. It was Walter Hay, anxious to be recognized by his benefactor. Wallace received him with kindness, and told him to bear his grateful respects to his lady, for her care of her charge. Lord Ruthven, with others, soon entered, and at the appointed hour, they attended their chief to the citadel. The council-hall was already filled with the lords who had brought to the entrance of the Scottish standard. On the north who had fought at Berwick; and Mar, coming forward, followed by the heralds and other officers of ceremony, saluted him with the due forms of Regent, and led him to the throne. Wallace ascended, but it was only to take thence a packet which had been deposited for him on his cushion, and coming down again, he laid the parchment on the council-table. "I can do all things best," said he, "when I am on a level with my friends." He then broke the seal of the packet. It was from the Prince of Wales, and agreed to Wallace's proposed exchange of prisoners, but denounced him as the instigator of the rebellion, and bade him expect future judgment from his incensed king, for the mischief he had wrought in the realm of Scotland. The letter was finished by a demand that the town and castle of Berwick should be surrendered to England, as a pledge for the quiet of the borders till Edward should return. Ker then introduced the convoy who had brought the Prince of Wales' despatches. Wallace was standing when he entered, and so were the chieftains, but at his appearance they sat down. Wallace retained his position. "I come," cried the Southern knight, "from the Lord Warden of Scotland, who, like your prince, too greatly condoned the rebellion, and he sends you to him to be treated as he treats; I come to the leader of this rebellion, William Wallace, to receive an answer to the terms granted by the clemency of my master, the son of his liege lord, to this misled kingdom."

CHAPTER XXV. THE GOVERNOR'S APARTMENTS. The sun rose on Wallace and his brave legions as they traversed the glade of Strathmore. The villages were abandoned, and the land by uncultivated. The sheep, without a shepherd, fled from the approach of man, and wolves ran howling from the cloisters of depopulated monasteries. The army approached Dunblane, but it was without inhabitants; grass grew in the streets: for the hand of Cressingham had been there. They proceeded over many a hill and plain, and found that the same desolation had burnt up and overwhelmed the country. Wallace saw that his troops were faint for want of food, but he promised that Ormsby should provide them a feast in Perth; and, with re-awakened spirits, they took the river Tay at its folds, and were soon before the walls of that city. It was governed by a coward. Ormsby fled to Dundee at the first sight of the Scottish army. His flight might have warranted the garrison to surrender without a blow, but a brave man, his lieutenant, who saw the conflict before Wallace could compel that officer to sue for mercy. After the fall of Perth, the Regent made a rapid progress through that part of the country, driving the Southern garrisons out of Seone and all the embattled towns; expelling them from the castles of Kincairn, Elcho, Kinfaun and Doune; and then proceeding to the marine fortresses (those avenues by which the ships of England had poured their legions towards the eastern coast) he compelled Dundee, Coupar, Glamis, Montrose and Aberdeen, all to acknowledge the power of his arms. He seized most of the English ships in these ports, and manning them with Scots, soon cleared the seas of the vessels which had escaped, taking some and putting others to flight. In one of the latter was the fugitive Ormsby. This enterprise achieved, Wallace, with a host of prisoners, turned his steps towards Dundee; but, ere he left the banks of the Tay, he detached 3,000 men, and putting them under the command of Lord Ruthven, gave him a commission to range the country from the Carse of Gowrie to Sutherland, and reduce every town and castle which had admitted a Southern garrison. A rapid march round by Fifeshire (through which victory followed their steps) brought the conqueror and his troops within sight of Stirling, where he had promised Earl de Warenne should see the English prisoners depart for the borders. No doubt of his arriving at the appointed time was entertained by the Scots, or the Southern in the castle: the one knew the sacredness of his word, and the other, having felt his prowess, would not so far disparage their own, as to suppose that any could withstand him by whom they were beaten. De Warenne, as he stood on the battlements of the keep, beheld from afar the long line of Scottish soldiers as they descended the Ochil Hills. When he pointed it out to De Valence, that nobleman contradicted the observation of the veteran earl. "Your sight deceives you," said he; "it is only the sunbeams playing on the cliffs."

"Then those cliffs are moving ones," cried De Valence, "which, I fear, have ground our countrymen on the east to powder. We shall find Wallace here before sunset, to show us how he has resented the affront our ill-advised prince cast on his jealous honor."

added, "You leave Stirling to-morrow; but these remain till Lord Douglas opens their prison-doors." "I cannot but acquiesce in the justice of your commander's determination," returned De Warenne; "and to comfort these gentlemen under their captivity, I can only tell them that, if anything can reconcile them to the loss of liberty, it will be, being the prisoners of Sir William Wallace." After having transferred his captives to the charge of Lord Mar, Wallace went alone to the chamber of Montgomery, to see whether the state of his wounds would allow him to march on the morrow. While he was there an invitation arrived from the Countess of Mar, requesting his presence at an entertainment which she meant to give that night, at Snowdon, to the Southern lords, before their departure for England. "I fear you dare not expend your strength on this party?" inquired Wallace, turning to Montgomery. "Certainly not," returned he; "but I shall see you amidst your noble friends at some future period. When the peace your arms shall win is established between the two nations, I shall then revisit Scotland, and openly declare my friendship to Sir William Wallace." As Wallace pressed the hand of his friend to leave him to repose, a messenger entered from Lord Mar, to request the Regent's presence in his closet. He found him with Lord de Warenne. The latter presented him with another despatch from the Prince of Wales. It was to say, that news had reached him of Wallace's design to attack the castles garrisoned by England on the eastern coast. Should this information prove true, the prince declared that, as a punishment for the increasing audacity of the Scots, he would put Lord Douglas into closer confinement; and while the Southern fleets should baffle all Wallace's attempts against the castles, the moment the exchange of prisoners was made on the borders, an army from England should enter Scotland, and ravage it with fire and sword. When Wallace had heard this despatch, he smiled and said, "the deed is done, my Lord de Warenne. Both the castles and the fleets are taken; and what punishment must we now expect from this terrible threatener?" "Little from him or his headlong counsellors," replied De Warenne; "but Thomas, earl of Lancaster, the king's nephew, is come from abroad with a numerous army. He is to conduct the Scottish prisoners to the borders, and then to fall upon Scotland with all her strength."

"My Lord de Warenne," replied Wallace, "you can expect but one return to these demands. I shall accompany you myself to the Scottish borders, and there make my reply."

To Awaken the Liver Coated Tongue, aching head, biliousness, indigestion, constipation alternating with looseness of the bowels, feelings of depression and ill-temper. Relief comes after the use of one of Dr. A. W. Chase's Kidney-Liver Pills and cure with a few weeks after the use of this great regulator of the liver. With the liver right there is usually no disturbance of the digestive system or bowel. Therefore get at the cause of trouble by awakening the liver to action by use of Dr. A. W. Chase's Kidney-Liver Pills. Mrs. L. Phillips, Virgil, Ont., writes: 'I have used a number of boxes of Dr. Chase's Kidney Liver Pills and consider them excellent for torpid liver.' 25 cents a box, at all dealers, or Edmondson, Bates & Co., Toronto. Dr. A. W. Chase's Kidney-Liver Pills

leave Stirling to-morrow, remain till Lord Douglas... but acquiesce in the justice... MARY ANN O'.

What are you thinking of mother? He asked. "Or are my good looks more interesting than your book?" "You'd smile if I should tell you," she answered. "Go ahead. Don't let us lose a smile."

for you, and it seems as if you ought to reciprocate. I haven't said a word to you, because I know it would be of no use, and I don't want to score a loss. "Seriously, Maurice, that is my dilemma, and I am afraid I will lose her. I know there is no hope for me except by becoming a Catholic. Can't you send me a lot of theological works of such convincing strength that I might glean from them sufficient excuse to pose as a Catholic without losing my self-respect? I am really ready to give the matter deep and earnest study, and am reading Protestant controversial works so as to know my own side of the case.

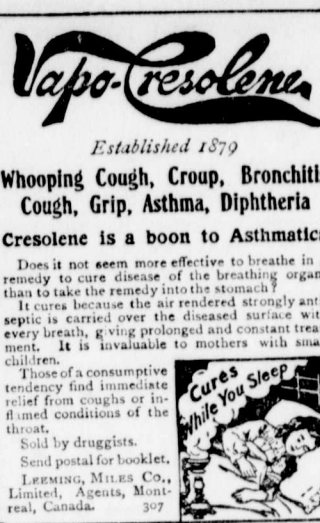
watched it stealing over you for months. Maybe nobody but your mother could have discerned it, but it has been very plain to me. Do not think, though, that I have ever been or am now reconciled to it. I consider it a great misfortune, I cannot understand how a clear-headed man like you can be deceived by the sophistries of the Church of Rome. He listened very attentively to what she said, and did not reply for some moments afterwards.

What results in a family in which divorce has taken place? It has become a labyrinth in which blood has crossed with alien blood, life with life, name with name, a group of diverse physiognomies, a heterogeneous multitude of half-brothers and half-sisters, strangers and relatives at the same time. And what of these children? What will happen to these creatures demarcated by diverse paternity and maternity? They are worse than orphans; for they imbibed, with maternal love, hatred for their father, or take lessons in cursing their mother from their father's lips. They are brought into the world, but they cannot be properly formed or educated in it. If divorce obtained possession of the world by an ever-increasing frequency, what will become of multitudes of little ones that are robbed of names? How can the disasters of this monstrous evil be repaired? A philosopher who has reasons for his assertion has advised an increase of asylums! That would be only to entomb those who had no home. But the family would perish. Unity, heredity, tradition, beauty, harmony, strength and fecundity, all would be lost.—Pittsburg Observer.

Dear Jonathan: I am not acquainted with your heart, but I am sure that a certain Mary Ann O' something, about whom you used to rave in our college days, and yet I know her as well as if I were her playfellow and schoolmate, and knowing you also, I am afraid that your cause is hopeless. So assured am I of this, but, at the same time, I know you to be the best of good fellows, and yours is a case in which the Church would be justified in relaxing its rule, if it ever were, yet, if your girl should agree to abide by my advice, I should feel obliged to advise against it.

Dear Maurice: I am not acquainted with your heart, but I am sure that a certain Mary Ann O' something, about whom you used to rave in our college days, and yet I know her as well as if I were her playfellow and schoolmate, and knowing you also, I am afraid that your cause is hopeless. So assured am I of this, but, at the same time, I know you to be the best of good fellows, and yours is a case in which the Church would be justified in relaxing its rule, if it ever were, yet, if your girl should agree to abide by my advice, I should feel obliged to advise against it.

Dear Maurice: I am not acquainted with your heart, but I am sure that a certain Mary Ann O' something, about whom you used to rave in our college days, and yet I know her as well as if I were her playfellow and schoolmate, and knowing you also, I am afraid that your cause is hopeless. So assured am I of this, but, at the same time, I know you to be the best of good fellows, and yours is a case in which the Church would be justified in relaxing its rule, if it ever were, yet, if your girl should agree to abide by my advice, I should feel obliged to advise against it.



Vapo-Resolena
Established 1879
Whooping Cough, Croup, Bronchitis
Cough, Grip, Asthma, Diphtheria
Cresolene is a boon to Asthmatics

Educational.
St. Jerome's College, BERLIN, CANADA
Commercial course—latest business college features.
High School course—preparation for matriculation and professional studies. College of Arts course—preparation for degrees and seminars. Natural Science course—thoroughly equipped experimental laboratories. Critical English Literature receives special attention. First class board and tuition free. \$1500 per annum. Send for catalogue giving full particulars. REV. A. L. ZINGER, C. R., President.

WHAT DIVORCE DOES.

of Augustus Clay Johnson and Chloe Matilda Baker as to the cordiality of the invitation. It was, clearly printed, and read as follows: "You are invited to attend the marriage of Mr. Augustus Clay Johnson and Miss Chloe Matilda Baker at the house of the bride's mother. All who cannot come may send."

PROMINENT KNIGHT TEMPLAR BECOMES A CATHOLIC.

Sacred Heart Nuns to Teach in Tokio.



The EDISON PHONOGRAPH

Sold at the same prices EVERYWHERE

It is Mr. Edison's desire that a Phonograph should not only be cheap enough for everyone to own one, but also that everyone should enjoy the same advantage in purchasing it.

Wherever you buy an Edison Phonograph you buy it at the same price. The purchaser in the small country town has the same advantage as those who live in large cities.

Not only is the Edison Phonograph uniform in price, but it is also uniform in quality. Everyone that leaves our factory is good, has been carefully tested, will play perfectly, and will furnish unbounded enjoyment.

Edison Amberol Records

There are two kinds of Records for the Edison Phonograph—the old two-minute Records of the past, which are still made and which still afford much enjoyment, and the new Amberol Records, which play more than twice as long and are better.

The new Records can be played on any Edison Phonograph by means of an attachment which you can get for a small sum of your dealer. If you buy a new Phonograph, you can buy it with the attachment so as to play both kinds of Records, and thus have the widest possible range of music and entertainment for your instrument.

FREE. Ask your dealer or write to us for illustrated catalogue of Edison Phonographs and the catalogue containing complete lists of Edison Records, old and new.

We Want Good Live Dealers to Sell Edison Phonographs in every town where we are not now well represented. Dealers having established stores should write at once.

National Phonograph Company, 111 Lakeside Ave., Orange, N.J., U.S.A.

Awaken the Liver

Tongue, aching head, biliousness, constipation alternating with looseness of the bowels, feelings of depression, loss of energy, torpid action of liver.

Use of Chas. A. W. Chase's Kidney-Liver Pills and cure of several cases after the use of this great tonic of the liver.

Chase's Kidney-Liver Pills are usually so efficacious in cases of biliousness, constipation alternating with looseness of the bowels, feelings of depression, loss of energy, torpid action of liver.

Therefore get at the cause of troubling the liver to action by using Chase's Kidney-Liver Pills.

L. Phillips, Virgil, Ont., writes: "I have used a number of boxes of Dr. Chase's Kidney-Liver Pills and consider them excellent for torpid liver."

Send a box, at all dealers, or to Messrs. Bates & Co., Toronto.

Chase's Kidney-Liver Pills

The Catholic Record

Price of Subscription—\$2.00 per annum. THOS. COFFEY, L.L.D., Editor and Publisher.

Advertisements for teachers, situations wanted, etc., 50 cents each insertion. Remittance to accompany order.

Approved and recommended by the Archbishops of Toronto, Kingston, Ottawa and St. Boniface, the Bishops of London, Hamilton, Peterborough, and Oshawa, N. V., and the clergy throughout the Dominion.

Subscribers changing residence will please give old as well as new address. Obituary and marriage notices cannot be inserted except in the usual condensed form. Each insertion 50 cents.

When subscribers ask for their paper at the post office it would be well were they to tell the clerk to give them their Catholic Record. We have information of carelessness in a few places on the part of delivery clerks who will sometimes look for letters only.

Letters of Recommendation. Apostolic Delegation. Ottawa, June 13th, 1905.

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

Mr. Thomas Coffey. Dear Sir: For some time past I have read your admirable paper, the Catholic Record, and congratulate you upon the manner in which it is published.

LONDON, SATURDAY, FEBRUARY 6, 1909

PROTESTANT VOCATIONS.

A word of introduction should follow this title and anticipate our remarks. There is nothing positive about Protestantism. Few things, however, are so negative and crude as their ideas of vocation. They do not apply the Latin derivative: they prefer the Anglo-Saxon.

power and the jurisdiction are the bonds of tradition and the safeguard of the Church. When Protestants went out vocation was gone, power too, and jurisdiction. They were, therefore, only individuals with subjective impressions but without divine call, without divine power or jurisdiction.

THE CHURCH AND THE REPUBLIC.

A very able and interesting pamphlet by a friend of ours, the Rev. Dr. Hassett, of Harrisburg, Penn., upon the subject of the Catholic Church and the American Republic is hereby acknowledged with thanks.

human or divine. Real freedom of conscience means the liberty to do what is right. There is an objective law which primarily imposes its obligation upon the subjective conscience whose dictates must be followed.

A MARRIAGE QUESTION.

A case occurred lately showing the effect of the legislation of the Church upon matrimony and offering other matter for reflection. It shows how important it is for Catholics to know and observe Church laws; for it places the offending parties in an unenviable and false position.

HOMELY TRUTHS.

His Grace the Archbishop of Toronto has a practice of speaking very homely truths whenever occasion arises. These deliverances are of a character about which there can be no quibbling. On all occasions he says what he means and he always means what he says.

BISHOP McQUAID.

By the death of the venerable Bishop of Rochester there is removed from active service a great churchman, bishop and educationist. His eighty-five years are almost the history of Catholicity in the State of New York.

earnest. He wrought with success through his forty years, laying broad foundations upon which others might build. In religion his government was marked by a thorough Catholic spirit and an apostolic zeal for education.

DEATH OF FATHER TWOMEY.

The sad intelligence has reached us of the death of one of the most beloved and distinguished priests in the Province of Ontario, Rev. Denis A. Twomey, pastor of Belleville, Archdiocese of Kingston.

FROM THE BRITISH COLUMBIA ORPHANS.

Friend we learn that the most Rev. Archbishop of that diocese lately made an important statement in regard to the catechetical movement, which is worthy the serious consideration of all concerned.

OSANAM THE MODEL LAYMAN.

In the course of a sermon before the Knights of Columbus of Philadelphia on the occasion of their annual memorial Mass, the Rev. Dr. Garrigan paid this tribute to Frederic Ozanam:

in churches outside her communion. The rev. gentleman has told the simple truth. The Catholic Church has always been and always will be a harbor of refuge for those who have not a fair share of the pleasures of life.

TIMES ARE CHANGING IN OUR TREATMENT.

of the well groomed thieves who rob the public both collectively and individually after the hoodling and grafting fashion. Six men who were known as bankers in the city of Pittsburgh, Penn., who have been convicted of giving illicit commissions so that they may obtain business from the corporation, have been sentenced to long terms in the penitentiary.

A PRESS DESPATCH FROM ROME.

The 31st, states that it is expected that a consistory will be held in March, when Mgr. Falconio, the apostolic delegate to the United States, will be recalled, and the appointment of Mgr. Aversa, apostolic delegate to Cuba, to take his place, will be announced.

THE REV. JAMES E. FREEMAN.

of St. Andrew's Episcopal Church, Yonkers, N. Y., recently made a very complimentary reference to the Catholic Church in its stand on the labor problem. He contended that his own church had not done enough practical work with the view of obtaining better treatment and better wages for the workers.

THE BAPTISTS OF PHILADELPHIA may be put on record as men who care little for the quality of consistency. They have been from time immemorial, together with other sectarians, advocates of the little red school house wherein only the world and its belongings held the fort, but now we have them protesting against the action of the Philadelphia Board of Education in excluding the name of Christ from the Christmas exercises in the schools of the old Quaker city.

THE BAPTISTS OF PHILADELPHIA.

but our separated brethren must remember that the system of education of which they have always been the advocates has given us the quality of men whose action they condemn. They are the product of the little red school house. How can it be expected that Christian men and women will come from seats of learning wherein Christianity forms no part of the studies of the little ones. The sectarians are but reaping the crop they have sown.

THE REV. OF ST. ULSTER.

"My Fracklin has been here in Philadelphia in all of its arrangements for the text-book congratulatory done. You have been a reader of your paper. I have noted with satisfaction that it is directed with intelligence and ability, and above all, that it is imbued with a strong Catholic spirit.

THE REV. OF ST. ULSTER.

"My Fracklin has been here in Philadelphia in all of its arrangements for the text-book congratulatory done. You have been a reader of your paper. I have noted with satisfaction that it is directed with intelligence and ability, and above all, that it is imbued with a strong Catholic spirit.

THE REV. OF ST. ULSTER.

"My Fracklin has been here in Philadelphia in all of its arrangements for the text-book congratulatory done. You have been a reader of your paper. I have noted with satisfaction that it is directed with intelligence and ability, and above all, that it is imbued with a strong Catholic spirit.

CATHOLIC COLLECTION WHAT T LIGIOUS The Rev. of St. Charles has been Catholics have the (nos) an About t in the villi Baptist Sun Myron T. State Nor Stewart t Catholic b to make u Stewart Souder of the Cat the Rev. Conn., wh the exhib the priest clergyman same tim Stewart of some of th opportunity all visit exhibit of sture. Since t been adid he is of th about eve of apprec Protestan of Catho very int two of th "Win My De gift of bo greatly a "I won of the pe tion of C for instat Oporto, r much tim publicly was for ture. M of sincere "The Re of St. Ulster "My Fracklin has been here in Philadelphia in all of its arrangements for the text-book congratulatory done. You have been a reader of your paper. I have noted with satisfaction that it is directed with intelligence and ability, and above all, that it is imbued with a strong Catholic spirit.

side her communion," man has told the simple Catholic Church has always will be a harbor whose have not a fair pleasure of life. Her successor and uplift the end she will be faithful the end.

PHILADELPHIA may as men who care little of consistency. They in time immemorial, to- nectarians, advocates school house where and its belongings held now we have them protest- action of the Philadel- Education in excluding the Christmas the schools of the old We have no admiration action they have taken, the Philadelphia Board of Education action they have taken, brethren must remem- system of education of n always been the advo- n us the quality of men they condemn. They are of the little red school can it be expected that and women will come from being wherein Christianity of the studies of the little cecians are but reaping have sown.

CHANGING in our treatment broomed thieves who rob- hood collectively and in- the hooding and grat- Six men who were known in the city of Pittsburg, have been convicted of commissions so that they business from the corpora- sentenced to long terms centenary. In the city of some of these furious soon be brought to grief, as was exploiting worthless The good citizen will relief when these gentry behind prison bars. They are as promptly as we are wont to burglar and the sand-

FROM ROME, dated is that it is expected that ill be held in March, when, the apostolic delegate States will be recalled, ment of Mgr. Aversa, gulate to Cuba, to take his e announced. Mgr. Fal- created a cardinal either or shortly afterwards. A will be created at that time, comes to the courtly and Archbishop who now exalted position of Aposto- to the United States, it nized as Rome's tribute to ability of character and whose administration have en- to all classes of Catholics in the republic, from the Cardinal to the humblest worker in industry.

THE MODEL LAYMAN.

of a sermon before the Columbus of Philadelphia on of their annual memorial Dr. Garrigan paid this reverend Ozanam.

to better conclude than by your imitation a Catholic seal, made saintly, by strong in the Baptist, the model of character. His austere life, man penances, his perfect could frighten you. Nor is it Bishop, whose prayers and ecstasies and miracles would to silent wonderment. Nor he holy martyr who braved cruel tyrants and gave up her body one of 1 of a rugg at these and more of the faith. But I would pour imitation a layman like a man who lived within the some here present—a man whose faithful to his noblest and the vow of his youth of being spent to the last pulse for the truth that had the ideal Catholic faith. It is- nance; a man who consens and labor to the noble con- Catholic Faith against the ties, and Voltairian youth, a model of Catholic youth, citizenship—Frederic Ozanam. Cardinal Manning, a con- pect Ozanam was a pure and on fire with charity to all ally the poor; consumed by service of the truth; pious tenderness; more eloquent supernatural beauty of his an in the loving words that his lips; more illuminated order of Christian faith than such a man bore in him- self full of all instinctive ready to give his life for a Archbishop of Paris to tread of the Good Shepherd and his life for his sheep. May on every side laymen like Ozanam!"—Philadelphia Cath- rd and Times.

CATHOLIC BOOKS IN A BAPTIST EXHIBIT.

COLLECTION DONATED BY PRIEST SHOWS THAT THE CHURCH IS DOING IN RELIGIOUS EDUCATION.

The Rev. William J. Stewart, pastor of St. Charles Church, Gardiner, N. Y., has been the means of giving to non-Catholics (who otherwise might never have the matter presented to their notice) an idea of what the Catholic Church is doing in religious education.

About two years ago there was shown in the village hall at New Paltz, N. Y., a Baptist Sunday school exhibit, and Mr. Myron T. Scudder, then principal of the State Normal school, requested Father Stewart to lend the exhibit whatever Catholic books the priest had, in order to make up a Catholic section. Father Stewart did as requested, Mr. Scudder making a special arrangement of the Catholic books. In the evening of the Rev. Franklin Elmer, of Winsted, Conn., who formed and in charge of the exhibit, telephoned his thanks for the priest's interest stating that he (Father Stewart) was the first Catholic clergyman to visit the exhibit. At the same time Mr. Elmer asked if Father Stewart desired to make a donation of some of the books, etc. Father Stewart at once replied in the affirmative, seeing the opportunity of placing within reach of all visitors—ministers and laymen—an exhibit of Catholic Sunday school literature.

Since that time Father Stewart has been adding to the collection, until now he is of the opinion that the exhibit has about everything of value. The letters of appreciation he has received from Protestant ministers for his donation of Catholic books to the exhibit are very interesting. Herewith we append two of these communications:

Winsted, Conn., December 24, 1908.

My dear Father Stewart: Your gift of books has been received, and is greatly appreciated.

"I wonder if you ever hear from any of the people interested in this collection of Catholic books? In Hartford, for instance, Dr. Potter, pastor of the Centre Congregational Church, spent much time in going over them, and said publicly that that part of the exhibit was for him the most interesting feature. Many others have spoken words of sincere appreciation. Sincerely yours, FRANKLIN D. ELMER."

Hartford, Conn., Nov. 3, 1908.

The Rev. William J. Stewart, Church of St. Charles Borromeo, Gardiner, Ulster County, N. Y.

"My dear Mr. Stewart.—The Rev. Franklin D. Elmer, of Winsted, Conn., has recently had his Bible school exhibit here in Hartford. I was much interested in all of it, but especially in that part of it arranged by your which shows the text-books used in Catholic schools. I congratulate you upon what you have done. I desire to thank you for what you have enabled me to see.

Sincerely yours, ROCKWELL HARMON POTTER, First Church of Christ."

In the publication, The Sunday School Advance, of the Bible school exhibit, a page gives to Catholic books donated by Father Stewart. We are sure our readers will be interested to see this list. It may furnish valuable information to those who are engaged in the work of imparting religious instruction to Catholic youth:

"The Methods of the Catholic Sunday School," Halpin (80c.) Of the importance of the Sunday school at the present time the author writes in vigorous language. His words of advice are fraught with the wisdom of years and with the experience of a busy life.

"First Religious Instructions for Little Ones," Schaffler, (Wagner, \$1.25.) The Catholic faith simply explained to the youngest pupils, with a particular view to their moral training.

"Sunday School Teacher's Explanation of the Baltimore Catechism," Urban (Wagner, \$1.00.) An excellent and interesting children in religion and to make them love it. Its language and thought are directed to touch the conscience, the heart and the imagination of the child.

"Teacher's Handbook to the Catechism," three volumes, \$4.50. Rev. A. Urban. A work well calculated to assist the teachers in their efforts to give their students a sound religious education.

"Teachers' Handbook to Bible History," Urban (\$1.50.) A companion volume to the "Handbook to the Catechism."

"Instruction on the Sixth Commandment," Roche (Wagner, 25c.).

"Spirago's Method of Christian Doctrine," Messmer (Benziger, \$1.00).

"Spirago's Anecdotes and Examples Illustrating Catholic Catechism," Spirago (\$1.50).

"A Lamp of the World," Right Rev. Monsignor Canon Carr. (Benziger).

"The Commandments Explained," \$1.00; "The Creed Explained," \$1.35.

"Bible Studies," Rev. John F. Mulvaney, LL. D., Syracuse, N. Y. Written to interest the youth of this country by giving them a continuous story illustrated by the latest researches.

"A Textual Concordance of the Holy Scriptures," Williams, (Benziger). The citations and the arrangement tend to admirably serve the purposes both of the preacher and the Sunday school teacher.

"A Young Woman's Problems," Counsels for young girls, Halpin (60c.) These chapters will help young women to an understanding how to conduct themselves in the critical periods of life.

"Four Square, or the Cardinal Virtues," Rickaby, (Wagner, 60c.) Addresses to young men.

"Ye are Christ's," Rickaby. (Benziger Bros., 50c.) A book of short and wholesome addresses to young men.

"Discourses and Sermons on Various Subjects," Gibbons, (Murphy, \$1.40.) The crystallization of sixty years' critical research and reflection.

"Our Christian Heritage," by J. Cardinal Gibbons. A beautiful appreciation of Divine help and guidance.

"The Ambassador of Christ," by J. Cardinal Gibbons. A book of beautiful inspiration to those who sense the call to act as self-imposed preceptors of

the doctrines and tenets of the Catholic Church.

"The Faith of Our Fathers," by J. Cardinal Gibbons, now in the forty-seventh edition. Literally, it is a concise encyclopedia of Catholicism, aimed to inspire reverence for the truths of the Catholic Church.

"Synthetical Manual of Liturgy," Rev. A. Vigourel, S. S. (Murphy, \$1.00).

"The Manual of Prayers for the Catholic Laity," Balt. Council Ed., (\$1.00).

"Bible History" (Old and New Testament), Right Rev. R. Gilmore, D. D.

"Practical Explanation and Application of Bible History," J. Nash, D. D.

"Deharbe's Catechism."

—Sacred Heart Review.

A PROTESTANT SCOT ON JOAN OF ARC.

From Andrew Lang's "The Maid of France."

The name and fame of Jeanne d'Arc are, "in the catalogue of common things," like the rainbow; of things so familiar that an effort of imagination is needed before we can appreciate the unique position of the Maid in history. The story of her career, as one of her learned French historians said, "is the most marvelous episode in our history and in all histories." She was the consummation and ideal of two noble efforts towards perfection. The peasant's daughter was the flower of chivalry, brave, gentle, merciful, courteous, kind and loyal. Later poets and romance writers delighted to draw the figure of the lady knight, but Spenser and Ariosto could not create a Shakespeare could not imagine such a being as Jeanne d'Arc. She was the most perfect daughter of her Church. To her its sacraments were the very bread of life; her conscience, by frequent confession, was kept fair and pure as the lilies of paradise. In a tragedy without parallel or precedent the Flower of Chivalry died for France and the chivalry of France, which had deserted her. She died by the chivalry of England, which shamefully entreated and destroyed her, while the most faithful of Christians perished through the "eccelesial science" and dull political hatred of priests, who impudently called themselves "the Church."

Waning chivalry, bewildered "eccelesial science" were confronted by the living ideal of chivalry and faith, and they crushed it. Jeanne came to them a maiden, and in years almost a child, beautiful, gay, "with a glad countenance." The priests and doctors of her enemies offered her bread of tears and water of affliction, so merciful, they said, were they. They tricked her, and they gave her the death of fire. She came with powers and with genius which should be the marvel of the world while they stood dumb. She redeemed the nation; she wrought such works as seemed to her people, as well might seem, miraculous. Yet even among her own people, even now, her glory is not uncontested. She came to her own, and her own received her not.

Jeanne was taken to the Old Market, beside the Church of St. Saviour. There were three scaffolds; on one the Maid was exhibited and preached at, as she had preached at her own trial; on another the lay and clerical magistrates, as before, were assembled; on the third was an elevated mass of plaster, above it were the faggots and the stake. A placard was exhibited here with the words, "Jeanne, self-styled the Maid, liar, mischief-maker, abuser of the people, diviner, superstitious, blasphemer of God, presumptuous, false to the faith of Christ, boaster, idolater, cruel, dissolute, an invoker of devils, apostate, schismatic, heretic." There were sixteen terms of reproach, and every one of them was the blackest of lies. A kind of paper mitre, as was customary, was set on her head, with the inscription, "Heretic, relapsed, apostate, idolater." Midl preached the sermon, abusing a text of St. Paul. She listened patiently; her warfare was over, and it is of record that her judges wept; they had no pity, but they had sentiment. Cauchon read the sentence, "Then she invoked the Blessed Trinity, the glorious Virgin Mary and all the blessed saints of paradise, naming some of them expressly; her own saints, we may suppose. "She begged right humbly also the forgiveness of all sorts and conditions of men, both of her own party and of her enemies, asking for their prayers, forgiving them the evil that they had done her." She prayed all of the priests present to give her each one Mass. It was dinner time. While Cardinal Beaufort and some of the English nobles are said to have wept, others shouted that she must be handed over to them to burn. "Priests, do you want to make us sinecure?" she cried. Without an formal secular sentence, the Bailiff of Rouen waved his hand, saying, "Away with her." She was led to the central scaffold. She climbed it as bravely as she had climbed the scaling ladders at Orleans and Jargeau. She asked for a cross to gaze upon in her agonies. An Englishman made a little cross of two pieces of a staff and gave it to her. Devoutly she received it and kissed it, crying aloud on the Crucified; and then she placed it in her bosom. She next prayed Mass; she brought the cross from the church, that she might look on it through the smoke. She long embraced it, and held it while she was being chained to the stake. She was heard saying, "Ah, Ronen, I fear greatly that thou mayest have to suffer for my death!" "To the end she maintained that her Voices were from God, and all that she had done was by God's command; nor did she believe that her Voices had deceived her." She invoked St. Catherine. While being bound to the stake she had especially invoked St. Catherine and St. Michael, the first of the holy ones who came to her in her father's garden. The doubt of an hour concealed. She may have seen them through the vapor of fire. Last, with a great voice, she called "Jesus!" Her head drooped, and the daughter of God went home to her Father's house. Her heart, cor cordium, was unconsumed. That the world might have no relic of her of whom the world was not worthy, the English threw her ashes into the Seine.—Catholic Standard and Times.

THE HOLY SACRIFICE OF THE MASS.

In the holy sacrifice of the Mass, Jesus Christ Himself, true God and true Man, the Second Person of the Most Holy Trinity, becomes present on the altars of the Catholic Church; there He offers Himself in sacrifice to the celestial Father by the hands of His anointed priests just as really and efficaciously as He offered Himself to His Father on Calvary. As the catechism teaches us: "The Mass is the same sacrifice as that of the Cross." The bread and wine are changed into the Body and Blood of Christ at the words of Consecration, and then this most precious Body and Blood are offered up, first, for the honor and glory of God, second, in thanksgiving for the whole world; third, in satisfaction to God's justice, for the sins of men; and then, to obtain all needed graces.

The manner in which the sacrifice of the Mass is offered differs from the sacrifice on Calvary in this respect, namely, that on the cross Christ really shed His blood and was really slain, while, in the sacrifice of the Mass, there is no real shedding of blood and no real death, because Christ, being risen again, can suffer no more and die no more. Nevertheless, there is the same Divine Victim, Jesus Christ, who is also the Chief Priest, for the priest we see at the altar is only the representative of our Lord Jesus Christ, who, therefore, Himself shed His Blood and offered Himself up.

We are poor, weak creatures of ourselves. What have we to offer to Almighty God, that shall be fit to win His answer, His favor, and His help? We have everything to offer to Him. In the holy sacrifice of the Mass, we daily, in union with the priest, can offer, to the Lord of heaven and earth, this tremendous sacrifice of the Body and Blood of Jesus Christ, who is true God of true God, and perfectly equal to the Father and to the Holy Ghost. No words can express the dignity of this divine sacrifice, before which the attendant angels veil their faces with their wings. It is related of St. Andrew that he said to the tyrant Agrippa:

"To the Almighty God I offer up a living sacrifice, not incense-smoke, not blood of the slaughter of bulls, not blood of goats; but I offer daily to God, on the altar of the cross, a spotless Lamb, Whose flesh, after the believer has eaten, and drunk His blood, the Lamb that was sacrificed remains entire and living."

"Jesus Christ," says St. John Chrysostom, "has ordained a sacred rite, and has changed the sacrifice and, instead of the slaughter of animals, He has commanded Himself to be offered up." "Do this in commemoration of Me."

What, then, should be our reverence and devotion as we assist at this Holy Sacrifice! No wonder that it is made our bounden duty, as it should be our delight, to assist at this holy sacrifice on every Sunday and holy-day of obligation throughout the year. Let us reflect seriously upon the great gift and grace of God, and fulfill our duty with glad and grateful hearts.—Sacred Heart Review.

THE ANECDOTAL SIDE OF FATHER TABB.

"The anecdotal side never knows What is a thing immortal as. 'Tis night alone that shows How star surpasseth star."

—JOHN B. TABB.

Few of John Banister Tabb's readers know anything about him as a man. Most of them know that he is a Catholic priest, a convert, and that he is a recluse; but their knowledge of the man ends. At the age of eighteen he knew so little about priests that he said to a certain Reverend Father: "Pardon me, but was your father a priest?" Father Tabb thought that the honor was handed down from father to son. That priest later converted Father Tabb, and gave him a rosary of John's tears, which the poet-priest ever carries with him.

While very young, Father Tabb found a prayer-book which a Catholic had lost. He took it to a devout old woman friend—a Methodist. She shrieked in fright. "Put that away," she cried, "that priest later converted your father. He is a Methodist. What harm can it do me to glance through it? Still, if you like, I shall burn it." "No, don't burn it," she said with superstitious reverence, "but don't read it. Put it away out of your hands." Father Tabb has the prayer book to-day.

Father Tabb is no longer young—over sixty. He taught the two lowest classes of English at St. Charles' College, Elliott City, Maryland, and a class of Bible history, but nothing else, though he is well versed in Latin and Greek literature. He has written, for the use of his classes, a small book, called "Bone Rules; or, The Skeleton of English Grammar."

One day in class he wrote his epitaph on the blackboard for the special benefit of his pupils:

"Here lies the old fool Who taught us at school To keep the Bone Rule. O Lord keep him cool!"

Father Tabb is no mathematician; he can not even do fractions (can not even do mathematics).

He is a confirmed punster. No day passes but one or another of his pupils must listen to a pun. He will meet a favorite in the corridor or in the grounds, and the boy may hear something like this:

"He sat upon a well, Remonstrated over the brink, Down to the bottom fell, And died, they thought, of drink. And when they raised his trunk, To dry on the grass, They found the water drunk."

or a delicious play on words like the following:

"If Harry Thurston Peck at Poe, His Precedibility to show, 'Tis well for him that such a foe No longer can return the blow!"

His eyesight had always been very poor, so poor that at times he could hardly see. Yet even this affliction he made matter for puns. "Who is speaking about my demise (dim eyes)?" he demanded, overhearing two of the

STUDENTS COMMENTING ON HIS BAD SIGHT.

On one occasion he told the students that he intended to go to Baltimore and take his two weakest pupils with him. The younger and smaller boys vied with one another for the distinction, but all were disappointed. Father Tabb went alone to the oculist's.

His impaired vision often prompted Father Tabb to perpetrate a number of classic puns. He and the late lamented Bishop Curtis, of Baltimore, were fast friends. The bishop once, on leaving the poet-priest, remarked: "I shall meet His Eminence, Cardinal Gibbons, to-morrow; do you want me to ask from him any favor for you?" Father Tabb, who was rapidly losing what little eyesight he had, replied: "Oh, ask him to give me a see."

Recently the poet-priest has become afflicted with total blindness. That he bears his misfortune with cheerfulness, the following verse since composed clearly proves:

"There once were two brothers named Wright, Who were in love from a pair of eyesight. But a poet I know That much higher could go, For he soared till he got out of sight."

He is eccentricity itself. At the lectures, which are given to the students from time to time by famous litterateurs, Father Tabb is never present. He shuns public notice. A noted poet and short-story writer lectured at the college one night. Next morning he called at Father Tabb's room and tapped at the door. It was opened slightly, and the unwelcome intruder caught an angry glare from a pair of spectacled eyes; then the door slammed and the key turned in the lock.

On holidays at the college, when most visitors arrive, Father Tabb will not come down to dinner. He dines in his room, and he sees no one save the students or the servants. He has been known to enter the refectory, and at sight of a visitor beat a hasty retreat to his room.

There is a mutual respect and admiration between Cardinal Gibbons and Father Tabb, though neither has seen the other in years. When His Eminence visits the college, his alcazamar, which he does about twice a year, Father Tabb retires to the seclusion of his room, and there remains till the Cardinal is gone. Yet the Cardinal and he correspond, and Father Tabb sends him witty poems—perhaps puns, too!

Father Tabb loves Poe and Coleridge, and he speaks lovingly of "my Shelley and Keats." Any one who has heard him recite "The Ancient Mariner," or "The Raven," or "The Bells," will never forget it. So keenly does he admire Poe that he makes monthly visits to his grave in the old Westminster churchyard, at Fayette and Green streets, Baltimore, where he kneels in prayer. So enthusiastic is he in his admiration of the author of "The Bells," that every day he recites to his pupils a portion of his poetical works. "Young men," he tells them, "Poe never had an equal. He was the poet of all poets—that's why I advise you all to read his work. Don't give them only cursory readings, but digest what he writes."

Sidney Lanier and Father Tabb were fast friends. One day they strolled through Baltimore. An old negro woman who saw them laughed merrily, and called to her daughter: "Fo' the good Lord's sake, chile, come a-here and see the two skinniest old goats yo' ever set yo' eyes on!"

He sketches a little in black and white, and often, while reciting in the classroom, he illustrated the poems with drawings on the blackboard. He never tires of Poe's stories, "The Arabian Nights," and the old fairy-tales, such as "Jack and the Beanstalk." To hear him read "The Black Cat" or "The Cask of Montillado" is to have your fill of horrors.

He has a wonderful ear for music and knows "Il Trovatore" by heart. He performs very well on the piano, but plays all by ear. He had a music teacher once, but he learned the selections from the teacher's playing; that was all—he never mastered notes. Almost every evening Father Tabb plays on the piano in the students' recreation hall, and the boys, gathered about him, listen with delight. None must speak; Father Tabb will not allow that a word would break the spell.

He never wears a beretta, the usual headgear of the priest. When he wears anything on his head, it is a napless old derby or an aged straw hat.

He rises every morning at five, but no one knows at what hour he goes to bed. His little room is very plain; no carpet, only one small rug, two or three chairs, including an antiquated rocker, and a desk, the top of which is crowned with pictures of his favorite students.

He uses tobacco in no form. He will never bid any one good-bye. On commencement day at college he goes off into the woods by himself, and will not return till all the students have departed for their homes.

He writes his poems by fits and starts. Sometimes, in the middle of the night, he will arise and jot down one of those quatrains of his that lovers of poetry delight in.

His looks are not at all prepossessing—a very small bald head, scaly complexion, craneklike neck, narrow frame, very round shoulders and long arms.

But in that slender chest beats a loving heart—how loving only his pupils know. His nature lacks not the milk of human kindness. In hours of difficult, and those come every college student, in hours of grief, whatever may be its cause, the students at Elliott City find a *refugium peccatorum* in Father Tabb. Never too busy to receive them, no sorrow of theirs too trivial for his sympathy. He is indeed Father Tabb.—Patrick Dempsey in Extension.

It is twice said of heaven, first by a prophet and then by an apostle, that its joys are absolutely inconceivable by the mind of man, and that these joys have been prepared by God for those who love Him; "prepared," as if God had taken pains about them and spent time over them, in order to make them a gift worthy of His magnificence.

AFTERMATH OF THE EARTHQUAKE.

From various newspaper stories describing the scenes during the days following the terrible catastrophe in Sicily and Calabria, the following notes have been gleaned as being of special interest to Catholic readers. They help to show the self-immolating activity of the pastors of souls among their stricken flocks.

VENERABLE CARDINAL'S HEROIC WORK.

The refugees who have arrived in Rome from Messina are loud in their praise of the courage and self-sacrifice displayed by Msgr. Arrigo, the Archbishop of Messina. His grace, who was praying in chapel when the earthquake occurred and remained in prayer till relief arrived, has fixed his quarters among the ruins of his palace, and, assisted by priests who have escaped death, spends all his time passing from place to place ministering to the wants of the injured and dying, and encouraging the rescue parties to further efforts. Cardinal Nava di Bonifile is also working in Messina with a following of ecclesiastics. The meeting of the two prelates was most touching. They embraced one another and wept. Despite the warnings of the authorities, the two Archbishops persisted in moving about among the ruins, giving the Last Sacraments to the dying. Cardinal Nava has not only organized assistance for the afflicted, but himself participated in nursing the wounded and the dying. In an interview, the Cardinal, who is sixty-two years of age, said he would never have believed that at his age he would have been able to stand the fatigue of these terrible days. The fact that he was able to, he said, showed that God had need of his services. His Eminence remarked that so much misery was almost insupportable, he has received dispatches from England and Ireland, he said, "asking about relatives whom I find it impossible to trace. I have also had many offers of money from those countries, some for general charity, but more frequently to trace and succor some specified person who, alas! never will be found."

IRISH PRIESTS ON SCENE.

Msgr. O'Kelly, of Limerick, Ireland, editor of Rome, was one of the first to arrive on the scene from Rome. He writes of the slowness of the rescue work:

"I scarcely reached the centre of Palmi when I turned to help the soldiers extricate two children from a wrecked house. My first impression of the results of the catastrophe is the extraordinary apathy of the survivors. Little children are unable, and are making no attempt to assist the rescuers. Three hundred dead still remain under the debris. The surviving population are famishing, as no succor has yet reached Bagnara. On Thursday night two sharp shocks completed the wreck caused by the first titanic shock. I am starting about for Reggio, 15 miles away, tramping with the troops. The most distressing feature of the disaster, I think, is the appalling disorganization of the rescue work throughout Calabria. Up till Friday night not a single morsel of food had arrived to relieve the famishing, despite the fact that four days had elapsed since the earthquake. The spectacle here in Bagnara horrified me. It may be a hackneyed phrase, but it is the simple, shocking truth, that the bodies of the piles of unburied dead made me gasp. Pestilence is inevitable unless help arrives immediately to bury these horrid piles of bodies."

MESSAGE FROM THE BISHOP OF MILETO.

The Corriere d'Italia publishes a telegram from Msgr. Morabito, Bishop of Mileto, who went to Palmi to succor the victims of the earthquake there. The Prelate says:—"I have arrived at Palmi, where I found ruin, desolation and death. The bad weather is increasing the gravity of the disaster. Several hundred corpses have been extricated, but the greater part of the dead are still buried under the wreckage. Seminara, Sant'Eufemia, and Sinopoli are also devastated, and are in a worse state than Palmi. Rescue workers, bread for the famished, and wood for the construction of shelter and for the homeless are urgently needed."

ONE WHO WENT THROUGH THE EARTHQUAKE.

A graphic account of what took place at Reggio is given by Monsignor Datola, Vicar-Capitular of the diocese of Reggio, in a letter to the Corriere d'Italia. He writes on December 30: "Reggio and the whole diocese are in ruins. My own family is perhaps the only one entirely saved. My three-story house is literally shattered to bits, and under the wreckage are four bodies of men that a priest who was a friend. I do not know what to say of the unparalleled disaster. I can't even think of it. For a minute—an eternal minute—we were all dashed about like marbles to tremble and shake furiously, whilst we were deafened by a terrific roar. All the houses in Reggio crashed down together, burying innumerable victims. Because at that hour all were asleep, I had hardly time to put on my clothes and make for the door. But the door—my God! I could not open it. By an extreme and desperate effort I smashed it. I then ran to the seminary, terrified at the fate of the young people entrusted to my care. I found the building intact. All the students were up, and I cried out to them to fly for safety. I led them myself into the open spaces beside the cathedral. Meanwhile all around us palaces and houses of every description were crumbling and falling in all directions. When I had placed the students in safety I rushed away to my house—to my mother. I tumbled over ruins as I sped. Telegraph wires and all sorts of obstruction barred my passage at times. I succeeded in reaching the house. My mother and all the family were safe. I went about as I thanked God. I then went out into the city that had been made desolate. It was one mass of ruins. I saw entangled in them number of dead and wounded, and the odor was awful. The Canon Penitentiary, an old man of eighty-five years, had been left alone and I rescued him. I should write more, but my strength for the present is gone."

THE COMMON APPLE A GREAT SOURCE OF HEALTH.

The Juice of the Ordinary Apple is One of the Best Things in the World For Keeping the Blood Pure.

Few people there are but enjoy a ripe, juicy apple. But how many realize that it is a medicine as well as a treat?

Apple juice has a very marked effect on the kidneys, increasing their power to throw off the waste products of the body, called urea, and thus prevent Rheumatism, Sciatica, Neuralgia, and similar troubles that come from poisoned blood.

Many other fruits stimulate the action of the liver and bowels—others of the skin. Combined, they keep the blood pure—the body clean and healthy.

To get this effect, however, one must eat a great deal of fruit, or better, eat a little fruit and take "Fruit-atives."

"Fruit-atives" are tablets in which the juices of ripe fruits, with their medicinal value intensified, are concentrated into tiny pills. They act directly on Bowels, Kidneys and Skin and put them in perfect condition—thus ensuring the thorough elimination of all waste matter and poisons from the body. Trial box 25c. Regular size 50c.—6 boxes for \$2.50. Fruit-atives Limited, Ottawa.

EXILED NUNS FIND WORK TO DO.

No sooner had the crash come than the Daughters of St. Vincent de Paul, an order of nuns some forty years ago exiled from France, went forth amid the stricken, waiting upon them, as if they were children. From the hour to this, says the Havas (Spanish) agency, the white caps of the nuns have been seen wherever there was suffering, hunger and danger, going by twos among the wounded day and night. It is strange the Associated Press overlooked their heroic charity.

SOCIALIST PAPER'S PREDICTION.

A Central News telegram from Rome says: "Cardinal Merry del Val has received from Messina a copy of the Socialist newspaper Telefono, published on Christmas Day. In this issue curses were invoked on the Church, the aristocracy, the middle classes, and the work-people alike, and their destruction by earthquake was predicted. All the members of the Telefono's editorial staff perished in the disaster, and the prophetic number will be preserved as a curiosity in the archives of the Vatican."

DYING NUNS.

The Messenger states:—"Queen Margherita has been talking with the injured persons in Rome hospitals. A woman told the Queen that the convent near her house had collapsed, and that for three days she had been listening to the groans of the nuns. Then the wailing became weaker and weaker, and finally all was silence."

NO COMPLAINT HEARD.

An American woman, Miss Mary Sherman, who was active in the measures undertaken for the relief of the unfortunate survivors, says:

"I was much struck by the behavior of the refugees. They seemed dazed with terror and suffering, but they were absolutely uncomplaining. They were ready to share whatever was given them with each other and even those that were suffering the most did not neglect to thank us for the kindness shown."—Catholic Universe.

NEW HEAD OF THE CATHOLIC UNIVERSITY.

Cardinal Gibbons has announced that the Very Rev. Thos. J. Shahan, D. D., has been appointed by the Sacred Congregation of Studies, of which Cardinal Satolli is the head, Rector of the Catholic University, to succeed Bishop D. Nix J. O'Connell, recently appointed auxiliary bishop of the archdiocese of San Francisco. Dr. Shahan holds the chair of Church History at the University and has been connected with the institution for the past seventeen years.

The appointment gives much satisfaction to all interested in the welfare of the Catholic University, as Dr. Shahan is well acquainted with its affairs and needs. He is author of a number of important books, the latest (1908) a translation from the German of Bardenheuer's monumental "Astrology," has been the editor of the University Bulletin for a number of years and has contributed largely to various magazines.

He was born at Manchester, N. H., on September 11, 1857, was graduated from Montreal College, Canada, and then went to the American College at Rome for his theological course. In 1882 he was ordained to the priesthood there and had also conferred upon him, by the College of the Propaganda the degree of Doctor of Divinity. From 1883 to 1888 he was chancellor and secretary of the diocese of Hartford, and has been Professor at Washington since 1891.

Dr. Shahan's name has been in the public eye very prominently for the last three years as one of the editors of The Catholic Encyclopedia, without any question the most important expression of American Catholic scholarship ever attempted. In his capacity as editor of this work, Dr. Shahan has had occasion to employ all the wide knowledge which has characterized his career, and has largely contributed to the creation of high repute in which the Encyclopedia is held on both sides of the Atlantic. As the appointment of the Rectorship comes direct from the Congregation of Studies at Rome, it is regarded not only as a recognition of Dr. Shahan's worth but also of the editorial direction of the Encyclopedia.

At its inception Dr. Shahan was selected as a member of the Board of Judges of the Hall of Fame at University Heights, New York. On the subject of Celtic literature there are few men better informed than he and he has at command the treasures of the early Irish manuscripts contained in the libraries of Germany, France and Switzerland.

FIVE-MINUTE SERMON.

Fifth Sunday After Epiphany.

"An enemy hath done this" (Matt. XIII, 28).

RESISTING THE DEVIL.

To-day's Gospel is explained by our Lord Himself a little further on in answer to a question of His disciples...

There are some who trouble themselves about the question why God should ever have permitted evil to exist at all...

Now, while to-day's Gospel suggests this problem—a problem that has troubled man's mind for ages—the same Gospel suggests also the solution...

Whether the reasons we can give for this fact are satisfactory to us or not, the fact itself remains as it is.

Whether we understand the reasons for this or not, of this one thing we may, in any case, be sure, that for everything God does or permits He has His own sufficient reason.

History tells us of a great general who was informed by his aide-de-camp that a certain regiment directed to take possession of a hill could gain no foot of ground...

And so shall it be with the battle we have to fight, if we will but remember that our trials and difficulties, however great they may seem to us...

If we overcome our evil inclinations the victory is ours. "He only earns his freedom and existence who daily conquers them anew."

SHE IS A TEACHING FORCE.

WHY THE CHURCH HAS HER OWN SYSTEM OF EDUCATION.

The dedication of a handsome new school for the Star of the Sea parish in San Francisco last week, was the occasion of a brilliant address by the Rev. Peter C. Yorkie who spoke on the needs of Catholic education...

The foundation of a school in a parish is, as you know, no less important than the foundation of the parish itself, he said. The parish is the standard for the present; the school is the hope for the future.

"No parish is complete until its schools are adequate to the needs of its children and the pastor and people of such a parish should feel that they have not accomplished their entire duty, until this want is supplied."

Remember this: The Catholic Church is essentially a teaching church. Her great mission is to go forth and teach all nations.

This is why the Church to-day has her system of education. She realizes that if she is to carry out her mission of teaching all nations, she must adopt the very same methods as the nations find it necessary to adopt now.

For proof that Fits can be cured write to: Mr. W. STINSON, 131 Tyndall Avenue, Toronto.

TRENCH'S REMEDIES LTD., Dublin

WHAT EDUCATION MEANS.

Now what does the Church mean to give the children whom she asks to come to her? Education means character-building.

Character is growth. The soul of man is something like a plant. It is like his own body. It has its own natural powers, and those powers must be drawn out and developed.

Education does not mean merely to read and write and tote-up figures. The three R's are merely the instruments of education.

The whole man must develop both in intellect and will. And if he has this combination, the harmonious development of the intellect and will, he has character; he has education.

That is what this school stands for; for Christian education. That is the reason why we do not confine ourselves to building little shacks to gather our children in after the other school houses have closed.

Some years ago some Protestant clergymen decided the one way to solve this problem of Christian education was to allow the clergyman to come for one half hour a day to the school and instruct those children whose parents were willing they should receive a religious education.

You know very well that little dash of white-wash will not make a man a Christian. We must remember here that no matter how much we may say for our Public schools, the reason they are non-sectarian is not because non-sectarianism is a good thing in itself.

How, then, are we to get Christian education? By giving one-half hour instruction during the day, or sprinkling the public school text books with holy water? The Christian system of education means a system of education founded on Christian principles.

How, then, are we to get Christian education? By giving one-half hour instruction during the day, or sprinkling the public school text books with holy water?

Mr. George Moore and Mr. Michael McCarthy take the position that Ireland is too virtuous. In the cellars of the clergy and the chastity of the women of that country they perceive the causes of the material decline of that much-afflicted country.

Mr. George Moore and Mr. Michael McCarthy take the position that Ireland is too virtuous. In the cellars of the clergy and the chastity of the women of that country they perceive the causes of the material decline of that much-afflicted country.

Mr. George Moore and Mr. Michael McCarthy take the position that Ireland is too virtuous. In the cellars of the clergy and the chastity of the women of that country they perceive the causes of the material decline of that much-afflicted country.

Mr. George Moore and Mr. Michael McCarthy take the position that Ireland is too virtuous. In the cellars of the clergy and the chastity of the women of that country they perceive the causes of the material decline of that much-afflicted country.

Mr. George Moore and Mr. Michael McCarthy take the position that Ireland is too virtuous. In the cellars of the clergy and the chastity of the women of that country they perceive the causes of the material decline of that much-afflicted country.

Mr. George Moore and Mr. Michael McCarthy take the position that Ireland is too virtuous. In the cellars of the clergy and the chastity of the women of that country they perceive the causes of the material decline of that much-afflicted country.

Mr. George Moore and Mr. Michael McCarthy take the position that Ireland is too virtuous. In the cellars of the clergy and the chastity of the women of that country they perceive the causes of the material decline of that much-afflicted country.

Mr. George Moore and Mr. Michael McCarthy take the position that Ireland is too virtuous. In the cellars of the clergy and the chastity of the women of that country they perceive the causes of the material decline of that much-afflicted country.

Mr. George Moore and Mr. Michael McCarthy take the position that Ireland is too virtuous. In the cellars of the clergy and the chastity of the women of that country they perceive the causes of the material decline of that much-afflicted country.

and scholars," and that St. Bridget and St. Patrick had raised the standard of pure living for women and men among a people naturally disposed to lofty ideals.

Dr. Mahaffy charges that the characteristic vice of the men of Ireland is intemperance. Who taught the Irish peasant that it was no vice to get drunk but the Cromwellian settlers who got the consecrated lands of the Catholic clergy?

Cardinal Moran points with pride to the fact that Ireland is the only country in Christendom which never had a divorce court. The distinguished jurist from Dublin University has failed to perceive that phenomenal fact—or, if he perceived it, he thought it prudent to pass it over.

But we live in a strange era. One set of critics blames the people for the possession of too much virtue, while another tries to steal the credit for this possession from the Church wherein celibacy is the rule and chastity the bright particular star.

Cardinal Moran points with pride to the fact that Ireland is the only country in Christendom which never had a divorce court. The distinguished jurist from Dublin University has failed to perceive that phenomenal fact—or, if he perceived it, he thought it prudent to pass it over.

Cardinal Moran points with pride to the fact that Ireland is the only country in Christendom which never had a divorce court. The distinguished jurist from Dublin University has failed to perceive that phenomenal fact—or, if he perceived it, he thought it prudent to pass it over.

Cardinal Moran points with pride to the fact that Ireland is the only country in Christendom which never had a divorce court. The distinguished jurist from Dublin University has failed to perceive that phenomenal fact—or, if he perceived it, he thought it prudent to pass it over.

Cardinal Moran points with pride to the fact that Ireland is the only country in Christendom which never had a divorce court. The distinguished jurist from Dublin University has failed to perceive that phenomenal fact—or, if he perceived it, he thought it prudent to pass it over.

Cardinal Moran points with pride to the fact that Ireland is the only country in Christendom which never had a divorce court. The distinguished jurist from Dublin University has failed to perceive that phenomenal fact—or, if he perceived it, he thought it prudent to pass it over.

Cardinal Moran points with pride to the fact that Ireland is the only country in Christendom which never had a divorce court. The distinguished jurist from Dublin University has failed to perceive that phenomenal fact—or, if he perceived it, he thought it prudent to pass it over.

Cardinal Moran points with pride to the fact that Ireland is the only country in Christendom which never had a divorce court. The distinguished jurist from Dublin University has failed to perceive that phenomenal fact—or, if he perceived it, he thought it prudent to pass it over.

Cardinal Moran points with pride to the fact that Ireland is the only country in Christendom which never had a divorce court. The distinguished jurist from Dublin University has failed to perceive that phenomenal fact—or, if he perceived it, he thought it prudent to pass it over.

Cardinal Moran points with pride to the fact that Ireland is the only country in Christendom which never had a divorce court. The distinguished jurist from Dublin University has failed to perceive that phenomenal fact—or, if he perceived it, he thought it prudent to pass it over.

Cardinal Moran points with pride to the fact that Ireland is the only country in Christendom which never had a divorce court. The distinguished jurist from Dublin University has failed to perceive that phenomenal fact—or, if he perceived it, he thought it prudent to pass it over.

Cardinal Moran points with pride to the fact that Ireland is the only country in Christendom which never had a divorce court. The distinguished jurist from Dublin University has failed to perceive that phenomenal fact—or, if he perceived it, he thought it prudent to pass it over.

Cardinal Moran points with pride to the fact that Ireland is the only country in Christendom which never had a divorce court. The distinguished jurist from Dublin University has failed to perceive that phenomenal fact—or, if he perceived it, he thought it prudent to pass it over.

Cardinal Moran points with pride to the fact that Ireland is the only country in Christendom which never had a divorce court. The distinguished jurist from Dublin University has failed to perceive that phenomenal fact—or, if he perceived it, he thought it prudent to pass it over.

Cardinal Moran points with pride to the fact that Ireland is the only country in Christendom which never had a divorce court. The distinguished jurist from Dublin University has failed to perceive that phenomenal fact—or, if he perceived it, he thought it prudent to pass it over.

Cardinal Moran points with pride to the fact that Ireland is the only country in Christendom which never had a divorce court. The distinguished jurist from Dublin University has failed to perceive that phenomenal fact—or, if he perceived it, he thought it prudent to pass it over.

Cardinal Moran points with pride to the fact that Ireland is the only country in Christendom which never had a divorce court. The distinguished jurist from Dublin University has failed to perceive that phenomenal fact—or, if he perceived it, he thought it prudent to pass it over.

Cardinal Moran points with pride to the fact that Ireland is the only country in Christendom which never had a divorce court. The distinguished jurist from Dublin University has failed to perceive that phenomenal fact—or, if he perceived it, he thought it prudent to pass it over.

MADE IN CANADA GILLETT'S PERFUMED LYE READY FOR USE IN ANY QUANTITY For making SOAP, softening water, removing old paint, disinfecting sinks, closets and drains and for many other purposes.

the voice of one crying in the wilderness, make straight the way of the Lord, as said the prophet Isaiah. We see them apart, the comrade king of men and the image of all sweetness; the fiery, intense and stalwart herald, bronzed and hardy as the heart of oak—we see them together, the sight never to be forgotten.

The artist leaves much unsaid, unspoken. The suggestion of what is not before us wakes fancy, by stirring curiosity. We know that John is thinking of that tenth hour as he writes; we know that he and Andrew were the first to bear and heed; we know that what the Master said charmed their souls and chained them forever to the rock.

ART OF ST. JOHN. WONDERFUL GOSPEL WHICH BEARS HIS NAME. Art is the right way of doing anything. St. John has something to do, and what he does is done under the breath of the Spirit of God.

A BRILLIANT CONVERT. TELLS HOW HE REACHED THE ONE TRUE FOLD. Mr. Gilbert K. Chesterton, the English essayist, can't think except in paradoxes. In his latest book, "Orthodoxy," in which he tells the story of his conversion to Catholicism, he demonstrates that he has even reached truth by the way of paradox.

SAVE YOUR FACE. It's well worth while. Don't let your cheeks get rough or red, or your lips chapped, when you can so easily prevent it by using CAMPANA'S ITALIAN BALM. It will keep your skin fresh and soft, and free from chaps in spite of winds and sun.

STATIONS OF THE CROSS. To change his mind from CURIOSITY to MEDITATION has been a common influence of DEVOTIONAL WORKS OF ART. In our show rooms they can be seen in all our churches they will be felt.

ENGLISH AND AMERICAN CATHOLICS. Miss Guiney, writing in the Ave Maria, says that Catholic Americans have much to learn, in many ways, from their English brethren in the faith.

Brilliant as Gas. or electricity, and better than either, because its light is soft and mellow and does not hurt the eyes. It's the light with no smoke, no noise, no heat, no soot, no dust, no gas. It's safe, clean, economical. A great difference between the Angle and any other lamp.

The Northern Life Assurance Co. OF CANADA. Head Office LONDON, ONT. FIRST SEVEN Months of 1908 show a STEADY INCREASE over same period 1907. INVESTMENTS increased over \$100,000.00—15 per cent. INTEREST EARNINGS increase \$5,000.00—20 per cent.

OLD AGE can be made care-free and comfortable with the proceeds of an Endowment policy of insurance procured in early life. There is no more certain, safer or better way in which to accumulate a competence for one's later years than by means of Endowment insurance.

North American Life Assurance Company "Solid as the Continent" HOME OFFICE TORONTO

SEAT YOUR CHURCH COMFORTABLY Interior Fittings and Panelling. ALTARS PULPITS FONTS RAILS LECTERNS DESKS The Valley City Seating Co., Ltd. Dundas, Ont.

O'Keefe's Liquid Extract of Malt. Canadian Barley Malt is made from selected barley in such a way as to change all the constituents of the grain into easily digested nutriment.

Dominion Land FOR SALE. Any Dominion Land open for Homestead or pre-emption entry may be acquired by the purchase of scrip issued by the Dept of Interior.

W. E. Blake & Son 123 Church Street, Toronto, Can.

MENEELY & CO WATERLOO (West Troy), N.Y. The Old Reliable Menesh Foundry, Established nearly 100 years ago.

CHATS Fortunes We have during the past year of wear... We have seen man become... The X-rays revealed... Of a number positions of at the beginning... panic, some other have disgraced themselves... others have much because... from the few supposed to make men the world money. They were surprised the moment called "happy the wings of... These men had that which posed them; the wherewithal by their "so ing could sh... But, among their fancies them, their instead of... thought that they their "happy reputations... But happy visitor as the goulings shaken it, out, no one... Real fly-away ur... It does not depend up character. It consists of no one matter how can ever... The trou down in the emphasis of... Man is b... of restit... he pervert... press dising of cou... The ver... esty, sinc... would hav... panium mi... and since... from the m... fly away... Empha... What a human racial things to squeeze... How i... very thin... themselves... not take... hunt the... it... Happin... fundame... not under... sibly be... All the world... beings to... no man c... omizes th... the driv... one can b... ize his m... The God... sible thin... Real h... anything... or, from... ability be... principle... of mathe... problem... ness ans... Comp... to read... should u... not prov... he shoul... him this... deepest... standing... maxims... labor g... indicate... experie... at the... task the... "Men... country... derived... sake of... from cel... be draw... book wh... is, like... by effo... froshed... master... comes... as true... Like a... grows... Read... Scarce... paper... glance... of triv... time, of... our t... to th... "Ther... cated... reader... explai... Catho... get of... high-o... philos... reader... are ch... alation... as wome... me... Ho... "Ke...

THE PRIEST.

LITTLE DO WE REALIZE OUR INDEBTEDNESS TO HIM.

He stands at the foot of the altar in his snowy vestments, his altar boys around him; he ascends the altar steps alone.

Without him there would be no Mass, no confessions, no Communion.

Of all that great churchful of people at last Mass he is probably the only one fasting. The rest had their fragrant coffee, their Sunday morning's breakfast hours ago.

Other men meet on the streets, stand and chat, argue politics and so on by the hour.

Other men choose their place of residence, their associates; he goes where he is sent.

How different from the rest of the world when he is in the confessional.

When we are sick or worried or annoyed we speak sharply even to our dear ones and find ready excuse for ourselves for so doing.

We get out of patience, disgusted with people when they will not do as we think they should.

When people will not do as we want them to leave them alone after awhile to go their way.

We do not remember that holy words tell us that we must give an account of every idle word we say.

And when we do feel grateful to him, how seldom we let him know.

We are not bound of course, to thank the priest for what is his duty to do, but his heart is human after all.

In that most beautiful and most holy relation which exists between the priest and his people all are equally bound before God.

St. Francis de Sales says that we should regard our priests with a reverence that does not diminish our affection and an affection that does not diminish our reverence.

A priest once promised a certain woman that a favor from God should be granted her.

He has in store in heaven for all who will persevere to the end in loving and serving Him.

and longs for release. It is sighing for happiness it fails to find here, and realizes it must return to God whence it came to partake of the peace and happiness it justly craves.

But how changed is all this by sin. Innocence, the beauty of the soul, peace and happiness, its life, are ruthlessly torn away by sin.

The time which God gives us here to save our souls is to sanctify them for eternity.

Let us, then, realize that the good life cannot be an idle life.

Let us not remember what holy words tell us that we must give an account of every idle word we say.

Let us not remember that holy words tell us that we must give an account of every idle word we say.

Let us not remember that holy words tell us that we must give an account of every idle word we say.

Let us not remember that holy words tell us that we must give an account of every idle word we say.

Let us not remember that holy words tell us that we must give an account of every idle word we say.

Let us not remember that holy words tell us that we must give an account of every idle word we say.

Let us not remember that holy words tell us that we must give an account of every idle word we say.

Let us not remember that holy words tell us that we must give an account of every idle word we say.

Let us not remember that holy words tell us that we must give an account of every idle word we say.

Let us not remember that holy words tell us that we must give an account of every idle word we say.

Let us not remember that holy words tell us that we must give an account of every idle word we say.

Let us not remember that holy words tell us that we must give an account of every idle word we say.

Let us not remember that holy words tell us that we must give an account of every idle word we say.

Let us not remember that holy words tell us that we must give an account of every idle word we say.

Let us not remember that holy words tell us that we must give an account of every idle word we say.

Let us not remember that holy words tell us that we must give an account of every idle word we say.

Let us not remember that holy words tell us that we must give an account of every idle word we say.

Let us not remember that holy words tell us that we must give an account of every idle word we say.

Let us not remember that holy words tell us that we must give an account of every idle word we say.

Let us not remember that holy words tell us that we must give an account of every idle word we say.

Let us not remember that holy words tell us that we must give an account of every idle word we say.

SHREDDED Wheat A Hot Breakfast on a Cold Day two Shredded Wheat Biscuits—heat in oven, pour on hot milk and salt to taste. Makes you feel "fit as a lord."

be forbidden religious liberty, freedom to worship as he pleased or say what he pleased, to write or to print what he pleased.

SUDDEN SUMMONS FOR FATHER PARDOW, S. J.

NOTED ORATOR, AFTER BRIEF ILLNESS, SUCCEDED TO PNEUMONIA—HAD WIDE REPUTATION.

Fearless Father Pardow is dead! Sunday, Jan. 17th, a cold settled in his lungs.

The Rev. William O'Brien Pardow, S. J., rector of St. Ignatius Loyola Church, at Park Avenue and Eighty-fourth Street, New York, since early last year, had won fame in Catholic circles here and abroad.

At the Sacred Heart Convent, in 1903, he declared in a sermon that both race suicide and loose morals emanated from the bad example of certain persons of wealth and position.

The subject of marriage received special emphasis from Father Pardow. At the Sacred Heart Convent, in 1903, he declared in a sermon that both race suicide and loose morals emanated from the bad example of certain persons of wealth and position.

A STINGING REBUKE TO BIGOTS. FATHER BUEL, A CONVERT, SAYS THE CATHOLIC CHURCH HAS ALWAYS TAUGHT THAT RELIGIOUS LIBERTY AND FREEDOM OF CONSCIENCE AND WORSHIP SHOULD BE ADORNT TO THE SINCERE AND HONEST OF EVERY PERSUASION.

In the course of a recent sermon at the Solemn High Military Mass in the Church of the Gesù, Philadelphia, Rev. David Buel, S. J., explained the Catholic attitude on "Church and State."

THE AMERICAN PEOPLE ARE NOT CATHOLIC, AT LEAST FOUR-FIFTHS OF THEM ARE OF OTHER DENOMINATIONS OR NO FORMAL RELIGIOUS FAITH WHATSOEVER.

OUR TASK. Our chief task in this world is to secure the salvation of our immortal soul.

OUR TASK. Our chief task in this world is to secure the salvation of our immortal soul.

OUR TASK. Our chief task in this world is to secure the salvation of our immortal soul.

OUR TASK. Our chief task in this world is to secure the salvation of our immortal soul.

OUR TASK. Our chief task in this world is to secure the salvation of our immortal soul.

OUR TASK. Our chief task in this world is to secure the salvation of our immortal soul.

OUR TASK. Our chief task in this world is to secure the salvation of our immortal soul.

OUR TASK. Our chief task in this world is to secure the salvation of our immortal soul.

OUR TASK. Our chief task in this world is to secure the salvation of our immortal soul.

OUR TASK. Our chief task in this world is to secure the salvation of our immortal soul.

OUR TASK. Our chief task in this world is to secure the salvation of our immortal soul.

OUR TASK. Our chief task in this world is to secure the salvation of our immortal soul.

OUR TASK. Our chief task in this world is to secure the salvation of our immortal soul.

The Home Bank may have arrived in your city at a comparatively recent date. But your Home Bank office has a history of fifty-five years behind it, and that means security, solidity and permanency of character.

THE UNCHANGING CHURCH. In a recent volume entitled "The Personal Equation," Professor Harry Thurston Peck, of Columbia College, and editor of the "Bookman," devotes one essay to a review of the life of Huguenot the French mystic.

A PROTESTANT'S IMPRESSIONS OF A CATHOLIC SERMON. The effect upon non-Catholics who hear a sermon in a Catholic church, where religion is preached, not politics or ethical culture or some other bad, is strikingly illustrated by a letter a Baptist has written to the London Catholic Times.

A SIMPLE TALE OF PRIESTLY HEROISM. Newark, N. J., Jan. 25.—After the Florida rammed the Republic a steward informed Father John Norris of Deal, N. J., that passengers were injured in their staterooms.

MANY CONVERTS MADE. MARYLAND JESUITS HAVE GREAT SUCCESS DURING THE LAST TWELVE MONTHS, AS SHOWN BY STATISTICS.

SOURCE OF POWER OF A PRIEST AS JUDGED FROM WITHOUT. The Methodist organ, the Methodist Recorder, has this to say about the Catholic priesthood:

Now Want ExtremeUNCTION. Episcopal clergymen have discussed this fall the effort on the part of great ecclesiastical bodies to restore the ancient rite of unction in the Church of England.

TEACHERS WANTED. WANTED IMMEDIATELY A MALE OR FEMALE teacher for R. C. S. No. 3 March, by 12 second class certificate, (normal) trained. State experience and salary. Duties to begin at once. Apply as soon as possible to Thomas Siemens, Sec. Trust, Dunrobin, Ont. 1578-4.

HOMES WANTED. GOOD CATHOLIC HOMES WANTED FOR the following children, two girls aged seven and nine, and three boys aged eight, four and two and a half years. These children are bright, intelligent and well looking, and are all worthy of good homes. Applications received by William O'Connell, Inspector Children's Branch, Parliament Buildings, Toronto. 1581-3.

VETERINARY SURGEON WANTED. THERE IS A GOOD OPENING FOR A Veterinary surgeon in the town of Red Deer, Alberta. Population between two and three thousand. Surrounding country largely devoted to stock raising. Further particulars can be procured on application to Rev. Father Vossin, Catholic mission, Red Deer, Alta. 1581-3.

HOUSEKEEPER WANTED. A RELIABLE AND COMPETENT HOUSEKEEPER wanted for a missionary priest, living in a farming country of Saskatchewan, fifteen miles from a good size town and station. A young widow, even with a child five years old, would be accepted, on references. Apply to Rev. missionary priest at Oss, P. O., Sask. 1581-3.

"Easter Postals, too different subjects, postpaid for \$1.50. Cards retail at 5 cents each. The Red Star News Co., London, Ont.

DIED. O'DONNELL—At Washington, D. C. of typhoid fever, Thomas Ignatius, brother of Rev. Father Catherine O'Donnell, 28 St. Joseph St., Toronto. Remains will be interred in Mount Hope cemetery, Toronto. May his soul rest in peace.

McLAUGHLIN—On Tuesday, January 19, 1900, at her late residence, 7th concession, Riddell township, Mrs. Mary M. Laughlin, wife of John M. Laughlin and sister of Rev. Father Laughlin, aged fifty-nine years. May her soul rest in peace.

WALSH—In Ottawa, on Jan. 25th, Mr. Matthew F. Walsh, late private secretary for the Hon. John Connors, aged seventy-four years. May his soul rest in peace.

MEN WANTED AT ONCE on salary and expenses. One good man in each locality with rig or capable of handling horses to advertise and introduce our guaranteed Royal Purple Stock and Poultry Specifics. No experience necessary; we lay out your work for you. For a week and expenses. Position permanent. Write W. A. JENKINS MAN'G' CO., London, Ontario.

CANDLES All sizes and styles MISSION SUPPLIES ALTAR PLATE BOOKS, ORDO, Etc. J. J. M. LANDY 416 Queen St. West TORONTO, Ont.

Delightful Reading Beautiful Illustrations 25th year—JUST READY—25th Year Catholic Home Annual FOR 1909 Charming Frontispiece in Colors and a Profusion of other Illustrations. PRICE 25 CENTS Free by Mail. Per dozen \$2.00

The Catholic Record LONDON, CANADA "Fine Irish Booklets, nicely tied with Ribbon, just the thing to send to your friends on St. Patrick's Day. Half Dozen in a box with envelopes to match for 25 cents. Sample 10c. Norman Peel Mfg Co., London, Ont."

WESTERN LANDS FOR SALE. Going West. Am in a position to sell you first class land on direct line of railway for \$3.00 per acre. Will locate you on good homestead adjoining. R. M. C. Houston, C. N. R. Land Department, Regina, Sask., Box "9."

CANDLES THE WILL & BAUMER KIND All Qualities All Sizes All Shapes The BEST on the MARKET Brands—Stearine, Argand and Star Beewax Standard Altar L'Autel & Purissima SEND FOR PRICE LIST THE CATHOLIC RECORD LONDON - CANADA

C. M. B. A., Branch No 4, London Meets on the 2nd and 4th Thursday of every month at eight o'clock, at their hall, in Albion Block, Richmond Street. THOMAS F. GOULD, President, JAMES S. McDONALD, Secretary.

DR. A. W. CHASE'S CATARRH CURE ... 25c. It is sent direct to the diseased parts by the Improved Shower. Heals the ulcers, clears the air passages, stops droppings in the throat and permanently cures Catarrh and Hay Fever. Blowers, etc. All dealers, or Dr. A. W. Chase Medicine Co., Toronto and Buffalo.