Catholic Record.

Christianus mihi nomen e ny Name but Catholic my Surname.)-St. Paclan, 4th Century,

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THE CITY OF CONFUSION.

The writer of the article in the current issue of the Nineteenth Century, 'The Anglican Church in America," seems to hold that respectability is the one mark of the true Church. " Her 'stock' went up," he says, " percept ibly three years ago, when the visit of the Archbishop of Canterbury gave prominence to the exceptional status of the Episcopal Communion in England. She catches a sort of reflected glory from the traditions and prestige of the English Establishment." As a Church the reflected glory is of a very tenuous character if we attach any importance to the following words of Dr. Ryle, Anglican Bishop of Liverpool : " The English Church is in such a state of chaotic anarchy and lawlessness that it does not appear to matter a jot what a clergyman holds and believes." And the late Archbishop of York, Dr. Magee, put this in another way when he said : " We Bishops have been sitting in the back-attics of the Church, grandly discussing the papering of it, with the house on fire in the kitchen and burglars breaking in at the parlor windows." With many of its adherents maintaining theories that are antagonistic to a belief in Christ's divinity, and with the validity of baptism an open question, we cannot see any glory in being the echo of a Church that is as feeble in action as it is uncertain in doctrine.

A FASHIONABLE CRURCH.

Socially, the writer says, the Episcopsl Church has always enjoyed great consideration in many parts of America in spite of the absence of any State connection. . . It may, perhaps, be worth noting, also, that most of the fashionable weddings in New York are performed by Episcopal ministers.

We grant that the Episcopal Church is well-bred, well groomed - a Beau Brummel among the sects. But clergy men who know something of many of these fashionable marriage take no comfort from the fact of their having been performed by Episcopal clergy. And others are chary of eulogy of a Church which stirs not the masses, and is not the Church of the poor, and has not a vestige of doctrinal certainty. So far as extravagant theories and div ergencies of doctrine are concerned, it does reflect the movements of the Es tablished Church. Its adherents are not of " the same mind and same judgment," and any Church which fronts the future with no competent teachers to clear up doubts, has not a great career before it. It has, indeed, no State connection to hamper it. But due attention must be given to the vlews of the lay delegate who may endorse Episcopal enactments, or render them void. As to its being ever a reconciling element in the religious divdsions of the time we have our doubts. At present, it itself is in a state of tur moil-a city filled with confusion. Some of its divines assail the inspiration of Holy Scripture : others teach seven sacraments and a Real Presence. Apostolic succession is championed by some and denied by other Episcopa divines, etc., and so on through a maze of hopelessly irreconcilable opinions. They have no authority to set them right. The Bishops are not united : they cannot curb the vagaries of their subjects. They will not see that reason demands that a Church claiming to teach truth of the supernatura order, must have an infallible teaching authority. An uncertain authority in this regard is no authority at all. They cling to the absurd notion that a Supreme Being, Who for ages had spoken to men by direct communication, Who at last sent His Son with a message, should, when He recalled that Son, have simply put the record of all these transactions in a book and given to none any authoritative power of interpretation.

of Armenia sealed up their lachrymal must, and they justify themselves glands and championed the couse of after the fashion of those who, so far as nun and monk baiters who reviled their heart is concerned, put the world everything dear to the Christian first. Their children's faith will not world. And yet, they form plans for be enfeebled, they say, because-well the conversion of Quebec. They wax because - their conscience must be eloquent on missions to the heathen, stilled. Without wasting any words on forgetful of the fact, which they themselves have pointed out, that the temptations and be trusted to be an heathens at home have some claims on their charity. And we may be par- have no hesitancy in saying that living doned for thinking that their Christianity, which brooks taunts and in- tendency to lower faith vitality, and is sults, may not wear well in a foreign climate.

Bat the "democratic" ideas are bearing fruit bitter enough to tax the are poor, contemptible Catholics, whose palate of the most pronounced radical. The Frenchmen who were beguiled by Voltaire and his allies, had a taste of it : the Frenchmen of to-day who are duped by the pocket editions of Voltaire have it forced upon them. It is borne by the tree that grows in the mire of irreligion. Fertilized by lust and the literature of corruption, it spreads disease and death so surely that even they who watched over its planting regard it as a menace to national stability. A policeman's baton is not much of an obstacle to anarchy, and when heaven's lights are extin guished and Christ hunted out of the schools, of the courts, of public life, the human breast may break clear of law and shock the Christian admirers of Clemenceau. How these ideas are bearing fruit is told by Dr. Gar-nier, chief Doctor of the Prefecture of Police, of Paris, who has just published a report in which he shows that crime law and shock the Christian admirers has increased six-fold among the youth of Paris. M. Guillot, examining magis-

trate, writes : " The number of crimes of our grown-up Catholics. has increased from 8,000 to 20,000, and no honest man can doubt that this appalling increase of criminality among the young coincides exactly with the changes introduced into the public instruction. M. Besson, Deputy of Indre et Loire, has confessed openly : One of the reasons of the increased delinquency is the disappearance of the

religious ideal which has not been substituted by any other ideal."

THE REACTIONARY POLICY.

A few months ago, an editor of a reigious weekly for the use of the house hold, referred to an outpreak of rowdyism in Rome as positive proof of the reactionary policy of the Holy Father. So far he has not blamed the Vatican for the late financial panic. His logic is in disrepair, but his hatred of Rome have done considerable boasting, and a little of the plain, unvarished truth give a good account of itself in the most bigoted company. But the Italian authorities are not reactionary. As believe that the Church in this counan indication of this, our esteemed con-temporary, Rome, tells us that some time ago the "responsible manager" of the Asino was hauled to court for side of religion in a more business like

the individuals who can withstand all apostle to his Protestant associates, we in a non-Catholic atmosphere has a for many a source of indifference to all religion. They may not become mem. bers of the sects, but as a rule, they

every energy is directed to the pursuit of the phantom of getting on. THE BUSINESS SIDE OF

RELIGION.

By Rev. J. T. Roche, LL D., in Philadelphia Catholic Standard and Times. ESTANT GENEROSITY AND PROTESTANT METHODS.

My neighbor, who is not a Catholic, has a little girl who is a faithful attendant at the Methodist Sunday school. Daring a recent visit she was telling me with considerable pride that she always gave to the collections. "We have two collections," she said, "and I always take six cents. Five cents is for the church collection and one cent is for the Sunday school. Sometimes, too," she added, "we have three. Whenever we have a birthday we have to give as many pennies as we didn't have it; but they nearly always have it." The attitude of this little Methodist girl has its lesson for many

Of course, I know there are those amongst us who resent the idea that we can learn anything from Protestant methods. This, however, is the gravest kind of a mistake. If Catholic interests suffer because of traditional slipshod methods, common sense de-mands that new and better methods be adopted. The Church possesses the sacred deposit of faith, but it has no monopoly upon business sagacity.

BETTER TRAINED. I have heard it asserted time and again that Catholics, as a class, are better givers than Protestants. I do not believe such to be the case. I believe too, that Protestants, are more regular and systematic in their giving, and that their methods do not leave so many loopholes for the escape of the pays. The children, too, are poor better trained than ours in the science of giving, and the missionary activity of American non-Catbolics throws ours far into the shade.

These are unpleasant truths, but we will not hurt. Spread eagle descrip tions of our growth, our progress and our wealth have led many people to our wealth

NO ONE EXEMPT. Protestants approach the busin having published a carbon of an utterly filthy nature. He was acquitted. This means that the Holy Father will, for the future, be outraged in the most revolting way, the priests accused of should come out openly. We have no fixed rue of action, and as a result

children as to the duty of giving, and this lack of instruction is largely ac-countable for their shortcomings in hese matters in later years. A WORLD'S WONDER.

I think it can be truly said, too, that ealthy Protestants, as a rule, are ore generous than wealthy Catholics. his is undeniable when it is a quesn of contributions for missionary rposes. The sums contributed for ch purposes by American non-Cathmillionaries, have astonished the orld. Our Catholic millionaires, ith two or three honorable exceptions, ve given very little. This fact alone so remarkable that it has been com ted on time and again, but appartly without result. The same holds the of the endowment of educational stitutions. Aside from Creighton niversity, Omaha, our higher instituons of learning are badly crippled for nds vitally necessary to carry on their

I would much rather underdraw than verdraw the picture, but we have had a little too much of this patting of our-selves on the backs, and a little too auch of the flamboyant style of jubilee When the Methodists started a few

Verybody smiled. They raised it, powery, within an incredibly short pace of time. One Methodist layman om his desk at Kenosha, Wis., raised 500,000 of that fund through the dium of a typewritten appeal to Proestant men of wealth all over the ountry. There must be considerable over of God in the hearts of men who ve thus generously of their means for e propagation of Christian teachings. t is greatly to be regretted that their xample is not followed more generally by those who have the happiness of elonging to the household of the true faith.

SERMON ON THE MARRIAGE LAWS.

From the New York Herald.

St. Patrick's Cathedral held a large ngregation yesterday afternoon, nine nths being women, all of whom seemed deeply interested in a discourse delivered by the Rav. William O'Brien Par-dow, S. J., recently appointed head of Lovola School and one of the most noted speakers of his order. Bat it was not alone the known elo-

enence of the priest that filled the cathedral. The subject he had chosen

was full of interest to persons of all de nominations, more particularly to Cath olics, as it had to do with the recent encyclical of Pope Pius X. on Chris tish marriage. Father Pardow arraigned those who

maintained that laws governing the mar-ried relation should not be changed. The Church had changed many of its laws but it never had changed its doctrine as to marriage and never would. The man and the woman were at the time priest and priestess of God : each gave the other the sacrament of holy matrimony and only God by death

could thereafter put them asunder. Father Pardow said he knew that nany Catholic women had thought it great fun to lead men to believe they oved them and then to marry some one else. This, he said, was a mortal sin. but many of these women had no know ledge of its enormity. Catholic men,

teo, thought they in turn had a right to thus trifle with the tenderest thoughts of women.

Every engaged man or woman, he aid, who subsequently married another, failed to recognize the awful impediment in the way. Their promise to number 1 rendered their marriage to Their promise to number 2 in a degree invalid and now it is declared to be an improper relaLEST WE FORGET.

The beautiful festival of Christmas s almost upon us, and throughout the ength and breadth of the land, in tately palace and humble hut, there is a stir of expectation. Our great cities re busy in their preparations for the holiday season; shops are thronged from morning until night, and even with an extra force it is difficult to handle the immense amount of express and mail. We love this holiday stir with its

seething crowd of humanity, its pathos and humor, and we conclude that, after Il, there is something noble in the most commonplace and sordid. And what a wealth of love and good will we find, especially among the poor and middle classes. It is to them we must go to catch the real Christmas spirite spirit of the self-denial of the Babe of Bethlehem. The world outside the Church is

drifting farther away from the ideal of the Holy Child, and it remains for the Catholic home to know the real Christ-

mas joys. An article appeared this year in the holiday number of a very high-class and popular woman's mag-azine which told pathetically of how

itcle religious significance Christm's has for many; it was a short religious service arranged for the home, and in a ootnote the author exhorted parents to use it as so many churches have no special service appropriate to the feast. We can scarcely imagine Christmas without the early Mass, the Crib and the Adeste Fideles, yet even in the Catholic home there is danger of be-coming entangled in such a multiplicity of affairs that we are too rushed and too worn out to think much about the religious part. We are slaves to custom, and we must go through a certain routine of gitts and dinners and receptions, when we would really meeting a cuit down with would really prefer a quiet day with the family. Christmas is a time of reunions and feasting and good cheer; but above all it is a great religious fortigned and the the the the state of festival, and when the material preparations interfere with the spirituai the line should be drawn. It is in an especial manner the feast of little children, and to make them enjoy the day to the fullest extent, without selfishness or extravagance, should be the duty and happ.ness of every Catholic mother.-Western Watchman.

A WARNING FOR AMERICAN CATHOLICS.

In a brief address following the Abbe Klein's portrayal of the French situa tion before a Boston audience, Arch-bishop O'Connell drew many lessons for Americans from the causes of the hostility of the politicians of France to

the Church. "All this had a beg'nning," he said. The fathers of those men were Cath olics ; many of themselves were Cathowas the beginning of the change ? It came with their indifference towards the sacraments. " Is there a lesson in all this for us

here in America ?" asked the Arch-bishop. "There is most certainly. bishop. "There is most certainly. On all sides there are signs that men are inclined to be indifferent to their Church, to its laws and to its sacraments. Men are getting where they are content simply to attend Mass on Sunday. They walk into church and walk out again. This is one of the penalties of our prosperity.

"It was so different with their fathers those m en, most of them poor immigrants worked hard and faithfully at their daily toil, and while they did so kept close to their God, from Whom nothing could separate them.

ing of the chalice, and altar stone and altar cloths. And just before beginning Mass, I added an explanation of why Latin is used, and Anally pointed out the significance of the principal and oliest parts of the divine sacrifice. Mass over, and my ancient Frenchman ommunicated, I preached for an hour o my strange congregation, showing hem the full meaning as best I could, all they had witnessed, as the per-lection of God's gits to mankind in His one true Catholic Church. I had only stopped over at the vill-ge to offer M ass that morning, and I

aust hurry on to my distant destination. This my new-found congregation of Protestants much regretted. As we parted company, they urged me to re turn again and preach more of such doctrines to them. Now let me assure you that there are many such villages in our country, and many hundreds of thousands of such non Catholics to be found, had we but the Missionaries to devote themselves to the holy vocation of seeking them and saving them.

GOLDWIN SMITH WITHOUT A HEAD.

We beg our readers to contemplate for a moment the spectacle of Goldwin Smith without a head. Goldwin Smith with a head is sad enough object for our consideration, but Goldwin Smith without a head would certainly impress us only with pity and horror. But why do we conjure up such a shocking spec-tacle? Well, almost daily now Goldwin Smith professes his high regard for the Catholic Church; but he always insists that the Church be presented to the world without its head. Professor Smith will accept the Church, but he rejects the Papacy. We have the ex-perience every day before us of a body without a head in the sad confusion and mechanical twitchings, dignified by the name of life, among the sects around us. Without a head to bind together and without a nead to bind together and vivify, the dejected members lie around, an object, sad indeed, to contemplate. There is neither unity of doctrine nor of action. A fatal individualism has drained the flow of Christian faith in their veins. Whatever else they are, they are certainly not Christians, except in that general sense of a yearn-ing for Christ, for, as Tertullian long since declared, "the human soul is naturally Christian." But concrete Christianity is for them a myth and a dream.—The Monitor, Nawark.

71.327.0 CATHOLIC NOTES.

Very Rev. James Canon Casey of liphin, Ireland, the poet priest, has Elphin,

just celebrated his golden jubilee of ordination. The Rev. Henry Moeller, S. J., forer provincial of the Jesuit Order, has

recently been appointed pastor of St. Francis Xavier church, Cincinatti. Francis Thompson, the most Catholic

living English poets, died last week in London. He was a brother of Mrs. Meynell, the well known English essay. ist.

For the past fifteen years the lepers in Columbia, South America, have been cared for by the Salesian Missionaries. Word now comes from Bogota that one of the Fathers has contracted the jdread disease,

The beautiful new chapel of the Jesuit Novitiate at St. Andrew-on-the Hudson, was consecrated on Tuesday of last week by the Most Rev. Archbishop Farley, assisted by several prominent members of the Order. The chapel is the gift of Mrs. Thomas F. Ryan, of New York, and cost \$11,000.

Rone-The Pope has created Monsigrector of the

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pose. We are at a loss to understand why

DEMOCRATIC IDEAS.

vestigation. The bias is there, if We were told, some time ago, that the rulers of France-the gentlemen of veiled for reasons of expediency; the "extreme but reasonable measits atmosphere is Protestant, if not ures," had in view the good of their anti-Catholic. What conception can country. They were upholders of the parents, who expose their children democratic ideas, and hence, antipathy to this inflaence, have of their re towards them was prompted by the sponsibility? Again, they give scanreactionary policy of a privileged dal by floating the expressed wishes priesthood. Injustice was condoned of authority - that is, they prefer by some journalists and atrocious notions berotten of snobbery and ignorance to the wisdom of those who have blasphemies were dismissed as mere pleasantries, or as one editor put it, been commissioned to rule the "not very sensible remarks." The Church of God. They oppose the scribes who shed tears over the plight men who speak because they at the same time about instructing

nd the foulest indecencies certain classes successfully evade all flaunted in the streets. And yet there flaunted in the streets. And yet there our efforts. I will illustrate just what are some who contend that the "Law I mean. There are hundreds of Catho of Guarantees" ensures the inviolability lic young men earning good wages, of the person of the Holy Father and who come to Church and sit in the of the person of the Holy Father and that his seclusion in the Vatican is a

some parents allow their boys to become members of the Y. M. C. A. We hazard the conjecture that to their minds this organization can help their children to worldly success. They may, of course, entertain the notion that our societies are refuges for the unwashed who are unknown in the domain of society. But whatsoever the reason, they should remember that parental duty is according to the standard of eternity. They are stewards. and any negligence on their part will be given due punishment.

It is said, we know, that the Y. M. C. A. is devoid of bias and is devoted to the well-being of Canadians, irrespective of creed. This assertion, however, will not bear in-

family pew, and still permit their parents to do all the paying. The real truth of the matter is that they are better CATHOLIC PARENTS AND THE Y. M. C. A. receive. The same is true to a les extent of many of our young women. This cannot happen in the average Protestant congregation, where each adult member is expected to individ ually subscribe a certain definite amount. In their dealings with the children the same holds true. Every

child is trained to do his or her little best, first, towards the support of local interests, and, secondly, towards the maintenance of missions at home and abroad. The amount of money contributed by Protestant children for

missionary purposes is one of the wonders of the century. True, the sects have a certain advan tage over us in the method of church affiliation. A Catholic becomes a mem ber of the Church when he is baptized; a Protestant becomes a member when is formally affiliated. When he is thus formally received into fellowship. the obligation of bearing his share of the church's burdens is clearly set forth. There is nothing indefinite about it. He is henceforth a member, and one of the duties of membership is that of contributing regularly accord-ing to his means. There is conse quently from the beginning the benefit of this clear understanding. He binds himself in black and white to give a certain sum, and the congregation knows what to expect from its member-

ship, taken as a whole. Amongst us there is a general under standing that young people ought to begin paying as soon as they begin to e self supporting, but as a rule of conduct this is very generally dis-regarded. We have shown a reluctance

tion. This was a very serious step for the Pope to take, but conditions made

it necessary. "Women," declared the priest, "must be made to realize that they cannot jump into matrimony as they would go to a picnic. Love is too noble a go to a picnic. Love is too noble a quality of the human heart to be trined with by either men or women. The Church says there shall be no marriage without love, but that the contract is one of holy matrimony, and that if the love is not all that is desired it makes

no difference-the bond remains un "Thank God for such a clear defini

tion of matrimony on this most im-portant point !" exclaimed the priest, with a fervor that had marked effect on his hearers. "Now, what has the Pope changed as to espousals ?" he asked. "He has

made clear that heresiter the espousal to have effect must be a written pro mise to marry, signed by both the man and the woman before a priest, whose

signature is also necessary, together with those of two witnesses. All priests have hitherto been worried by the absence of proof in cases of alleged breach of promise, but this requirement of the Pope will take all that

worry away." The second change made by the encyclical in the law pertaining to matri-mony is that greater publici y must be witnesses and now the Church has gone a step further. Heretofore when Catholics have been marrie by Protestant

next Easter will not be regarded as valid. This, Fathew Pardow concluded, was fundamental legislation and should be remembered by all Catholics.

of to-day? I would say frankly indif. ferentism is at its beginning among them. "In God's name, let us be careful

that it remains where it is at the be-ginning."-Philadelphia Catholic Stan-dard and Times.

THE OPPORTUNITY OF THE CHURCH IN THE UNITED STATES.

Can there be any doubt of the fact that in the majority of towns there is not only a willingness to listen to the message of the Catholic Missionary, but even a positive desire to have him come. Experience shows that at the

mere announcement of Catholic lec-tures the people will fill the largest hall in the place.

The following curious experience confirms the same facts. It is a part of a conversation with a priest from the far West: "Arriving very late Sunday morning in a certain town I found that the only place for saying Mass was a little Protestant Church. The minister had been dismissed for some reason or other, and the people when they heard a Catholic priest was going to officiate, came in good num-bers to assist-a truly non sectarian

population. I ascended the preacher's reading desk, opened my valise and began to put on the vestments, every given to marriages. The Church and body giving me the most respectful attention. But just then an old man came up the aisle, and told me in broken English, for he was French, that he was a Catholic-the only one ininisters or by civil process the Church has re ognized such marriages, although the Catholics concerned committed a m.rtal sin in having the ceremony thus performed. Such m-rriages after and finding I was safe, I heard my old man's confession in public, saving the seal unbroken, and showing my spellbound audience the whole meaning of

"Then, while putting on my vest-ments, I explained each of them, from The power of a clean record as a ments, I explained each of them, from itual things according to of success factor cannot be over-estimated. amice to chasuble, including the drap. As we sow so shall we reap.

can College, titular Bishop of Adriana-polis. This is a special compliment to the United States, as no rector before has been so honored. The appointment will be announced officially at the consistory to be held on Dec. 16.

St. Peter's Church, Reading, was the scene of an impressive ceremeny on Friday morning, Nov. 29, when William Emery Henkell, until a few days before rector of St. Barbaras' Episcopa Church, Reading, was formally received into the Catholic fold. Equally im pressive was the scene in the Cathedral, this city, on the following morn-ing, when the distinguished convert received the sacrament of confirmation at the hands of His Grace Archbishop Ryan.

Father Joseph Back was burned to death at Covington, La., last Saturday in a fire which destroyed St. Joseph's Academy, St. Joseph's Convent, St St. Joseph's Monastery and St. Joseph's Church. His charred body was found in the ruins of the academy after the fire had been extinguished. The loss is more than \$100,000. The buildings were all practically new. Father Buck's library, containing more than 8.000 valuable works, was lost, with that of the students, which contained more than 1,000 volumes.

William J. D. Croke, LL.D., for many years Rome correspondent of several American journals, died in Boston, Nov. 8, aged thirty eight years. He had been in infirm health for several years, and went to Boston about a month ago to be with his twice widowed mother, Mrs. Mary A. Augell and his sisters. Dr. Croke was a nutive of Halifax, of Irish descent on his father's side Eazlish on his mother's. His father, William J. Oroke, a brilliant young lawyer, who died while still a very voung man, was a relative of the amous Archbishop Oroke, of Cashel.

We are to be rewarded even in spir-

itual things according to our works.

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A WAVE OF SOCIALISM.

BY ELIZABETH POLLARD. Janet Ranger came from a large city, where her husband had been a mill hand from childhood up. When the doctor told her that unless Joh. could get better air than was to be had either in the mill where he worked, or either in the mill where he worked, or in the tenement house, where he lived, he could not get better. That was why they took up their abcde in a small town, where he got work in a small but well ventilated mill. There they had a cottage to themselves. It was a roor struct her. oor cottage on a poor street ; but was a big garden and Janet and the three children throve mightly. But it seemed as if the change was made too late to benefit John, who died in about a year. Then Janet ha to face the double problem of support-ing a d bringing up three children.

and went sturdily to her work.

before her mental vision, and the spark of rebellion began to flame up again.

to her head and cause her to feel an

two little visitors. They w merrily all over the house ;

them ?" was the next question.

"Because," she blazed out,

can pierce the marrow in their but es

Because, you have a nurse to mind

your children, while I must go out t

number of people that are in this he

cause I

that was.

She went bravely from house to house asking for work, and so willing was she to do anything, that she managed to eke out a living. One of her strong principles was, never go into debt for that reason there was many a time in the winter when the fire burned low, and there was little to eat in the

A poor winter had been followed by a summer that was a little better, so that when November came round the financial affairs of Janet were not in very promising condition. Work had not been plentiful, and by the time the rent was paid, and a little fuel got, the treasury was depleted. In this way she found herself within three days of Thanksgiving, and only chance to de-pend on for a dinner. On Monday afternoon she had to go

out to make a few purchases and a she walked the length of the principle street it gave her a queer feeling to see the quantities of plump, seductive looking turkeys and other kinds of poultry that hung in front of the and meat shops. The sight of all this abundance only sent her mind back with a shock to her own lean pantry and her three hungry children Oh, mamma, did you buy our tur-?" askea Nelly, aged eight, as she

key ?" her m ther as the door of the cot

money to buy it to day," replied the mother as she looked pityingly at the three wistful faces turned up to her. Oh, mamma," piped Annie, aged "Smiths 've got theirs, an' it's so

air. big I can't lift it, an' Greens 've got "Never mind," interrupted the

it's just as well not to get it too soon, and maybe I'll get some work to morrow."

After she had put the children to bed, she sat there pondering. Of late a little spark of rebellion had begun to show itself in her soul, and her thoughts were farming it into a flame she worked hard and willingly. Why should they be hungry in a Just as the flame was burnplenty ? ing good and bright there was a knock at the door. Mrs. Gorman had messenger to see if Janet could come and help with the work for the next days, as her cook had met with an accident and had to be sent to the hos pital. Why of course she could. Was what she had been praying for, and the rebellious flame began to smoulder low, as prospects brightened.

Mrs. Gorman was the banker's wife, and lived on an aristocratic street that rar parallel with her own, and only a

rt distance away. That'll be \$200," she informed the children next morning, " and I il be able to get Neily a pair of shoes, so she can go to school again, and still have a dollar left to pay for a nice Thanksgiving dinner." She worked faithfully, the two days,

and when Mrs. Gorman went to pay her she asked if Janet could come again the next day, as she had not yet been able to replace her cook. For a moment she hesitated. She had planned to have a nice little dinner with her children; and they would be dissappointed; but when she thought

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and saw her children being "never mind. It can't be helped now, room only keep away from them ; 'tis better waited on the same as the other g the world seemed tuned in a different key. As the gay chatter rose above to neither play, nor quarrel with naughty, untruthful boys."

In the early morning, she did what the tinkle of knives and forks and spoons she could sometimes distinguish the shrill voices of her own little ones. she could to make the day easy for them, then kissed their sleeping faces, raised in happy laughter, and it cause her face, that was fast becoming hard, were two large turkeys to roast, a huge chicken pie to make, besides all the

All that afternoon her work seem-ed like play to Janet. The children ther accessaries that go to make the omplete Thanksgiving dinner. She tried hard to keep her mind on her work ; but in spite of all she could do, raced merrily all over the house, even invading the kitchen, without let or binderance, whenever the fancy took the picture of the home she had leit be hind her would persist in forcing itself them

At night, when all the guests were At night, when all the guests were gone, Mr. and Mrs. Gorman sat alone in their pleasant room where a bright fire was burning in a grate stove. "What a lovely Thanksgiving this

As the hours passed by, the smell of the cooking dinner seemed to fairly go

has been," murmured the wile. "Yes," agreed the husband, "It cer inreasoning rage against everything The Gormans had four children, about

"Tes, agreed dinner." tainly was a good dinner." "Epicure," ,aughed Mrs. Gorman, "I didn't mean that. We have a good hot to day se had the ages of her own, besides, there were two little visitors. They were racing dinner every d.y, but to day we had the privilege of giving one to a family that doesn't often fare so well." ever they came in sight of Janet she would glare at them so angrily that

"" "A privilege that I should think you could easily get as long as your sup plies hold out," remarked the man. "Yes, and one I might oftener take advantage of without any great hurt to me enpulies." added the mean. would glare at them so angrity that they would flee to a more congenial atmosphere. At last it was time for dinner, and Mrs. Gorman sent two of the children to ask how soon it would be roady. In a few minutes they re-turnet looking frightened, "why mamma," they whimpered, "she was

mamma," they whimpered, " she was so cross, she just jumped at us, so we

my supplies," added the woman. "By the way, that was quite a social-istic harangue that she treated you to," observed Mr. Gorman, as he packed the tobacco into his pipe.

ran a*ay without asking her." Then the lady excused herself to her Yes; but it was a good thing all around that I heard it; because if I hadn't I would never think of their grown up guests, and went to the kitshen to find out what the trouble way. "Why Janet, what have the children done (r said to offend you," being so hard up, or that I could get Janet was on her knees in front of the oven, basting the turkeys and

her for a cook." "Get her for a cook? Why what'll she do with her children ?"

"The little girls 'll go to school, and without raising her head, answered "nothing." "The why are you so cross with Teddy is now old enough for the kindergarten, and I'll arrange for the janitor's wife to give them a lunch at noon, and Janet can go over and get their supper before it is time to get The fire had been gathering force for several hours, and now it burst. Pitching all consideration of policy to our dinner

the winds, the temporary cook towered above her employer in indignant-wrath. Now, that's something like busi ness," approved the man, "so many provide a dinner for Christmas and Thanks " be have children as well as you giving and ignore the fact that there and while yours are healthy and happy, are three hundred and sixty three other nine are pinched and sad with hunge days in the year. It always seemed to me that real charity consists in giving and want; because, I saw in your attic, piles of good clothing that had been discarded by your children, while mine are so thinly clad that the cold winds the poor a chance to earn dinners."

NAPOLEON'S CHRISTMAS

Translated from the French of Francols Cop pee by Count N. Ledochowski.)

ork, and leave mine alone in the house, not knowing what may happen It is Christmas eve in the year 1811 Da that evening, ever since 10 o'clock Napoleon has been alone, basy at work to them while I m away. Because, I ve cooked enough to feed three times the his study, at the Tuilleries palace The specious room is almost in darkness Here and there, in the shadow, a few while in mine there are only a fer vegetables to eat. Because, I'm cook in a dinner for your children, while m gilt ornaments are seen : the frame of little girl, no older than yours, is try ing to cook a few vegetables for hel a invisible painting, the bronze lion heads on the arms of a chair, a heavy self. and those younger. Because, work all I can, while you do nothing tassei hanging from a drapery. Unde their metallic shades the wax candle but enjoy yourself, and yet you hav all the good things while I-have-" of two candelabra shed their light upon the large table covered with maps

But the wave of socialism had swep thick registers bound in green moroc ver the soul of the woman, and lef and stamped with the letter N. and the her wilted and miserable, so that, as the last words died away, she covered Imperial crown. It is now nearly hours that the master has been engrossed in his work, bending over his her face with her gingham apron, and her strong frame shook with silent sobnaps and the lists of his armies, dable forehead crossed by a lock At first Mrs. Gorman was simply of black hair, his brow heavy with indiguant that a menial should so speak to her. But, as the other went thoughts, as the world he dreams to

sonq: er. on the woman and the mother in her The map of Asia is now before his gradually rose superior to all conven eyes ; and the Emperor's hand, nervons, charming, almost feminine, follows with tionality, and when the poor woman began to sob, she swallowed hard a its forefinger yonder across Persia, the road that leads to Hindoostan. ent, then in a husky voice asked,

The Indies! Yes, and by land? Why not? Since his navy has been "Directly opposite, on the back defeated and destroyed the conqueror has no other way to reach the palm trees and the fabulous forests of Asia, street," was the answer. "Then go at once, and bring your children here," commanded the lady. " Oh, if I might have them here in followed by his golden eagles, sparkling among the steel bayonets.

the kitchen, and give them a little sou ething good to eat," hesitated Janet. strike at the very heart of England; her colorial empire, her treasury. He has already attained the magnitude " Go and fetch them, and I'll watch of Cassar and Charlemagne; he now longs for that of Alexander. And his Without another word Jan at took ber shawl from the peg where it hung, and

POPE PIUS' TRREE SISTERS AND the vocition to marry he brought them THEIR SIMPLE LIVES.

THEY LIVE IN A MODEST HOUSE IN ROME AND TAKE NO PART IN GREAT AFFAIRS

GREAT AFFAIRS "There go the Sorelle Sarto," said a Roman Monsignor to a group of wait ing Americans in one of the Vatican antechambers the other day. "They are going into the garden, and when the Holy Father has finished his work for the aftarnoon he will join

them and they will walk together them and they will waik together and chat and eat some of the peaches and grapes. Sometimes they sing the old Venetian songs—the gondolier's ballads —for the Holy Father loves those old

their features. They had been to mak their features. They had been but and their week-day visit to their brother but affairs of state had kept him chained in the office. By and by he would join them in the garden.

So they passed through the inner court, well known to all suppliants for Papal audiences, and went down the stairs which lead into the vast inclo e called the Vatican gardens Presently the Americans were called presently the Americans were called up higher, and after going through numerous chambers gorgeous in crim son silk they came to the small audi-ence chamber where the supreme Pon

this Pope, who is the two hundred and sizty fourth successor of St. Peter, the Vicar of Christ on earth and the bearer of many other titles of tremendous significance in spiritual and temporal

seemed so aloof from all human ties One could hardly imagine them in One could narriy imagine them in a domestic environment. Pope Pius X is the glorious exception. Visitors to Rome, and especially Americans, feel as interested in the sisters as they do in queens or women associated with courts and the government of nations. Needless to say, they are not per nitted to satisfy this curiocity, unless

for "the Sarto sisters," in their modest suite of apartments in the Plazz. Rusticcucci, just at the foot of the grand colonnade of Bernini, guard their privacy as carefully as the Queen in her palace on the Qairinal Hill. They have as attendants two faithfu lay sisters from a nearby convent, and no unauthorized visitor can hope to evade their vigilance. These lay sisters have laid aside their conven lay tual attire and are robed like the gen-

to the Vatican-always on Sunday, to hear the Mass which the Pontiff says in his private chapel, and at s me appointed time during the week. They appointed time during the week, avoid publicity in every manner pos-avoid publicity in every manner possible, going and coming without the slightest coremony and shrinking from strangers with the timidity of country

character in the Pontiff by a very slight knowledge of his sisters. All the world knows how they begged that the title of "countess should not, in accordance with Papal tradition, be conferred on them, and how they love to be known simply as the sisters of

the Holy Father. Their door plate bears the simple in-scription "The Sorel'a Sarto,' and within reigns the simplicity which their illustrious brother has evolved for his living rooms out of the magnificent apartments in the Vatican. T eir sitting room is an imposing apartment, with the pale green walls and ceiling, and a somewhat protentious suite of furniture, relics of the former grandeur of the historic palace. But the sisters, like all Italian women of the humbler classes, divide their time into three parts-one for labor, one for prayer and one for sleep. The sisters never think of such a thing as sitting down with their hands fo ded. They invariably carry scissors at their side and wear working aprons In their first Roman days they begged to be allowed to mend their brother' linen and to perform those little offices for the man they love which make up the happiness of all good women. They had always attended to those thing since the brother had one by on taken the sisters from their humble nome in Riese to act as his home But the Vatican etiquette is strict. and the honor of doing such august s rvice as mending the Pontiff's ap parel is one of the perquisites of owerful religious order. So Pius X. ollowed the rule of his predecessors

DECEMBER

concessions. He enjoy a mouthful. retaries, Venetiaus friendship-Mgrs. to his home and has cared for them tenderly ever since. To his sisters the Pontiff is only friendship-Mgrs. I --sit with him, and

laugh like school The sisters, in sit down to their di hour when the Pont at least they can iably tell him this what they have fi quently they inqui-his meal and if the mark in cooking 1 used to like in Ven

The second siste ok, and many a d Vatican kitch prepared across th oms in Palazzo I brother is seldom is good sister fi she asks about his the dish and reman does, that it was a it were prepared in

TELEPHONE A The Pontiff is it the phone, and a without a little ch Riese and with Venice. It is hi eeing his beloved voice of his people Last year a Ven ing the Pope's pr dolier songs, ord

structed music b ballads street Bat. like all those this arrangement Pope's artistic songs, in this form, canned fruit-goo procurable.

He preferred n if not in the for music box, howev Sorelle Sarto and part in the en friends.

But the chief ,f rooms is their c photographs and brother—their f there was a youn who made the grounds of the the hanging gard A beautiful tin senting the Pon condola when he omentous journ gorgeous frame

sitting room. A Pope giving his public, hangs in ldest sister. Each sister has tion, each being

and each having will descend to nephews and con vish of the Pope All his gifts t tined for his ne

gone conclusion to the poor all pare from the atican cannot to his family. HER O Anna is prou

which her brot Martus and w another when This watch, with only vanity of w Pontiff is guilt eldest nephew. The sisters us

own tongue-t though they ha dialect and, with that of Ve with the world even in Rome. are as the ways One of the

them speaks Fr English. But Pope's sisters, beir country, sess that eleg manner which s the most humb Those who familiarly say

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prodigy. The king of Rome slumbers

of Honor, his delicate little face with its closed eyes rests on his pillow, and his little hand, dainty, plump, adorable, forms a pretty spot on the cover-let. Across this figure of candor and purity the sc riet ribbon passes like the stream of blood which will one day be shed in the hope that this fragile head may bear the heaviest of crowns and that this little hand, now sweet as a flower may later clutch a cluster (f Napoleon contemplates his cepters. son. He dreams-and never hid mortal pride caress more deliciously the hear f man. He sees the high dignitaries of his court, his generals, more illustri-ons than even the heroes of Homer, his ministers, his senators in their goldaced uniforms bowing before that cradle with trembling respect; the egicides who now wear the imperia

night Mass, he thinks he hears the footsteps of troops and the roll of cannon far away upon the frozen roads of Gerbland. In the intoxicatio of his paternal ambition, he thinks more than ever of the grand army, o the conquest of Rassia, of the Indies. He has decided that his son shall inherit all the thrones of the old world For his first toy has he not already given him the city of St. Peter ? an soon he will add to it other holy cities Emir of Mecca ! Rajah of Benares Those are titles worthy of the king of Why do the women of France not bear more sons ? Why has he not at his command-he the invincible cap tain-one million, two millions of sol diers ? The whole universe, the globe of the world, he could then place in that tiny hand. He dreams, deaf to the song of the acred bells. He thinks not of Him Who reigns in Heaven, who looks down upon the mightiest empires as 11 they were mole-hills. He dreams-and he sees not in the future his en rmous army buried under the snows of Russia, swallowed under the ice of Berezina He sees not the last trophies of his agles, and the scored battalion of Waterloo mown down by the English pullets. He sees not in the middle o the ocean a rock upon which are pre-pared for him the tortures of Prome heus. He sees not under an autumn sky in the park of Schoenbrunn this pale and sad young man wearing upon his white uniform the star of an Austrian order, who coughs while he walks over the dead leaves. And while the emperor, pursuing his monstrous chimera, dreams of the reign of his son, of the heirs of his son over the whole universe, and sees himself at the end of the centuries a fabulous hero, a myth, a new Mars, a Sun-God resplendent in the Zodiac, surrounded by his twelve marshals, the bells still ring joyously, triumphantly, frantically, in honor of the poor little One born in Bethlehem over nineteen hundred years ago, Who truly conquered the world, not through blood and victories, bu because He brought with Him the word of pesce and love. And He shall reign over souls " in sæcula sæculorum !

recognizes the vibrations of e. "Yes! Christmas! the midnight Mass !" It was, in truth, the bells of all the churches in Paris, celebrating the birth of Jesus ; the same bells that Bonaparte had restored

their towers and steeples, when as con sul and pacificator he had brought conciliation in France between tile brothers. How many times have these bells been set in motion in him these bells been set in motion in its honor, announcing a glorious Te Deumi Only a few months ago they rang a full peal for the birth of the king of Rome, and on that memorable day when Heaven granted a son to the hero, they seemed to be in compact with him to acknowl-

edge the legitimacy of his work and to edge the legitimacy of his work and to promise its duration. To day, however, just as joyfully and triumphantly as on the day when they raised their voices for Austerlitz and Wagram, they ring in the cold, clean night for the humble Child, the foster son of the carpenter, born so very long ago on the straw in a stable, while mys terious voices sang in the spaces of the starry firmament: "Glory to God and peace to men !"

The emperor listens to the Christman bells. He thinks of his humble child hood ; he remembers the midnight Mass of his uncle, the archdeacon in the Cathedral of Ajaceic, followed after Mass by the return of the numerous family to the old home, witness of a poverty so proudly borne; and the matronly beau'y of his mother, presid

ing at a frugal collation of chestnuts This son, the son of the victorious em-peror and of the Austrian archduchess will never know such dire poverty; he will be the master of the world. Outside, in the icy night, the bells

are still ringing for Christmas. At the gates of the Tuilleries the veteran oldier, under his bearskin, takes furiously long steps before his sentry box,

trying to keep his feet warm. Perbaps he remembers at this moment a prayer, a canticle which be once learned in his village, kneeling at his mot er's side; and he smiles tenderly under his rough moustache at the thought of the Child Jesus lying in His manger. The emperor, however, does not hear

now the pious appeal of the bells. He thinks only of his son and is suddenly

beized with a desire to see him. He arises and clasps his hands. Im mediately a secret door, hidden by a heavy "portiger" is opened and heavy "portiere," is opened and Ronstan, his body uard, appears. At sign from the master, he takes one o the candelabra from the table, and the emperor, lighted by the faithful mame luke through the deserted corridors, enters the little king's apartments. With a gesture, he dismisses the purs and the other women suddenly aroused from their sleep; and he remains alone

standing before the cradle of the infant fully on the white linen and laces, crossed by the red ribbon of the Legion

renegade Jacobins themselves, the old livery, scarcely daring to covet the favor of kissing that little hand. He dreams, and, in the indistinct clamor of the bells ringing for the mid-

attentively and now in that strange

his work 'or the afternoon he will join

melodies, and now he hears them only when he and his sisters are together." Three elderly Italian women passed

by, black robed as nuns and wearing the inevitable veil partially concealing

tiff receives special visitors. He is a benign and gentle Pontiff

But in the midst of the awe which everyone must feel in the presence of so august a personage came the vision of an old man sitting in the garden with If one is so privileged as to see the ruler of the Cathelic world in his private apartments in the Vatican many traits of his sisters are apparent. On his desk lie a pair of steel rimmed his sisters and singing the songs of his exiled home. That is the picture of Pius X. which must appeal most forcibly to those who study the personal side of

spectacles. Dozens of personages have offered him gold-rimmed glasses, but he great men. Somehow Roman Pontiffs have always clings to his steel spectacles, the friends of his early manhood. He has had the lenses renewed several times to meet exigencies, but he refuses such an extravagance as gold affairs. jeweled affair which historic descriptions of such articles would lead or tortoise she'l, the gift of a dead friend, and he used it for twenty years. they have personal introduction

THEIR MODEST HOME.

affair of dark wood, stands a The Sorelle Sarto, which is Ital'an or "the Sarto sisters," in their bottle of saud, for in this primitive way does he dry his ink. His pens are quills and his ink-well, of crystal, is quite within the reach of the modest clerk. Just in front of the Pope stands a statuente of the Cure d'Ares, that venerable French parish priest whom the nord of the Church reveres above some more pretentious saints and doc-tors of the faith. He never fails to speak of his admiration for the good cure if he sees the eye of his visitor eral Italian house servant. wandering to this ornament.

Twice a week the three old ladies go the parish priest highest in his estimate of the working body of clerics. specially favored guests. Iuvariably when he wants these souvenirs he walks briskly around his desk and children.

wings open the doors for himself. The habit of waiting on himself is One can understand the depth of rather disconcerting to the Vatican officials, who are always on hand to perform these little offices. His gifts re modest, always being mosaics from the Vatican manufactories, medals, pictures and rosaries which he has lessed. In making a gift he invariably requires the recipient's promise to say a daily prayer for him. He is quite insistent about these prayers.

A well-known Sulpician priest, recently a resident in Rome, purchased five hundred small photographs of the Holy Father, which he took with him to have blessed at his farewell andience

his mother used to call him. He is still the devoted brother to these old women, to whom he seems almost divine. He tells them all the things divine.

about his visitors which he thinks will about his visitors when not no the such interest them. He gives them such personal pre-ents given him that will be appropriate in their humble home. A Bishop from the Rocky Mountains A Bishop from the focky mountains recently presented the Pontiff with a magnificent bearskin rug, and this handsome gift occupies the place of honor in the sitting room of his sisters. He gave them also his most cherished ossession, which they show only mos

DECEMBER 21, 1907.

Beppi, the name he loves best, for so

reveren ly and on special occasion—the jeweled and gorgeously illuminated album which contains all the signatures f the Venetians, sent after the elec-Over the mantel in the sitting room is a portrait done in oils of the little peasant mother-she who worked at

ressuaking in order to make the extra money required to keep her talented boy at school. A similar picture hangs in the Pontiff's bed-The Sorello Sarto use bright red

handkerchiefs, and their ways of living are as plain as when they ived in They have a horror of any kind of extravaga ce, and only their brother's command induced them to keep the lay sisters to attend to their

housework. housework. They should have preferred to do it all themselves, "for," explained. Maria, the youngest and most modernlooking of the sisters, "our brother has less to give us now, for has he not the poor of the entire world to think Refore it was only Venice. about? IN THE POPES STUDY.

His snuffbox is not the gold and

to expect. It is a battered affair of

On the Pontiff's desk, a wide, plain

Just behind the desks in the Pope's

office are some cabinets, and in these he keeps little gifts, which he makes

much the dollar meant, she

promised to come. "I'll buy Nelly's shoes, and that'll make her happy, then I'll buy the dinner and cook it myself to-night, so it can be warmed ever to morrow, and they'll do very well," she thought as she started down the street. She had bought the shoes, and was just start ing for the meat shop, when she was

stopped by a neighbor. "I was just awatchin' for you Mrs little bo Ranger," she began, "your little boy hit my window with his ball to day my want you to pay for it." and l

"But my little boy has no ball," objected Janet. "That makes no difference ; he had

one to day, and broke my window, and I want you to pay for it," maintained the neighbor.

Very well," returned Janet, " I'll inquire into the matter, and if my boy

broke your window, I'll pay for it." "You'll pay for it now," bullied the other, "do you suppose I'm agoin' to put up with a broken window, while you go round inquirin'?" 5 The woman was known to have a had

tongue, and vicious boys, so Janet de-cided that the easiest and safest way out of the trouble was to pay the bill ; so, instead of the meat shop, she went to the hardware and paid 85 cents for a pane of glass. She walked home with heavy feet,

dreading to face the disappointment of When she got there, she the children. When she g found them already in found them already in tears. The woman had been there, and threatened, and frightened them, till they told her where to find their mother

where to find their mother. "Never mind my poor darlings," con

soled the mother, " you just get alorg to morrow with vegetables, and remem ber that as sure as your mother loves you, so sure will she buy a nice dinner for us all with the dollar she earns on this Thanksgiving day." "And mamma, I didn't break the

window," protested the boy. " the ball dropped near me, an' Ross asked me to ow it to him, an' I did, an when h hit it with the bat, it flew back an' his window, then he told his mother I threw the ball that did the harm." Well dearie," soothed the mother,

tha I soothed the mother,

putting it over head, hurried across to the cottage where the children were just beginning to eat their unsavory as their mother entered.

the dinner while you're gone.

'where do you live ?"

'Oh, Mamma I'm so glad you came,' cried Nelly. " I can't get the things to tasté nice. Teddy got at the milk and drank some before I saw him, so I could use only the tiniest bit to make the gravy.' "Never mind, dearie," interrupted

bing

the mother, "you're all going over to have dinner at Mrs. Gorman's big house. Before the children fairly realized

what was in store for them they were made as presentable as time and cirsumstances permitted, and hurried off o their destination.

Now you just go over to that corter, and sit still, and you'll soon get omething good to eat," ordered the other as she ushered them into the

big warm kitchen. Bat Mrs. Gorman came forward smiling. " No," she corrected. " the shall have dinner with the rest of th • they children," and she took the three up-stairs, talking pleasantly all the time,

so as to make them forget their shy ness. A wave of pity shot over har heart as she noted how thinly clad they all were, and how the elbows of Nelly dress were patched ; but they were all neat and clean.

She left them alone while she went to

She left them alone while she went to find the other children. "Now children," she began, "I found out that the reason why Mrs. Ranger was so cross was because she this unde found out that the reason why Mrs. Ranger was so cross was because she had to leave her little ones alone in the house, with no one to get dinner for them. I had her bring them all over not run the risk of being, some day,

you have. By the time the little folks were in-

troduced, dinner was announced and they all filed into the dining room. There were so many not old enough to cat their own meat that they had to be disributed around among the grown-ups, who were performing that office for them.

When Janet looked into the dining gun to ham. The emperor listens more

Heknow the East; he has left behind him an immortal legend. The Nile has seen him, a slender young general with long hair, mounted upon a camel. Now, on banks of the Ganges the elephant of Pozus will be required to bear the heavy emperor on his gray coat. He knows how to draw near him the nations, fanaticize them. Then he will com-

mand soldiers whose bronze faces are surmounted by turbans of white mus-lin; on his staff he will number rajahs

dazzling with their jewels, and he will interrogate the monstrous idols which their ten arms above their dia raise Long ago, in Egypt, restmond mitres ing his hands upon the hilt of his ord, stood before the flat-nosed Sphinx,

but the monster did not reveal its secret !

Emperor of Europe! Suitan of Asia! These are the only titles to be carved n the marble of his mausoleum.

An obstacle ! that immense Russia But, as he has not been able to hold the fleeting friendship of Alexandria, he must conquer him. And the small imperial hand turns feverishly the leaves of the green registers, the lists which tell him, to a man, the effective force of the enormous army which atready, forming its masses toward the Niemen. Yes, he will vanquish the autocrat of the North and drag him, a vassal czar, followed by the hordes of his wild herserien, to the corquest of

Emperor of .: urope! Sultan of Asia ! theme, and I want you all to be very nice to them, and see that they enjoy themselves. You must remember that those dear little ones have no father to buy nice things for them like you have " beautiful smile at the thought of the child who sloeps near him in the silent palace.

Suddenly he raises his head in surprise. In this study so tightly closed, with its heavy curtains drawn, when ce arises this strange murmur ? It seems as if the large golden bees embroidered on the silk hangings had all at once be-

Be assured you have done a great dea , if you have acquired patience.

to the deep sorrow of his sisters. But toey find abundant other things to do, and they delight in mending the vest

Rosa is the eldest of the Pontiff's sisters, Theresa, who married the grocer of Riese.

Sarto have the simple Italian breakfast Erminglida spends much time in served them in a small dining room with the chaplain. They have never Rome and gowns herself very modishly, and is learning French and music at the Sacred Heart Convent. Doubtless taken a meal with their august brother since his elevation to the Papal throne, her good aunts hope that she will marry a feature of his rank which is not an suitably, a man who can give her more unmixed joy for them. At the Vatican it is current gossip than they or their great

brother knew. "He gave us all our marriage porthat the Holy Father on his elevation tried not to shock the susceptibilities tions," said one of the sisters, Luisa, who still resides at Salzano, in talking

tions," said one of the sisters, Luisa, who still resides at Salzano, in talking of her brother shortly after his election, "and when it became apparent that Rosa and Arna and Maria did not have

The Pontiff was quite intere ed in the fact that the priest intended these gifts for his countless students and friends in every part of the

country. " fell your friends to whom you give these pictures," he admonished, " to put them in their prayer books, and when they see my face to say a little prayer for me-to say a prayer every time they look upon my pictured face-tor I need prayers always, and many of them."

HIS TINY PRIVATE CHAPEL. Just as simple as the office-eminen-ently a working office piled high with letters and neatly folded papers-is the tiny chapel where the Pope says his daily Mass.

In the office there are no decorations and few pic ures. The chapel is so tiny that four persons feel themselves uncomfortably crowded and the chamberlaios rarely allow more than half that number the privilege of attending the Holy Father's Mass. The room is lighted by one window, curtained in cream lace and red silk brocade hangings, like all the others in the suite. On week days only the chaplain at-tends the Mass, but on Sunday there is more ceremony. The secretaries and others close to the person of the and others Pontiff assist at the service. At the conclusion of the Mass Pius seats him

self on the loft of the altar and hears a Mass of thanksgiving, said by his chap-lain. After this he has his frugal breakfast. It is often said in Rome that his sis-

hath given no "So often ters share this meal with him, but this is not the fact. Frequently the Sorelle scribe writte leans,' and teaching, at eople have atholic tead oad, any me

taken to achi eyes, a moral ood, and the bad, then, t conscience, t "Bat you Catholics ac

sommit crime boy was ery

ments or sewing for the poor. THE PONTIFF'S NIECE.

three unmarried sisters, and is a personage of much importance in thousehold. She is very fond of h young niece, E mingilda Parolin, the daughter of the oldest of the six

1907.

d for them

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im. He is o these old ems almost the things thinks will them such m that will able home. y Mountains ntiff with a , and this he place of f his sisters. w only most

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bright red ways of living hey ived in orror of any ad only their ced them to ttend to their

eferred to do " explained most modern-"our brother or has he not vorld to think

bly Venice.' as to see the rld in his pri-Vatican many

pparent. of steel rimmed ersonages have glasses, but he pectacles, the hood. He has several times out he refuses gold affairs. the gold and storic descrip-would lead one ttered affair f a dead friend,

ty years. , a wide, plain stands a little this primitive . His pens are l, of brass and in the reach of

e Pope stands a e d'Ares, that ish priest whom reveres above s saints and doce never fails to on for the good ye of his visitor ment. He rates est in his estim-

y of clerics. ts, and in these which he makes ests. Iuvariably e souvenirs he his desk and ors for himself. ng on himself is ng on himself is to the Vatican ways on hand to offices. His gifts oing mosaics from actories, medals, s which he has a gift he invar-cipient's promise cipient's promise r for him. He is these prayers.

pician priest, re-Rome, purchased hotographs of the he took with him his farewell audas quite interes ountless students very part of the

concessions. He simply could not enjoy a mouthful. Now his two sec-retaries, Venetians of long and tried friendship-Mgrs. Bressan and Pescina iug that the pie was coid, the traveler -sit with him, and all three chat and largh like schoolboys. The sisters, in Palazzo Rusticacci,

sit down to their dinner at exactly the hour when the Pontifi is dining. This at least they can do, and they invar iably tell him through their phone what they have for dinner, and frequently they inquire if he has enjoyed his meal and if the chef is up to their mark in cooking the dishes which he used to like in Venice. The second sister Anna is a famous

DECEMBER 21, 1907.

cook, and many a dish is sauggled into the Vatican kitchen which has been prepared across the way in the small rooms in Palazzo Rusticacci. But the brother is seldom in that secret, and his good sister finds her reward when she asks about his meal if he mentions the dish and rewarks, as he sometimes does, that it was almost as good as if it were prepared in Venice or Riese.

TELEPHONE A COMFORT TO HIM. The Pontiff is tond of talking over the phone, and a day seliom passes without a little chat with his family in Riese and with some of the clergy in Venice. It is his one solace for not seeing his beloved Venice to hear the

voice of his people. Last year a Venetian prelate, kno≭. ing the Pope's preference for the gon-doller songs, ordered a specially con-structed music box, by which all the street ballads were ficely executed. Bat, like all those who love good music this arrangement did not appeal to the Pope's artistic sense. Gondolier songs, in this form, he remarked, was like canned fruit-good, if the fresh is not

the hanging gardens of Babylon. A beautiful tinted photo raph repre

senting the Pontiff stepping into the gondola when he set out on that last mentous journey to Rome hangs in a gorgeous frame over the sofa in the sitting room. A transparency of the Pope giving his first blessing to the public, hangs in the bedroom of the ldest sister. Each sister has her own little collec

tion, each being the gitt of her brother and each having his autograph. They will descend to certain nieces and nephews and cousins, according to the wish of the Pope. All his gifts to his sisters are des-

tined for his nephews, for it is a fore gone conclusion that a Pope who gives to the poor all and more than he can spare from the ready money of the Vatican cannot make large bequests to his family. HER ONLY VANITY.

HER ONLY VANITY. Anna is proudest of an old watch which her broth-r used as Bishop of Mactua and which was replaced by another when he went to Venice. This watch, with a gold chain, is the only vanity of which this sister of the Pontiff is guilty. It will go to the Pontiff is guilty. It will go to the

Portif is guilty. It will go to the eldest nephew. The sisters usually speak only their own tongue—the Trevisian dialect— though they have learned the Roman dialect and, of course, were familiar with that of Vanice. Their intercourse with the world is much circumscribed even in Rome, where the ways of Riese own as the ways of foreigners.

oven in Rome, where the ways of Riese are as the ways of foreigners. One of the lay sisters who attends them speaks French and a few words of English. But conversation with the English. But conversation with the Pope's sisters, unless one comes from their country, is limited. They pos sess that elegance and stateliness the most humble Italian.

familiarly say that they barely com all things in Christ and to reform the Church along the most practical lines attempted for many a century. They take his position as the natural consequence of his grand virtues and exalted learning. It should be an encouragement to all certainly drifting. youths wrestling over Cæsar and the classics to know that the Pope's sisters attribute his transcendent piety, his broad humanism, his goodness of heart, his learning and his wisdom all to the fact that " he was from the very be-cinding so good a Latin scholar."altimore Sun.

boloes a ratiway station on a rosty night. A shivering traveler, hearing the ery, hustled and bonght one. Find-log that the pie was coid, the traveler again sustled after the boy and said, ' This pie is coid as ice. Why, then, did you ery out, "Hot mince pies?" The boy's answer was, 'Please, sir, that's the name they go by.' So, too, a good number go by the name of Cath-olic, but their principles and acts are the direct antithesis of Catholicity."

ABOUT CARDINAL NEWMAN.

Among the great men of modern times whose names are worshipped at the shrine of literature, there is none greater than that of John, Cardinal the shrine of literature, there is none greater than that of John, Cardinal Newman, who was born in London, February 21, 1801. His father was an infuential backer who had moved birth of his illustrious son. The pre-late's mother came of a distinguished French Huguenot family which had emigrated from Eugland early in the sevente in th century. While but a mere child the fature Cardinal showed a remarkable love for study, and his parents sent him to a private school at Ealing. Here here characterized his subsequent career.

characterized his subsequent career. At the age of fifteen we find him at Trinity College, Oxford, from which he graduated in 1821. Four week later he was ordained into the Anglican minis ry, and two years later was appointed to the vicarage of Oxford. Here here mained until 1845, when he was received into the Catholic Church, and after two years' preparation he was ordained in Rome in 1847. In his seventy-first year

came under the influence of Whately, afterwards Protestant Archbishop of Dublin, and soon found himself drifting from the Calvinism of his boyhood to wards religious liberalism, from which of a natio he was "rudely awakened," as he says himself, "by two great blows-liness and bereavement"---and broke away from Whately in 1829

Meanwhile he had became an inti-nate associate of Pasey, Keble and Fronde, and other fature leaders of the "Tractarian Movement," and by his wonderful preaching and be has already become a power in the land. When, in 1833, his friends took council how to keep the Anglican Church from becom-ing liberalized he was on the continent, but he returned to England, composing on his voyage "Lead, Kindly Light." Having arrived in London, he at once threw himself into the work, and with Pheave and Kable as lighterants

with Pusey and Keble as licutenants became its acknowledged leader. The whole movement, according to Bishop Bloomfield, was Newmania. The Tracts For The Times" were started, nd in the first the apostolicity of the English Church was strenuously em-phasized. The elucidation of the Bamp on lectures of Dr. Hyde Hampdon brought the conflict between the tract arian and the Broad Church party to a crisis, and in 1824, the future Cardinal, who was the author of that elucidation, gained a temporary victory, but gradu-ally declined in popular favor, fear being entertained that the Church would become "Romanized."

In February, 1841, tract C. X. was published, in which Newman held that subscription to the articles was not in signed the living at St. Mary's and took up his abode in Littlemore Mon-astery in 1843, and the next thing we Catholic faith, that same faith from which he had so long and zealously guarded the Anglican Church and yet towards which he was all the time October 9, 1845, was the day that brought Newman to the Haven of truth for which he had sought so diligently on the troubled waters of religious error. for that was the day on which he was received into the Communion of Saints. After a thorough course of in struction in the knowledge relative to the holy priesthood, he was sent to Rome where he was ordained in the

THE CATHOLIC RECORD.

seription, the enormous sum of \$60,000 which it took to carry on the trist. Tais proceeding did much to change the bitterness of feeling which the Eng-lish people had hith rio matifieted toward Newman since his renucciation of Anglicanisa, and to create a re-action in his favor. The Anglican clergy, however, could scarcely become reconceiled to what they considered a very great reflection, both on them selves and on the establishment, by such a great light as Newman leaving their ranks, hence, as a body, they did their ranks, hence, as a body, they did all in their power to throw a dark veil over his entire Catholic career. One of the most important achievements which he, as a Catholic priest, accom-plished was the establishment in Eng-

epithets applied to him on the lecture platform and in the newspapers.

Henceforth he was to be the model of unstained honor and pure and lofty character in the eyes of his countryin an article in "Macmillian's Mag-

azine," occurred this passage, written by Rev. Charles Kingsley: "Truth for its own sake has never been a virtue with the Roman clergy. Father songs, in this form, he remarked, was use canned fruit-good, if the fresh is not procurable. He preferred not to hear them at all if not in the form he relished. The base songer to the relished. The form the entertainment of their friends. But the chief feature of the sister's rooms is their collection of paintings, photographs and sketches of their brother-their great brother. For there was a younger brother who spent much time with the Pontiff's and who made the somewhat neglected grounds of the Vatican bloom like the hanging gardens of Babylon. Newman informs us that it need not be and should not be." The controwith each succeeding number that clerks might be seen reading it on their way to their offices, and ministers made it the subject of their

Modest and simple amid the honors alwars had to duck his helmet when he alwars had to duck his helmet when he scardinal was brought to him on May 21, 1879, at the Palazzo del Rigna, where he was the center of a brillian circle of English and American Catholics, lay and ecclesiastical. The ad lics, lay and ecclesiastical. The ad dress which he delivered on that occa-sion excited universal admiration. "It was," wrote Dr. Pasey, "old John Henry Newman speaking out the trath, yet not wounding a single heart." He returned to England by slow stages and reached Egbaston on July 1. After his return he continued to govern his ore core and to discat the school he had oratory and to direct the school he had founded. Thus his life as a Cardinal passed quietly and uneventfully until August 11, 1890, when he passed away. -Central Catholic.

THE DISHONEST CATHOLIC IN POLITICS

We should always be glad to see Catholics filing cflice with ability and honor. It is well known that certain prejudices have hitherto existed against hem speaks French and a few words of Snglish. But conversation with the pope's sisters, unless one comes from heir conntry, is limited. They pos-less that elegance and stateliness of namner which seems the inheritance of the most humble Italian. Those who have talked with them amiliarly say that they barely com rehend the greatness of their brother rehend the greatness of their brother the most humble full and remain still believing in a viamedia be signer the living at St. Mary's and the sa Catholic proves the signer the living at St. Mary's and the set of the catholic proves the set of the protocol proves the set of the proves the set of the protocol proves trail. If, however, a Catholic proves trail. If the protocol proves trail protocol proves trai trial. If, however, a Catholic proves himself in office to be incompetent or astery in 1843, and the next thing we dishonest-why, then, there should be hear of him is his conversion to the no objection on the part of his fellow Catholics to having him deprived of his place of trust. In fact no one should be more swift to rebuke the dis In fact no one shoulder. honest Catholic in politics than his fellow-citizen of the Catholic faith; for while the low politician with the Cath olic name is a detriment to the community at large, he is particularly to his fellow-Catholics who suffer in prestige from his crooked conduct. If Catholic voters could but see that in voting for an unworthy Catholic they are only betraying their own causethey would not be misled by the race and religion cry which such men (and sometimes even women) know so how to raise. In our great cities, at the present time, there is very little chance for anti-Catholic bigotry to show its head — at least in politics. Catholic voters are too numerous and the experiment is al-together too dangerous. There is very little fear but that politically we will get all the rights that belong to us. Heaven knows there are Catholic can didates enough, and to spare. The only question is " Are they the proper men to represent their fellow-citiz in the offices to which they as in f Very often they are not. Very often when they get elected they pro-themselves anything but competen conscientious office-holders. And ye Very ofte it is not unknown for some of these it is not unknown for some of these proved incompetents, to drag in, when they are opposed, the race question and the creed question so as to pose as martyrs and try to win Cath olic sympathy and Catholic votes. It is an old trick, but it is as mean and con-temptible a trick now as ever it wastemptible a trick now as ever it was nay, more so, because whereas in the past sufficient anti-Catholic prejudice existed in politics to make it seem excusable, to day in our great cities, where Catholics are so numerous and

nated agai at because he is a Catholic, aUC and the other candidate is a Jew or a Protestant, or what not, is a daugerous individual; he is no credit to the Cathindividual; he is no creat to the Osh olic Church, and should have that fact made plain to him by not receiving the votes of decent, law abiding Catholics. We ought to be thankful that such fire-brands are comparatively few among us. The rank and file of our people are thoroughly honest and, as cople are thoroughly honest and, as he history of the Irish race has shown, the instry of the frain alos have a low of others who aspire to represent them. But they are not always able to dis-tinguish whether the cry of "wolf, wolf," is true or false. In days gone by it was all too often true. Then it was necessary to stand together to beat off the beast of bigotry. To-day the cry has a hollow sound. It rings false, and in most cases it is false. Let us remember this when we hear it the part time. Let us remember that it next time. Let us remember that it does not, in all probability, mean that the anti Catholic wolf is ravaging the

Catholic sheepfold, but rather that some Catholic politician is squealing at being shut out of a job for which he is all unfitted either by nature or train-ing.-Sacred Heart Review.

A MOTHER'S VE3SION.

Gene Sheehan, a young New York policeman, was shot recently while in preformance of his duty. The New York Sun sent one of its reporters, F. D'Malley (a graduate of Notre Dame) to the home of the victim for a "story." The following is the story, as told by the grief stricken mother to the repre-

sentative of the Sun. Mrs. Charles Sheehan stood in the

" because he is more unhappy to-night than we are here. Maybe he was weak minded through drink. He couldn't have known Gene or he wouldn't have killed him. Did they tell you at the Modest and simple amid the honors of a nation and of the entire Catholic world, Father Newman hesitated long bofore accepting the dignity of the scarlet. Bat in order to remove every pretext Pope Leo XIII. dispensed him from the obligation of residing in Rome, an obligation encumbent upon those Cardinals not Bishops. The for mal carconacsment of his creation as Anything they told you about im is true, because no one would lie about him. He was always happy, and he was a fine looking young man, and he always had to duck his helmet when he

yesterday noon for the girls—his sisters, I mean—and he stopped of a sudden when he saw the clock and picked up his helmet. Out on the street he made pretend to arrest a little boy he knows who was standing there-to see Gene come out, I sappose-and when the little lad ran away laughing I called out, 'You could'nt catch Willie, Gene: you're getting fat.' "Yes, and old, mammy," he said, him

who is-who was only twenty six. 'So fat,' he said, ' that I'm getting a new dress coat that'll make you proud when you see me in it, manmy.' And he went over Fifteenth street whistling a tune and slapping his leg with a folded newspaper. And he hasn't come back again. THEIR LAST MEETING.

"After he went down the street yes terday I found a little book on a chair, a little list of the streets or something that Gene had forgot. I knew how particular they are about such things,



come a necessity. There is almost an endless array of uses to which the power can be put. Every season, in fact almost every day in the year, the farmer will have use for it. And when the power is once on the farm, he soon learns, if he did not know it before, that he can do things easier, more quickly and more economically than he ever did before. But the farm power must be simple and dependable and as

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are made to meet these require-ments in the fullest manner. Every engine carries with it the highest assurance a farmer can have of satisfactory service and "Simplicity and Efficiency" is our motto in building these farm engines. Every one must do its

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lerer, without letting him get out on 🛞 = bail, and I suppose that in a case like this thev have to do a lot of things before they can let me have the body nere. If Gene only hadn't died before Father Raffarty got to him I'd be hap-pier. He didn't need to make his con been better, wouldn't it ? He wasn't bad, and he went to Mass every Sunday regular, and week days in Lent, when we always say the rosary out loud

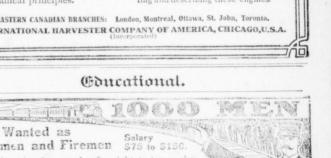
night, won't He, after Gene said that?' the mother asked, as she walked out the mother asked, as she walked out into the hallway with her black-robed daughters grouped behind her. "I know He will," she said, "and I'll—" [She stopped with an arm resting on the bannister to support her. "I—I know [I promised you girls," said Gene's mother, "that I'd try not to ery any more, but I can't help it." And she turned toward the wall and covered her face with her apron.

face with her apron.

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St. Jerome's College, BERLIN, CANADA day regular, and week days in Lent, when we always say the rosary out loud in the dining room ev-ry night. Gene himself said to me the day after Ash Wednesday, 'If you want to say the rosary at noon, mammy, before I go out, instead of at night when I can't be here we'll do it. "God will see that Gene's happy to night, won't He, after Gene said that?"

uals and another with states. It says uals and another with states. It says a thief is no less a thief who purloins a purse from another's pocket or graft from a government contract. It de clares that the man who poses as a Catholic but is bent on getting rich quick and at any cost is twice over a worse traitor than Benedict Arnold parading as an American patriot and trying to sell his country for a price, be cause this field of high finance betrays both his country and his God. So, both his country and his God. So, too, the dishonest office-holder is foe alike to the constitution and the faith, THE CATHOLIC WHO GETS RICH BY THE QUESTIONABLE METHODS COMMON IN THE WORLD TO DAY. Rev. William Hughes, of Pasadena, Cal., in a recent address on "The Con-secration of Citizenship, "said:

nds to whom you he admonished. eir prayer books, my face to say a to say a prayer upon my pictured ayers always, and

ATE CHAPEL. the office-eminer-ce piled high with olded papers-is the the Pope says his

are no decorations The chapel is so ons feel themselves ded and the chamow more than half vilege of attending Mass. The room is dow, curtained in a silk brocade hanghers in the suite ly the chaplain at-at on Sunday there The secretaries to the person of the he service. At the Iass Pius seats him-he altar and hears a ng, said by his chap-he has his frugal

n Rome that his sisal with him, but this requently the Sorelle ple Italian breakfast small dining room They have never their august brother to the Papal throne, ank which is not an em.

it is current gossip her on his elevation the susceptibilities the susception res art, and he observed to requiring the Pon-his meals alone. But he was forced to ask

" THE NAME THEY GO BY."

Speaking recently from a public plat-form in Napler, New Zealaud, Rev. W. D. Goggan, S. M., remarked that though not ing lasts longer than relig lous prejudice, yet there is, even now, breaking in on the world an intellec tual dawn of truth, and statements form erly made against Catholic doctrine and the loyalty of Catholics will all be branded as vile calumnies. There is," continued the priest "no

"There is," continued the priest ho authority in heaven or on earth to anthorize, directly or indirectly, any one to commit a crime, or to excuse the culprit if crime has been committed, for 'He (the Lind) hath com-manded no man to do wickedly, and hath given no man leave to sin.' "So often has the unsormonions scribe written, 'The end justifies the

means,' and stated it to be Catholic teaching, and even honest minded people have accepted it as true. But Catholic teaching is: If the end is bad, any means, no matter how good, taken to achieve that end is, in God's eyes, a morally bad act. If the end be good, and the means taken be morally bad, then, before God and all right

chapel of the Propaganda. Having now found that peace of soul which he had so long desired, we might be 1 d to suppose that he would spend the remainder of his life in the sectu-ion of the monastery, with no other aim but the saving of his soul, and even if this had been so, his life would not have been without its fruit to the Catholic Church. But he was not content to enjoy peace in inactivity while so many of his friends remained in darkness, so his life as a priest was spent in the most strenuous efforts to lead others to

the light of faith, or at least to refute the calumnies which the enemies of the Church are ever bringing forward as an insurmountable barrier for their abdurate followers. This indeed was no easy task, be-

cause in Eogland at that time the feeling against Catholics was most bitter. This is shown by the decision of the ourt ac ing on the case between Dr. Newman and a reneg de priest who brought suit against him for denouncing the shameless accusations which the latter had urged against the Church. A line of \$500 was imposed on Dr. New man, which he immediately paid. But, although the decision of the court was

"But you and I know that some Catholics act on that principle and commit crimes. My answer is : A little boy was crying out 'Hot mines ples' is a little boy was crying out 'Hot mines ples' is a statute of the injustice boy was crying out 'Hot mines ples' body and the bould of the injustice boy was crying out 'Hot mines ples' pathizing friends quickly raised, by sub-

struck, Gene did, when he saw me. He langhed whe' I handed him a little book and told that was why I'd searched for him, patting me on the shoulder when he laughed-patting me on the

shoulder. "'It's a bad place for you here, Gene,'I said, 'Then it must be bad for you, too, mammy,' said he. And as he walked to the end of his beat with me—it was dark then—he said, "They re lots of crooks here, motive is a religion of every day, not of and they know and hate me and they re afraid of me '--proud he said it. 'But maybe they'll get me some night.' He patted me on the back and turned and walked east toward his death. Wasn't it strange that Gene said that ?

"You know how he was killed of course, and how---Now let me talk about it, children, if I want to. I promised you, didn't I, that I wouldn't cry any more or carry on ? Well, it was 5 o'clock this morning when a boy rang the bell here at the house, and I looked out the window and said, 'Is Gene dead ?' ' No, ma'am,' answered Gene dead ? Gene dead ?' ' No, ma'am,' answered the lad. 'But they told me to tell you he was hurt in a fire and is in the hospital.' Jerry, my other boy, had opened the door for the lad, and was talking to him while I dressed a bit. d then I walked downstairs and saw Jory standing silent Joer the gas-light, and I said again, 'Jerry, is Gene dead ?' And he said 'Yes,' and he vent out.

"After a while I went down to the Oak street station myself, because I could'nt wait for Jerry to come back. The policemen all stopped talking when I came in, and then one of them told me it was against the rules to show me Gene at that time. Bat I knew the policeman only thought I'd break down, but I promised him I wouldn't carry on, and he took me into a room to let me see Gene. It was

'GOD WILL SEE THAT GENE'S HAPPY,

"Have you ever thought of good cit izenship as a religious as well as a civic duty? Needless to say you have You know that by being a good citizen have. ou gain not only the fickle respect of

your fellow men but also the abiding favor of God. The Catholic religion teaches the sacredness of all duty-at home, in the shop or office, at the ballot-box and in church. All duty is ho y and blessed. The Catholic reli gion is a religion of every day, not of that his toll can be been as the catcher reference of the catcher reference at home and another abroad, one for social and another for business life, one dealing with individ-

Is He Crazy ?

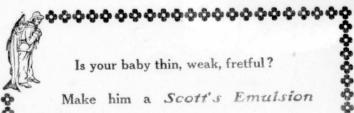
A man in Revo. Nev., being unable o find religion preached or practiced n that town in accordance with his ideas, has built a church for himself. The good Methodists and Baptists and Presbyterians of Reno are questioning his savity without any idea, apparently, that his lozic and his reasons are pre-

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LETTERS OF RECOMMENDATION. Apostolic Delegation

Obtawa, June 18th, 1905. Mr. Thomas Coffey :

Mr. Thomas Coffey : My Dear Sir.—Since coming to Canada I have been a reader of your paper. I have noted with satisfaction that is idirected with intelli-page of the storage Catholic spirit. It stren-mady idefends Catholic spirit. It stren-and stands firmily by the isachings and author-ity of the Church, at the same time promoting the best interests of the country. Following the best interests of the country. A following influence reaches more Catholic branes. I influence reaches more Catholic haves. My Strengthere of the country. A following the best interests of the country. A following influence reaches more Catholic haves. I influence reaches more Catholic haves. My Strengthere of the continued success. Yours very sincerely in Christ. BONATUS, Archbishop of Kphesus, Apostolic Delegate.

UNIVERSITY OF OTTAWA. Ottawa, Canada, March 7th, 1900.

Mr. Thomas Coffey :

Dear Bir : For some time past I have read your estimable paper, THE CATHOLC RECORD, and congratulate you upon the manner in which it is published. Its matter and form are both good ; and a truly Catholic spirit pervades the whole. Therefore, with pleas tre, I can recommend it to the faithful. Elecsing you and wishing you success believe me to remain.

Yours faithfully in Jesus Christ † D FALCONIO, Arch. of Larissa, Acost. Deleg.

LONDON, SATURDAY, DEC 21, 1907.

plete ruin and dissolution. We do not there is no such pastor, where due Master so with His Vicar : "He is set This issue of the RECORD will reach are equally emphatic in this regard : imply that this is a novel tendency of for the rise and fall of many in Israel." anthority is dethroned and replaced by most of our readers on Christmas eve. flesh. instance they are closely A few decades before this work wa in every instance they are closely associated with symbolic or real repre-Socialism, a theory resu ting from the private judgment what can any man ex-The festival of Christmas now so uni-No Sovereign Pontiff issues an encywritten a Uhristian artist had depicted desire of doing away with individual sentations of baptism. Thus in in a chapel of the subterratean ceme versally observed, brings with it to all clical or syllabus without necessity pect but that leaders-who are not, with ownership, or that it was never before capella greca two symbols of baptism tery of St. Priscilla, in Rome, a scene so much of genuine love for God and which in turn implies that some will their good will, blind guides-will tend are represented, Moses striking the rock from which water gushes forth, in which we of the twentieth centary advocated. Modern education may be disastrously affected by it and downwards and stray far from the fulman that it may be justiy considered can easily trace the expression in pic have systematized it, but its claims others sheltered from scandal. Far ness of truth committed to living teach and the paralytic cured of his in-firmities at the Probatic Fountain, and an annual renewal of the covenant of torial form of the liturgical function describe by Justin. On the apse of were asserted a century ago by the mercy established by the mystery of more serious than the individual loss is ers? The complaint which this gentleadmirers of revolutionary principles the capella greca, above the place where once stood an altar, may be seen Wilpert regards it as probable that a the guardianship of that sacred deposit the redemption. The utter abandonman makes has a tone of sadness about representation of the administrawho proposed it amongst other theories which makes and keeps the Church ment of man excluded from the regenit with which we sympathize, but this tion of baptism, such as those in other the dim outlines of a painting, which as one of the great means to recon erating influences of Divine Bounty, the pillar and ground of truth. Is the catacomb paintings, once occupied a now empty space on the vault of the condition is the natural result of the racks among the most important of the struct society. Nor has this tendency was, at the coming of Christ, principles laid down by the heresiarchs Church going one way, and modern frescoes of the Roman catacombs. We of Socialism been the only force work owe its discovery to Mgr. Wilpert, an archaeologist who is beyond question the greatest living authority on all nave. society the other ? It may be so : so truly appalling. The world had of the sixteenth century. Who kept the The two other pictures alluded to ing towards the loosening of the marresurrection, and hell and sin and all then, we learn from the best hismuch the worse for modern society. represent the Magi adoring Christ in riage tie. Religious heresy and torical sources, reached a state The path of the Church is the way of other dogmas from injury and corrupthat concerns the first period of Chris tian art. The scene depicted repre the arms of His mother, and Abraham about to offer the sacrifice of his son national pride, though they may not be of moral corruption and degra tion through the centuries? Not the God, the march of history, even when Isaac. The former picture is the partial to Socialism, have afforded ex. Bible-for here in an age of so called the nations wander from it. As Cardi-nal Newman tells us: "Both the dation without parallel, without limit, sents seven persons at table, dispo artist's profession of faith, in the realcuse and encouragement for the disso of, in a manner then customary, on a semi-cir-plar divan. The place of without extenuation. There was no enlightenment after the Bible has been ity of Christ's incarnation, which was lution of the family and the degradation Mosaic and Christian dispensations in possession for three hundred year infamy that did not find toleration, ap denied by the heretical sect of the Docetse. The latter, on the right of honor, in cornu dextro, is occupied by a of woman. The only hope a thoughtfal probation and encouragement amongst took the existing state of thought as it and after men's private judgment on venerable bearded figure, who is in the man can have is that bad principles the Fractio Panis, was a symbol of the Passion of Christ. The Passion of our Lord was a subject carefully avoided act of breaking a small loaf which he holds with both hands. This is the Biblical questions has divided and sub was and only partially innovated on or men. Wealth acquired by years of toil may not be carried to their logical corrected it." Never has the Church divided we find the truths of Christian or by ancestral merit and greatness was in other 'President of the brethren;" conclusions, for light still rests on the ity, treated as fables and the Bible it dictated to the world its line of thought in early Christian art. Even as late scattered profusely-glory won by great words, the Bishop or priest, who is de-picted performing the function des-cribed in the acts as "breaking bread" hills of society and its towers are not as the fourth century, when some scenes from the sufferings of our self thrown away as the most fabulous except when that thought undertook to and varied civil talents, or by the just yet entirely stripped of defenders. myth of all. The only power that could explain matters of religious import. renown of gigantic military achieve-Saviour appeared on carved sarcophagi Let us take up another -- really the save the fulness of revealed truth from nence the name " Fractio Panis, ments, tarnished heedlessly in the pro-The Church would be acting most represented Christ is always third point - the stand taken by appropriately given to the picture by complete destruction as well as from a curing of pleasures of the baser kind. illogically by entering into a philosotriumphant, never in an humble, attiits discoverer. And, as though to leave no doubt as to the subject he Socialism with regard to the Church minimizing tendency is the lawfully tude. This reluctance of the artists to phical dispute, the result of which might Stately temples and majestic statues and the Church with regard to Social represent scenes from the last day of wished to portray, the author of this scene added another detail, which is established living teacher, whose were raised in honor of deified vice. be indifferent to her doctrine or her the Lord's earthly life is attributable ism. Socialism is in essence and watchful heart would never rest, whose Even the splendid civilization of the discipline were she to claim by authorto the horror which death by crucifixnowhere else represented actual practice opposed to religion, in early ity that both sides must admit the ion then inspired universally. But if power would never weaken and whose Greeks and Romans was tainted by which it regards as one of its most im-Christian art : he depicted directly i they avoided the Passion there was no reason why the artists should not depremises. What the Church cannot clear voice would never be drowned by front of the "president" a two handled cup-the Eucharistic chalice the foulest corruption. The influence a two placable foes. We find, on the other of the merely civic virtues in promotallow is that other than her own exthe noise and confusion of self constipict a symbol of the Passion, and, at hand, in the sacrifice of Abraham, was hand, writers claiming Christianity as This remarkable picture is shown by planations be given for religion. Modtuted guides. Night is coming on ; the ing national advancement, domestic a typical form of Socialism and striv-Wilpert to belong to the first part of s symbol entirely appropriate. For Isaac was a type of the Messiah. security, and individual happiness was ern thought is no more to the Church storm is growing worse-what consolaing to prove that Christ was the first the second century. One ndication o tion, what security to be in Peter's than was the Roman or Hellenic thought its early date may here be mentioned. found, after long trial, to be utterly Socialist. If this argument be true This group of paintings, therefore, to the eye of a Christian of the second The "moment" represented by the artist is that immediately before when Christianity started its journey wanting. There was neither honor nor ship. there ought to be no antagonism. through the centuries. We are not domestic peace in the world. Manthe communion, when the celebrant is "breaking bread." Now the selection century, conveyed a meaning some-what as follows: As a member of the Church of Christ, to which he was ad-Both might well join hands against kind, drooping and withering through astonished that St. Peter did not con-THE ODDFELLOWS. modern Cæsarism. But if the theories form to stole or epicurean philosophy. of this particular act for representathe taint of the universal moral dis-Our correspondent who wrote us which we hear advocated by Socialists order, had, but for the coming of the Why should there be such a clamor totion is a strong indication that the mitted through baptisn iresco belongs to the time when the titled to partake of the mitted through baptism, he was encomes again with the Redeemer speedily lapsed into hopeless day for conformity and compromise be the test, we see no similarity be same question: "Why are the Odd term "breaking bread" was still the proper designation for the Mass in thus, Jesus Christ, under the forms of bread and wine. Moreover, this same tween the economy proposed by our barbarism. But God's mercy, being with modern thought? It is because it fellows condemned by the Church?" Blessed Lord and the dissolving tendabove all his works, relieved, through is the Pope who has spoken. Which Christian terminology. Bat, in the middle of the second century "break-Lord had really assumed human nature. He complains that our argument was Lord had really assumed human factors, and in human form had been worshipped by the wise men from the East. He had really sacrificed His life for the salvation of men, ard His flesh and blood in the Eucharist were the pledge encies of Socialists. They are as far the coming of His Divine Son, the form of thought has been more lasting, break-"very poor," and that we mis stated apart as the two poles. One is supering bread" is no longer heard of ! philosophical thought as typified by the association when we put it down whole human race from the bondage ing bread" is no longer heard off Justin Martyr employs a new term for the Sacrifice of the New Law, "the Eucharist," which, evidently, has already been sufficiently long in use to natural, the other natural ; one canonof sin and death. Christ came into any of the schools, or religious thought as an oath-bound secret society. izes the poor, the other claims that as expressed by the Cross, the Councils the world to redeem and rejoice man "Then," he adds, we stated that a secret there will be no poor ; one emphasizes kind. We know how from the crib of the Church or the Supreme Pontiff ? to all partakers of immortality : promise was of "as much importance that eateth My flesh and drinketh My blood hath everlasting life, and I will duty and sacrifice; the other insists upon at Bethlehem to the Cross on Calvary, When all is confusion to whom shall we become quite familiar. Hence the in-ference that the Fractio Panis fresco as an oath"-and "it answered his (our) right and prosperity. There is no go? We cannot expect Strauss to clear this mission of Infinite Love was acraise him up on the last day." purpose as well." We may as well be (St. is of an earlier date than the First reason why they are necessarily apart. complished. It is around the crib in away our doubts, or the law of evolu-John, vi., 55) After the Fractic Panis the most re-Apology of Justin, written about 150, and consequently of the early decades candid at once. We never had an It is rather in its revolutionary parentthe obscure hamlet wherein Christ tion to develop immutability. How is argument, or pretended to have one. of the second century. Several other chronological indications, enumerated by Wilpert, confirm beyond doubt this age and its irresponsible talk that markable fresco in which the miraculdeigned, amid privation and poverty, it that Christianity needs reconstruc-The only show of an argument was that ous multiplication is employed as a symbol is found in the Crypt of Lucina, the most ancient part of the cemetery of St Columns. It consists of two Socialism has taken to irreligion. The to enter the world, that the thoughts tion ? Such a Christianity is no Christhe Church condemned the Oddfellows. questions of property and family are and hopes of men gather at this holy tianity. There is no use in a philosopher "And," to quote an excerpt from the conclusion the introduction of trouble. Both season. The pre-occupations of life, coming with a professor's gown from A recent writer regards the Fractio of St. Calixtus. It consists of two Council of Baltimore, "whenever the fishes and two baskets of bread, on a wish the amelioration of social condiany university, and saying to us : Panis as representing the celebration of the Eucharist in connection with the vicissitudes and trials through green field. At first view it would Church has spoken authoritatively tions. A complication has aggravated Lo, here is Christ." We know which we all have to pass every seem as though the fishes were reprewith regard to any society, her dethe funeral agape on the anniversary of the misunderstanding ; for many who where He is : He is in the Vatican. year of our lives here below, keep us sented, each carrying a basket of bread, the death of some person interred, probably, in the chapel. The picture, love Socialism have a greater hatred cision ought to be final for every Cathin the act, swimming. But such a feat was a physical impossibility. A closer examination of the freeco made by Wil-The Holy Father was not only quite too frequently away from the reflec olic. He ought to know that the of the Church. To none does the within his bounds in the Encyclical ccording to this interpretation, depicts tions which spring as if through Church has not acted hastily, nor una priest, with the relations of the de ceased, offering the sacrificium pro Church yield in her love of the work but he was the champion of all revelasome perennial source, from con pert has shown that the baskets are placed very closely beside the fishes, wisely, nor mistakenly : he should be ing poor. As one of these writers tion, for which other generations may templation, however brief, of the puts it : "I do not like the Catholic convinced that any worldly advantages dormitione (Wieland, Mensa und Conmystery which the Church now invites be more grateful to his memory than fessio, p. 139). In addition to the unique details but not on them, and that the surface which he might derive from memberon which both are resting is green in color, instead of blue, as was once sup-Church ; I am working for Socialism The Church Times seems to be. So far us to commemorate. But though preship in such society would be poor when I attack a religion which is showing the actual celebration of the Eucharist the author of the Fractio vented, as many at other seasons are from this Encyclical being an "abdicaposed. The subject, therefore, is the miracle of the loaves and fishes, the green surface representing a field. As substitute for the membership, the hindering Socialism." Here is some from such contemplation, all at this tion" it is one of the strongest vindica-Panis fresco added certain other fea-tures which appear frequently in the symbolic pictures of the first period of sacraments and the blessings of Christ; more of the same writer's irreligious tions of revealed Christian religion. time seem intent on forgetting the troub he should have the courage of his a symbol this picture is particularly striking from the introduction of two symbol this particularly lous scenes of every day strife and activ- Its clearness and force, its unity of teaching : "I cannot believe that religious convictions, and stand firm to symbolic pictures of the hist period of Christian art. In the center of the table he depicted two plates, one containing five loaves, the other two fishes, while to the right and left of the divan seven Jesus Christ was God nor that He was ity for better thoughts, and a hearty thought and variety of points - its the Son of God." Mr. Blatchford faith and conscience. There is one glasses, containing a red substance, into the center of the baskets. Evimoment of thanksgiving to a God of in- authoritative tone and practical man characteristic which is always a strong sweeps away not only our Lord but dates show the thinker, the student and dently the artist intended to represent finite mercy whose wisdom reacheth from presumption against a society and that the prophets and apostles : they either the eucharist c wine as well as the end to end mightily and ordereth all man of power. For a generation, or is secrecy. When in 1894 the Roman never existed, or were no better than bread, and consequently the whole things sweetly. To all at this season more correctly speaking, a century, the baskets of bread are distributed sym-metrically. These adjuncts of course, representation formed a remarkable authorities pronounced sentence against ordinary people. Miracles, sin, atonewe extend our most cordial greeting. Bible has needed a protector. Protesrepresentation formed a femalitation symbol, composed of the matter of the Encharist, which, by consecration, became the Ichthus, Jesus Christ. In one of the Sacrament chapels the Oddfellows most strenuous efforts ment have no existence. There is recall at once the miracle of the multi Bat to our readers and friends we es tants, Church Times included, might, plication of the loaves and fishes. The representation of a fish, you are aware, was a favorite symbol of Christ in the first age of Christianity. The famous epitaph of Aberclus of Hieropolis, were made to have the decree changed. with him one " blessed word "-Deterpecially wish a very merry Christmas. for reason of their much boasting, been In one of its answers the Sacred Conminism-which destroys free-will, sin, We trust that for all of them it may be expected to undertake the work. They gregation said : "This is not a questhere is a third representation of an morality. Socialism so far, at any rate, a season of genuine happiness and had prided themselves in it that it was eucharistic banquet which also is of special interest. The first scene of tion of mere ecclesiastical law which religious rejoicing, for thus spent, this their only guide. They watched in silis decidedly materialistic and atheistic which tells of the journey of this second century Bishop through vari does not bind under serious loss, but in its teaching. "It is a noteworthy this fresco shows seven persons at table, clad in the tunic and pallium sacred time will be a presage of ence higher critics tear away its books it is one of the natural and divine laws, brighter and happier days, and its until hardly a chapter was left. The fact," says Count Soderini, "that there ous parts of the Empire, as far as the annual recurrence ever looked to with only man to defend that Word of God is scarcely a speech or demonstration and of not giving scandal under that capital itself, speaks in the symbolic language of the time of the delicious food the traveler everywhere received loaves and fishes. This portion of the hopefulness and fervid Catholic ex- is the Pope of Rome-and they with a made by Socialists in which they have law." The case so far as concerns howl cry "abdication." It is scandal abstained from making hostile utter. THE CATHOLIC RECORD is closed. pectation.

MODERNISM.

We at length approach the subject for which we made a long introduction, viz., the view of Modernism as given by The Church Times. It says in open-

ing : "The Eccyclical is a far greater disaster to the Church than the policy disaster to the Onurch than the policy of the Pope in regard to the Separa tion Law, not only because it affects every country, but also because, by placing the Roman Catholic Church placing the Roman Catholic Outers definitely and explicitly in opposition to contemporary scientific and histori-cal methods, and to contemporary modes of thought, it practically throws up in despair the Church's mission of up in despair the Church's mission of evangelization. It is a manifestation of faithlessness and impotence, a verit-able abdication. Had St. Paul, face to face as he was with Graco Roman civil-ization, adopted the attitude which is now that of Plus X., Christianity would, here a prophing have caused to exist humanly speaking, have ceased to exist within a very short time. The Roman Church says in effect that it has no within a The Roman message for the modern world, no solu-tion for the problems of the twentieth century, no answer for the millions of anxious inquirers who are as sheep without a shepherd."

Invective is louder than argument, and mis statement more alluring than truth. Nor is either of these ever wanting in the event of any Papal ac tion. Modern thought is so carried away by its own self sufficiency and so encouraged and lauded just now by anti-Catholic prejudice that to challenge its statements or question its the ories, or to defend the Holy Father in his well timed condemnation of Modernism, is rash, gnorant and slavish. What "disaster" can come to the Church from protecting the Bible, Christ, the Church, the supernatural, we are not prophets enough to forecast; but a greater disaster would be the poisoning of the wells, the perversion of Christian truth, the absolute ruin of

CHRISTMAS. emptied, and will be exposed to com the Church. No doubt as with the steal away worse confounded. Where aucharistic frescoes of the catacombe blood of that Jesus Who was made

in the gloom now threatening divided Christianity is the venerable Pontiff bidding the winds and the waves be land. still. If modern thought seeks salvation it must come to the faith of the

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immortal Church, the Church cannot and life in its fallacies or go to it. SOCIALISM.

Socialism not only weakens the right of property, if it does not expressly deny it, it undermines the family tie. Goods in common are to be followed by wives in common and husbands in common. Education in Public schools is working to this end, designed as they are for the maintenance, instruction and education of children from their earliest age. These schools deprive and relieve parents of all care and responsibility. Presuming that parents are incompetent to train up their children properly it has all the time been asserted and reasserted that the State should take the whole charge of the children. A double purpose was in view, to remove from matrimony the principal reasons for making it indissoluble, and secondly, to bring up children free from all belief in God and immortality, to make them believe that this earth is their only home, and the State their only benefactor. Earthly happiness has three enemies ; religion, marriage and private property. Re ligion is to be replaced by science, private property by community of goods, and marriage by its abominable and unmentionable substitute of socalled free love. If children can be taken care of by the State, from the age of two years up to the majority in public nurseries, kindergartens, primary and higher institutions, homes will be

ous. The brightest, strongest figure ances against God and against Christianity." We wait again, to examine the forms of Socialism found in Eng

PROTESTANT PREACHING.

A correspondent of the Daily Witness, of Montreal, makes a doleful complaint that his " theological leaders are fall ing away from the teaching of the Bible." So far have matters gone and so common is the decadence that he is worried lest perhaps "the Protestant Church itself is on the downfall." These preachers " deny the Word of God, saying that Christ never rose from the grave, and there is no sin and there is no hell, and no one is converted. How can these men say they are ordained by God to preach the gospel ?" He deplores the unrest and confusion into which his Church is thrown. What this writer describes is only too true, and would be witnessed in our own Church were it not for the voice of authority. This correspondent is portraying modernists. What he says, with trembling voice and in ques tioning tone, our Supreme Pontiff with that clearness, which is begotten of power, proclaims to the world, that the Catholic Church will not have confusion. The difference between the faithful of our own Church and the members of sectarian bodies is brought out into bolder relief by letters such as that to which we refer. Authority is sorely needed nowadays in matters religious, social and civil. Unrest and confusion dis urb thought, industry, conduct. They have invaded every shore and have actually threatened the sanctuaries of the Church and the halls of the State. Where a vigilant pastor with due authority commands attention and obedience, unrest and confusion

MONUMENTS OF THE from his brethren in the faith, which consisted of " the fash from the spring, the great, the pure, which the spotless the great, the pure, which the spotless Virgin bore." The epitaph of Pecto

Paper read by Rev. M. M. Hassett D. D., at the Eucharistic Congress, Pittsburg, Wednesday, October 16.

THE

The earliest uninspired writer whe clearly sets forth the doctrine of the Real Presence is Justia Martyr. In his First Apology, addressed to the Emperer Antoninus (138-161) and the Roman Senate, Justin describes the chief act of Christian Worship without the least equivication. At this date, a little more than a century after the surrection of Christ, numerous calum nies were current relative to the con duct of the Christians in their periodical assemblies. Justin, being himself a convert to the faith, fully realized the urgent need of a clear, forceful explanation on behalf of his bretbren, and it was, consequently, with view to removing the groundless prejudices, which influenced even most intelligent section of Re Roman society, that he wrote this treatise. The Christians, Justin clearly shows, have nothing to conceal, and one proof this is that he is at liberty to explain in the plainest terms what actually takes place in their weekly

He then describes the celebration of the Eurcharist (1) in connection with the solumn administration of baptism, and (2) as this took place in their regular weekly assemblies. (Apol. I., cc. 6567) In the former service the candidates, after baptism, were intro duced into the assembly of Christians, and all joined in certain prayer for the and all joined in certain prayer for the neophytes. After this, bread and wine mixed with water, were brought to the President of the brethren, who, re-ceiving them, gave thanks at consider ceiving them, gave thanks at consider-able length "to the Father of the Universe, through the name of the Son and the Holy Ghost." The bread and wine, over which the thanksgiving hai been pronounced, were then distributed to all present by the deacons. No one, nowever, was allowed to partake thereof unless he believed in the truth of the doctrines taught by Christ and was baptized. For this was no common food and drink, but "the flesh and

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Holy Communion, has

happiness: "He the bread shall live fore

vi., 59) The multiplication of

fishes was the favorite

Encharist in early Ch

were represented in

other miracles of

picture is essentially others of the same c second scene, beside is wholly new, and unio rious of Autun also, nearly contempor-ary with that of Abercius, alludes to It consists of two perso in tunic and pallium, ary with that of Abercius, alludes to Christians as the "Divine race of the heavenly Fish," and Tertullian, in a well known passage (De Baptismo, c. I) says that the faithful are "little fishes" born in the water (through baptism), "after the example of our Ichthus, Jesus Christ." Our Lord was veiled Orans, standing table on which are pla fish. The personage in lium holds his hands en losf and the fish, in a reminds one of the pri baptism), "after the transfer of our Ichthus, Jesus Christ." Our Lord was the Great Fish, the Ichtbus of the famous acrostic, which term was a hands over the chalice, consecration. Wilper tion of this scene is a symbolic profession of faith meaning Jesus Christ, Son of God, Saviour. sacred personage is ou ing the miracle of the The loaves and fishes of the Fractio Panis, therefore, form a symbol of the which act, in the the artist, is sy consecration. The C Sucharist of the most appropriate kind. the other hand, is a s ceased who, through

suggested by the Gospels, and partic-ularly by the Gospel according to St. John. In his famous sixth chapter this evangelist informs us that the p of the Eucharist was made by Christ the day following the multiplication of Christ the five loaves and the two fishes. this occasion our Lord made a striking contrast between the "meat which perisheth," in allusion to the food which the people had eaten in the desert, and the "living bread," His very Flesh and Blood, which He in the near future would give them, and thereby suggested the idea of regarding th loaves and fishes miraculously multiplied as a symbol of the heavenly food which would be the pledge o

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immor ality. Thus, in the Fractic Panis we see the real celebration of the Eucharist side by side with this apposite eucharistic symbol. The guests at this eucharistic funeral agape are partaking of the "delicions wine mixed with water, together with bread " of Abercius, which have been mirac-uously transformed into the Flesh and Blood of the Ichthus, Jesus Christ.

Four other frescoes of the capella areca must here be mentioned, owing to their close relationship with the Fractio Panis. Two of them refer to the Sacrament of Regeneration. It will be recalled that Justin Martyr nlaces special emphasis on the necessity of baptism as a prerequisite to receiving Holy Communion. The

only in two catac consisted of the min appropriateness can tioned, for, since water into wine, w His blood ? The two frescoes found in the catacon Marcellinus. Then which belongs to represents the inv seven guests chara istic banquet scen three w are men, divan on which the on the left is a ser veiled hands a dish pying the post of he In the tremity. In the right, Christ is tou

e of the six pots

near Him. Thus case substituted a

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A fresco of the f

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dria in 1864, re symbol in a still c

sted of three sce

the apse, above

altar occupied. T

the miracle of Christ, identified

eated on a throne

blessing loaves an

Him by St. Peter His feet twelve

buted symmetrica.

picture were two former is almost

a Greek inscriptia

subject. This realing of the eulogia

is a term used by

18) in reference to

chalice of, c which we bless, munion of the

therefore, we may this picture repr

feast scene in wh

of the symbolic lo

scene on the right ins riptions : "J

vants," represen Cana. The auth

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plication, as well

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acharist, the

To the right and

the banquet namely, ciples on the shore of ias (St. John, xxi., 9 miracle of Cana, the miracles appears only ing of the second cent Sacrament chapels. this fresco seems to d all from representatio plication, but closer veals certain signif The first of these is th baskets, seven or mo appear in representa e in the desert. A place the seven ban By referring to St. we find that the seve engaged in fishing after his resurrecti shore. All hastened realized who was preaching Christ they

lying, and a fish la bread." In the class Christian times fisher represented nude, John tells us that S ally in this condition nized his Master. sufficient to show th the fresco under tended to portray th seven disciples as St. Au Encharist. this symbol in his c John : the " roaste represented Christ

passos Christus est in Joan.) B, the third cer meaning of the mira tion had become s Christians of Rome ere able to introdu which greatly modi their representation Instead of the bang picted Christ perfo

nerely by touching

the several baskets

fishes were left whol

ation. About the

eucharistic symbol o

troduced, which,

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clearness. The close association of the mystic Ichthus was the matter of the Eucharist in the "Breaking of Bread"

scene, for example, indicates the belief of the author in the change of the bread

and wine before the "President" into the body and blood of Christ. And the doctrine of transubstantiation is

the doctrine of transubstantiation is even still more clearly divulged in the fresco of the crypt of Lucina, where the eucharistic wine is deliberately, and arbitrarily, introduced into the symbol of the multiplication. The artist could hardly have conceived a more striking mode of reminding his Christian contemporaries that the con tents of these baskets, bread and wine, were through the power of God, trans-formed into the Divine Ichthus that reated beside them.

LETTER FROM ROME.

THE NEW MAYOR OF ROME.

twelve abstained from voting, while the

termined stand against religion, a

leaning to anarchy and republicenism (in the sense Italians of the lower class

understand the term) disrespect for

anything but their own vulgar claims-these marked the election of Nathan.

he became something of a monarchist, with the longings still of a Mazzinian-

rested beside them.

picture is essentially the same as others of the same category, but a second scene, beside that described, is wholly new, and unique of its kind. It consists of two persons, one dressed It consists of two persons, one dressed in tuble and pallhum, the second a veiled Orans, standing beside a small table on which are placed a loaf and a fish. The personage in tunic and pal-lium holds his hands extended over the loaf and the fish, in a manner which reminds one of the priest holding his hands over the chalice, just before the consecration. Wilpert's interpreta-tion of this scene is as follows: The sacred personage is our Lord performtion of this scene is as follows: The sacred per-onage is our Lord perform-ing the miracle of the multiplication, which act, in the intention of the artist, is symbolic of the consecration. The Orans figure, on the other hand, is a symbol of the de-ceased who, through the reception of Holy Communion, has obtained eternal happiness: "He that eateth this bread shall live forever." (St. John vi. 59) vi., 59) The multiplication of the loaves and

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spring,

Pecto.

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To the Catholic world, in the person of the lonely prisoner of the Vatican, the last insult has been given by the irreligious element by which Rome is cursed. The choice of Nathan, an fishes was the favorite symbol of the Eucharist in early Christian art. Two Sucharist in early Christian art. Two other miracles of our Lord, however, were represented in the same sense, namely, the banquet of the seven dis-ciples on the shore of the sea of Tiber English Jew of roving life, and ex Grand Master of Italian Freemasonry, to fill the position of chief magistrate of Rome in the capacity of Mayor is one that has caused disgust in Italy. The session of the new municipality during his almost unanimous election ias (St. John, xxi., 9 sqq) and the miracle of Cana, the former of these miracle of Cana, the former of these miracles appears only once, in a paint-ing of the second century, in one of the Sacrament chapels. At first view this freeco seems to differ scarcely at all from representations of the multi-plication, but closer observation re-veals contain significant. Taylorder veals certain significant variances. The first of these is the absence of the baskets, seven or more, which always appear in representations of the mir appear in representations of the min acle in the desert. And in the second place the seven banqueters are nude. By referring to St. John (C. xxi.) we find that the seven disciples were $enga_ked$ in fishing when our Lord, these marked the election of Nathan. But who is Nathan? one may ask. The present mayor of the centre of Christendom is the son of an English and an Italian Jew. In his early days he was a devoted follower of the in-famous Mazzini, the propagator o assassination. However, tempering down his zeal with a change in times, he became something of a monarchist. after his resurrection, was seen on shore. All hastened to land when they shore. All hastened to hand when they realized who was present, and on reaching Christ they "saw hot coals lying, and a fish laid thereon, and bread." In the classic art of early Christian times fishermen were always represented nude, and indeed, St. John tells us that St. Peter was actu John tells us that St. Peter was actually in this condition when he recognized his Master. These facts are sufficient to show that the artist, fin the freeco under examination, insufficient to show that the aract, in the fresco under examination, in-tended to portray the bacquet of the seven disciples as a symbol of the Eucharist. St. Augustine refers to this symbol in his commentary on St. John: the "roasted fish," he says, represented Christ crucified (Piscis passus Christus est passus, Tract. 123, in Joan.) B, the third century the symbolic

B, the third century the symbolic meaning of the miraculous multiplica-tion had become so familiar to the Christians of Rome that the artists were able to introduce certain changes which greatly modified and simplified their representations of this subject. Instead of the banquet scene they depicted Christ performing the miracle merely by touching with a wand one of the several baskets of bread, while the fishes were left wholly out of consideration. About the same time a new eucharistic symbol of the wine was in-troduced, which, however, appears two catacombs freecoes. It consisted of the miracle at Cana. Its consisted of the miracle at Cala. Its appropriateness can hardly be ques-tioned, for, since Christ chauged water into wine, why not wine into His blood ?

The two frescoes of this subject are found in the catacomb of Sts. Peter and Marcellinus. The more ancient of them which belongs to the third century, represents the invariable number of seven guests characteristic of enchar-istic banquet scenes. Four of them velled hands a dish to the person occur pying the post of honor at the right cr. tremity. In the fore-round, on the sing the fore-round, on the is the Abbot of Monte Cassino, and truth. Thus, the artist in this severation of the wine for the usual symbol in a still clearer form. It core
superintend the commission, he has nominated a number of others to enter tremity. In the fore-round, on the is the Abbot of Monte Cassino, and truth, justice or charity towards sould is the Abbot of Monte Cassino, and truth. Thus, the artist in this severation of the wine for the usual symbol in a still clearer form. It core
welled hands a dish to the person occur tremity. In the fore-round, on the is the Abbot of Monte Cassino, and truth, justice or charity towards sould is the Abbot of Monte Cassino, and truth, justice or charity towards sould is the Abbot of Monte Cassino, and truth, justice or charity towards sould is the Abbot of Monte Cassino, and truth, justice or charity towards sould is the Abbot of Monte Cassino, and truth, justice or charity towards sould is the Abbot of Monte Cassino, and truth, justice or charity towards sould to or three hundred millions of his gathering into Rome, but before they grathering into Rome, but before they sold at nother smaller body, nominated also by Abbot Gas. So far the colossal undertaking is in in nicipient state, and little can be said definitely about it, "But," de said definitel

is a term used by St. Paul (1 Cor., x. 18) in reference to the Eucharist, ("the

chalice of, culogia, (benediction) which we bloss, is it not the com-munion of the blood of Christ,") and

therefore, we may safely conclude that

this picture represented a eucharistic feast scene in which the guests partook of the symbolic loaves and fishes. The

of the symbolic loaves and usies. The scene on the right, we learn from the ins riptions: "Jesus," "Mary," "ser-vants," represented the marriage at Cana. The author of this freeso who

was well acquainted with early Chris-

tian symbolism, evidently intended to

tian symbolism, evidently intended to reproduce the favorite symbol of the Eucharist, the miracle of the multi-plication, as well as the later symbol of the eucharistic wine, the miracle of

THE CATHOLIC RECORD.

LANSING REV DR. STARBUCK, A PROTESTANT, EXPOSES HIS CROWNING SLANDER DIRECTED AGAINST A SAINTLY POPE. Rev. Charles C. Starbuck in the Sacred Heart Rev. Charles C. Starbuck in the Sacred Heart Rev. Charles C. Starbuck in the Sacred Heart Review. On pp. 263 264 the Rev. Mr. Lansing says: "Pope Innocent XL sanctions perjary in the following words: 'If any, either alone or before others, whether asked or of his own accord, or for the purpose of sport, or for any other object, swears that he has not done something which in reality he has dot.e, by understanding something less which he has not done, or a different way from that in which he has done it, which he has not done, or a different way from that in which he has done it, which he has not done, or a different way from that in which he has done it, which he has not done, or a different way from that in which he has done it, which he has not done, or a different way from that in which he has done it, which he has not done, or a different way from that in which he has done it, which he has not done, or a different way from that in which he has done it, which he has not done, or a different way from that in which he has done it, which he has not done, or a different way from that in which he has done it, which he has not done, or a different way from that in which he has done it, which he has not done, or a different way from that in which he has done it, which he has not done, or a different way from that in which he has done it, which he has not done, or a different way from that in which he has done it, which he has not done, or a different way from that in which he has done it, done something which in reality he has done, by understanding something else which he has not done, or a different way from that in which he has done it, or any other truth that is added, he done the source of Laurence Sterne, and by the vileness of Laurence Sterne, and does not really lie, nor is he per-jured."

What are the facts here? These: On March 2, 1679, Pope Innocent XI., On March 2, 1679. Pope Innocent XI., in his capacity of Prefect of the Holy Roman and Universal Inquisition, caused to be drawn up the decree "Sanctissimus Dominus noster," con-taining a catalogue of sixty-five pro-constitions of false morality, which are the status of this detestable falsification out of his constitions of false morality, which are the status of the once basing a catalogue of sheep to provide are positions of faise morality, which are not to be defended on pain of excom munication. Of these, the twenty-sixth is the proposition which Lansing has given. He omits the sentence of remaining sixty voted solidly for Nathan-gave the city an idea of what its term of office will be like. A de has given. He omits the sentence of excommunication, and thus presents the Pope himself as commending this abominable thesis, which in this de-cree he forbids. He thus exactly in verts the Pope's sentence, and turns him from a condemning jidge, which he is, into a guilty accomptioe. Lansing's book is one unfailing, un-wearying tissue of falseheods, slanders, vulgar abusiveness, mis-statements whose ignorance, by a curious evil skill of the author, instead of diminishing

whose ignorance, by a curious evil skill of the author, instead of diminishing their wickedness, increases it. As I have remarked beforc, you might almost say, in spite of all objections of logic, that his ignorance is greater than his malice, and his malice greater than his ignorance. Yet, of all his slanders against the Catholics, none can equal this. It is bad enough to ascribe to amon what he has not said, yet to repeat, in his very

with the iongings still of a Mazzihian-just betwirt and between, so that he could with some show of decency, when speaking some time ago before the present King of Haly, declare: "Were Mazzihi alive to-day, he could easily have ascended the rule of the words, what he has said in fact, show-ing that you have not ignorance to excuse you, and then, by omitting a vital clause, to bring about a complete reversal of the sense, thus turning a easily have accepted the rule of the present monarch of the peninsula." It is remarkable how closely Nathan esembles Mazzini in features. Many

vital clause, to bring about a complete reversal of the sense, thus turning a solemn condemnation into a solemn commendation, is of all forms of calumny the most malignant. direction. We are usually very law-abiding citizens, generally yielding a ready obedience to the abstract authority of the powers that be. It is the halo of Romans declare a close relationship by blood exists between the master and blood exists between the master matter the disciple. Nathan as a boy lived for a considerable time in Mazzini's house, where he imbibed, doubtlessly, the doctrines which have placed him at the head of as turbulent and rough a the most malignant. Does Mr. Lansing think that a man can do this and yet go to heaven. Accuradly not, unless we assume that the powers that be. It is the instruction have and authority surrounding the policeman, and not his personal prow-that functionary so Does Mr. Lansing think that a had can do this and yet go to heaven. Assuredly not, unless we assume that his blind fury against the Catholic Church has effected a complete disin-tegration of his moral nature in this direction, so that he can hardly be held accountable here. the head of as turbulent and rough a crowd as even the notorious outlaw could wish for. With regard to the Municipality it-self, our readers probably have a fair notion already. It has been decsribed by one of the chief daily papers in Rome as "anything but Roman, very anti-clerical. exceedingly arbitrary, an ' likely to perform none of those things"that it so readily promise 1." INTERVIEW WITH ABBOT GASQUET.

I believe this explanation, for I know Mr. Lansing, although infinitely shal low and self conceited, to be, in the main, one of the best of men, mild,

main, one of the obstor density mark, aniable, benevolent, courageous for humanity, a faithful and edifying pas-tor, under whose ministrations I am sure that seven hundred communi-cants are making rapid proficiency in the Christian life. Lansing the pastor and Lansing the pastor things that it so readily promise 1." INTERVIEW WITH ABBOT GASQUET. The arrival from England of the Right Rev. Abbot Gasquet, of the Ben-edictine congregation there, his made something like a start in the gigantic work of the revision of the Vulgate, a work that is destined to constitute the Unristian life. Lansing the pastor and Lansing the polemical belower seem to be wholly different men. It is only when he espies a Papist or Democratic President that he loses his wits, becomes morally pon-common work of the revision of the vagace, work that is destined to constitute another landmark in the pontificate of Pius X. As the great Benedictine h brought the vast field of learning, over which he ha gone for nearly fifty years, ments The Lutherans I believe are not very

which he has gone for hearly hely years, into the present task assigned to him, your correspondent interviewed him in the international college of the con-gregation, on the Aventine Hill, on the subject. The following is the gist of the conversation on this all-important most independence is at an e.d. strenuous for or against Purgatory, but our friend belongs to our Reformed wing of the Protestants, and of course to us through authority. So is it, would be horrified to hear anything about so heterodox a condition. But what is one to do? Here is a man who

Jeaus, were discussed relative to her mercifulness on the Protestant side. I much the ejection of all authority, as

Jesus, were discussed relative to her beatification.—Roman C.rrespondence of Philsdelphia Catholic Uaion and Times. THE FALSEHOUDE OF REV: MR. LANSING REV. DR. STARBUCK A PROTESTANT. The STARBUCK A PROTESTANT.

In an article on Spiritualism, pub-lished in The (Nashville) Watchman, an Adventists paper, we find the following statement

"Among the Churches it is granted that spiritualism affords the only scienimprecations, which Pius could not have understood without a translation, tific demonstration of the immortality of the soul."

We know of no Church that grants what the writer states. Spiritualism does not and cannot demonstrate the immortality of the scul. The argu-ments of the Sp ritualists, to be a dem on stration, must in the last analysis assume the following syllogistic form, or its equivalent :

"All human souls, or intelligences that continue to exist for any time af-ter death, must necessarily continue to exist forever. "The souls of A, B, and C, continue

ever." When the Spiritualist proves the major and minor, that is, the first and scored propositions in the above syllog

second propositions in the above syllog ism, he will have justified his conclu-

beyond all reasonable doubt. Can he do it from the data given him

by Spiritualism ? Take the first proposition : "All human souls, or intelligences that con human souls, or intelligences that con tinue to exist for any time after death, must necessarily continue to exist for-ever." Can this universal proposition be

Can this universal proposition be proved from data afforded by Spiritual-ism? We hold it cannot. To prove it it is necessary to show that there is such an absolute and essential connecsuch an absolute and essentiat connection between the fact of existence at any time and existence for-ever, that the latter follows neces-sarily from the former : that all things, from the fact that they exist at any terrible a personage to the small boy. As citizens, however, we are con-scious when we obey the law, of giving time, must exist forever.

scious when we beey to that law, or giving obedience solely to that law which our \mathbf{v} tes enabled us to create. In other words, we obey our own mandates. In matters of religion, we all subcon-sciously cling to that spirit of inde time, must exist forever. It is evident that no datum of Spirit-ualism can give this proof. Continued existence, like passing existence, de pends on the Will of God, without Whose creative power nothing could be, pendence which the freedom of our political institutions engenders. Sentiment is stronger in most of us and without Whose providence, or up-holding power, nothing could continue to be. This divine Will can be known than reason, and we cling most of all to the idea of a liberty which we our-selves have been instrumental in creto be. This divine Will can be known to man only by God revealing it Christianity teaches that God has made known His Will, and that it assures man's endless future career. Philosoph-ical speculation, aside from a knowl-edge of God and His Will ends, as it must, in unsatisfying conjecture. must, in unsatisfying conjecture. God, admits of no independent opin ions. When our Creator speaks, our

But this Christian revelation is of no wail to the Spiritualists, since they elaim to demonstrate from Spiritualistic data what, they tell us. Christianity fails to prove. They must, therefo e, confine themselves to the data of Spir to us through authority. So is it, then, that men will not readily make

itualism. What are these data ? They are lim

must prove that the spirit that mani-

fests its presence is in reality the spirit

We may allow that the

onstrated.

of A. B. or C.

Saved Her Friend.

Ottawa, Ont .- Acquaintances of Irs. M. E. Dewar, of this city, are nowering her with congratulations being rescued from what promised be hopeless invalidism. Mrs ewar had not been herself for years. hysicians treated her for various omplaints, but none of them did any ermanent good. Finally, a friend, etermined that something must be one and that quickly. So she in-isted on Mrs. Dewar trying "Fruittives"-those wonderful Fruit Lives Tablets that are curing so many peole. Here is what Mrs. Dewar says bout "Fruit-a-tives." "I have much pleasure in stating that I have found 'Fruit-a-tives' the best medicine I ever used for Constipation and Bilousness. I suffered from headaches of a severe kind for a long time, but,

after taking 'Fruit-a-tives,' I have become entirely well. I can, with every confidence, recommend 'Fruit-a-tives' to anyone suffering from Constipation, Billousness or Headaches." Calomel, salts, oil and other violent

cathartics act simply on the bowels. "Fruit-a-tives" are a liver tonic

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and stimulant. They act direct. iy on the liver - reducing tas fiammation and increasing the flow of bile. Besides insuring complete digestion, bile makes the bowels move. That is why "Fruit-a-tives" also cure Constipation. They ard made of fruit and tonics. 50c a box; 6 for \$2.50. At all druggists, or sens to exist after death. "Therefore the souls of A, B, and C, must necessarily continue to exist or-Limited, Ottawa, Ont.

San States

shows a knowledge that it could not have known unless it was once A, B, or C. How do they know that? If they know How do they know that? It they know A, B, or C, why could not the ques-tioned spirit know him also, and know him well enough to answer questions concerning him? Before any weight can be given to the Spiritualist's line second propositions is a statistical his conclu-ism, he will have justified his conclu-sion, and demonstrated the immortality of the souls of A, B, and C. Until he proves these two proposi-tions his claim that Spiritualism demon-strates the immortality of the soul, is groundless. He must establish them he wond all reasonable doubt. that of A, B, or C. This he cannot prove, because he is ignorant of the powers of non human spirits. They may know vastly more that he does

not demonstration.

The claim of Spiritualism to be able to give a scientific demonstration of to give a scientific demonstration of the immortality of the soul is therefore groundless. Working from its own data it cannot prove or disprove the immortality of anything. At best it can i rove only the present existence of non-corporeal intelligences or spirits. Whether they ever animated human bodies it knows not.—N. Y. Freeman's Logrand Journal.

BEER AND DELIRIUM.

The idea that beer drinkers escape delirium tremens has an explanation that is far from favorable to the use of

that is far from favorable to the use of beer. This is, that they die of other maladies caused by beer before reaching the delirium stage of alcoholism. Dr. Gudden, in a German medical journal, explains that the typical beer drinker is either carried away by heart disease, tuberculosis, kidney disease or other diseases in which beer is a factor; or else he is obliged by the setting in of these diseases to abandon or greatly reduce his beer allowance.

or greatly reduce his beer allowance. Dr. Gudden reports two cases of Dr. Gudden reports two cases of frenzied hallucination in alcoholic subjects, one thirty nine, one forty two years of age, both of whom had drunk beer, rarely whisky, for a number of years. Both of these patients were a long time in recovering, which the editor thinks is characteristic of this class of patients, because it takes beer longer than it does whiskey to bring about the same mental disturbance, and the whole organism becomes more damaged by the enormous amounts of damaged by the enormous amounts of flaid pumped through it year after year.

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the forms of er, this same uman nature n worshipped he East. He s life for the lis flesh and tis flesh and re the pledge-ality: "He drinketh My ie, and I will t day." (St.

s the most rethe miracul-aployed as a ypt of Lucina, the cemetery nsists of two f bread, on a iew it would s were repre-asket of bread, ut such a feat ity. A closer made by Wilne baskets are ide the fishes, at the surface ng is green in was once sup-erefore, is the and fishes, the ng a field. As is particularly duction of two red substance, baskets. Evi-d to represent s well as the ly the whole a remarkable e matter of the consecration, us Christ. rament chapels

entation of ich also is of first scene of en persons at lic and pallium ersonages, parhich consist portion of the

dria in 1864, represented the same symbol in a still clearer form. It con sisted of three scenes on the frieze of Him by St. Peter and St. Andrew. At His feet twelve baskets are distributed symmetrically.

said definitely about it. "But," de-clared Abbot Gasquet, "this much can be stated plainly : "The Holy Father sisted of three scenes on the trieze of the apse, above the place which the altar occupied. The central subject is the miracle of the multiplication. Christ, identified by the nimbus, is seated on a throne, and is in the act of blessing loaves and fishes presented to thim by St. Pater and St. Andrew. At from the recent Papal documents. Now, we have orders to pursue our labors according to the very newest methods of research. Our work shall

To the right and left of this central be based upon purely scientific methods, and these of the most modern picture were two banquet scenes. The former is almost wholly destroyed, but former is almost wholy descroyed, but a Greek inscription gives a clus to the subject. This reads: "Those partak ing of the eulogia of Christ." Eulogia type."

THE CASE OF NASI.

The hearing of the case of ex Minister Nasi by the High Court of Justice, on the charge of embezzlement of some millions of francs during his term of office, continues to excite intense in terest in Italy. For some reason or other a postponement for a fortnight has been ordered. Nasi began to make little revelations, and the Government of Italy has men in high places who cannot boast of great honesty them selves. The country is in a state of ferment for and against the ex-minister. Students of South Italy schools have actually gone on strike by way of pro test against Nasi's arrest, and, to crown all, the lawyers for the defense resigned. all, the lawyers for the defense resigned, protesting against the treatment meted out to them in court. Presently the powers of Masoary are at work to release Nasi, who is one of the fratern-ity, so that, guilty or not, it is pro-bable Nasi will escape punishment.

I trust that in the foregoing I have

an idea of the significance of a few of the most important eucharistic monu-ments of early Christianity. The most instructive of these monuments, it is sncient, and consequently they bear after the succed Congregation of Rites voted sncient, and consequently they bear witness to the belief of the subpostolic age with regard to Eucharist. This belief, taking into account the symbolic character of the Sisters of the Sisters of the Sacred Heart of belief, taking into account the symbolic character of the Sisters of the Sacred Heart of

of even such a nature into unity, and converting it from a pitiable exhiconverting it from a plotate example bition of uncontrollable malice into a type, on every side, of heavenly charity. This slander against Innocent XI. is the more atrocious in view of the exalted excellence of this holy Pontifi. He was perhaps, a little heavy in mind, lacking in that bright geniality which made Innocent XII. so universal ly amiable. This defect, if he had it, gives Mr. Shorthouse occasion in "Jo'n Inglesant," for a slighting re flection on him and his court. His essential goodness, however, his deep

holiness and austerely sound and com-plete morality, his hatred of false nonness and austerely sound and com-plete morality, his hatred of false hood, injustice, lewdness and cruelty are beyond all question. Our great Protestant authority, Herzog-Plitt, declares him to have been one of the declares him to have been one of the most ideal characters that has ever sat in the chair of Peter, whose claim to canonization has only been baffled by sinister influences. And this exemplar of Christian holiness is here described to our ignorant Protestant masses as a

patron of perjury ! I will not urge, in aggravation of Lansing's guilt, that innocent XI. was so shocked at Louis XIV's cruelties towards the Huguenots that he not only wrote to the King urging him to aban don the Dragonnades, but wrote also to Louis' cousin, the Catholic King of to Lonis' consin, the Oatholic King of England, entreating him likewise to intercede on behalf of the Protestants. I once drew Mr. Lansing's attention to this in the Morning Star, but

The states

A State I have a state

That court only the Catholic Church

even one exception.

possesses and non-acceptance of its de crees is the denial of its authority and, at the same time, of the recusant's Catholicity. On every side the Catholic finds him-

On every side the Oatholic hnds film-self assailed by the attacks of skep tics, thrown ever and anon into phases of doubt and perplexity by new born doubts, and contused by the novelties of plausible teachings of the scientific schools. There is no authority to which they can turn, save that of Christianity which has always pre-served its fount of knowledge and and authoritativeness pure and undefiled. Its Founder differed in His teaching from all other teachers, in that He taught, as the Jews declared, with authority. "He that hears you, hears Me," He said, and what of doctrine C. What proof have the Spiritualists to establish this identity? Nothing was inaugurated at the birth of Chris tianity, has contrived down through all

generations to be the same. It is of this unchangeableness in the teaching of the Church, despite the ceaseless change in all teachings of unknown. Before its word can be re. ceived as evidence its veracity must be established. How can this be done?

Concact with worldly minds or skeptics. By the testimony of another spirit? We forget the unassailable logic of our position as members of an immutable step back, and involves the difficulty one step back, and involves the veracity of the spirit witness, who is as unknown as the first spirit. The crucial quesalways been. We must, says Father Strappini,

tion still comes back ; how is the ver-acity of the pirit claiming to be A, B, realize this ourselves and point out our logical position to others. We must ourselves be well convinced that to or C, established ? It is established, say the Spiritualists, by questioning the spirit concern ing the life of A, B, or C. If it knows o eliminate authority in religion, is at once unscientific and impossible.

Didn't Know it Could be Done.

"I didn't see you in church Sunday morning," said Mrs. Oldeastle. "No," replied her hostess, toying with her \$2,500 solitaire. "I was so nervous I knew I couldn't sit still if I implies necessarily their endless future existence. This they cannot prove from their data, even if admitted. Con sequently the major of the syllogism, not being established, their conclusion that the soul is immortal, is not demwent, so I gave up and laid in bed nearly the whole morning." "That was too bad. You ought to

Let us next consider the minor of the syllogism, namely, that "the souls of A, B, C, continue to exist after death." have been there. Dr. Miggsworth ex-coriated several of our leading financiers, and considerable anger was ex-To establish this the Spiritualists

hibited by some of them." "Is that so? I dicn't know they could do such things in our church. s'posed only the Pope had that power.' -Chicago Record Herald.

manifestation proves the exist-ence of a spirit, or intelli-gence of some kind, but it does not prove that it is the spirit of Wounds more or less deep, caused by unmerited neglect on the part of my friends; by the unaccountable weariness that pervades the inmost depths of my soul; by the fatigue that renders my works weary, difficult and painful; by humiliations arising from a natural de-fect or an accident that excites ridito establish this identity? Nothing but the word of the yet unknown spirit. cule, -I may offer all these to Thee, my Jesus! Thou wilt not forget me. whose veracity or unveracity is equally

You cannot possibly have a better Cocoa than EPPS'S A delicious drink and a sustaining food. Fragrant, nutritious and economical. This excellent Cocoa maintains the system in robust health, and enables it to resist winter's extreme cold.



The story and set is the set of t

DECEMBER 21, 1907.

DECEMBER 21.

FIVE-MINUTE SERMON. Fourth Sunday of Advent.

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THE EXPECTATION OF THE MESSIAS. THE EXPECTATION OF THE MESSIAS. Aimighty God at various times, my brethrea, has repeated and confirmed Mis promise of a R. deemer who should come to save us from sin and its con-sequences Many of these renewals are recorded in Holy Scripture, and as the time of our Lord's coming drew near they became more frequent and more clear. His chosen people, the Jews, were, when He came on the earth, in andertaking went over the land; the newspapers sought eagerly the details of a Love dedicated work in which the Figure of Calvary seemed so visibly present. At last a home was secured on Cherry street, New York City, but widen that a new home was secured a few miles from the city, and the com-munity which lived in the manner of a religious life, became a sisterhood among the Teritaries of St. Dominic. It was incorporated under the title of The Servants of Relief for Incurable more clear. His chosen people, the barth, in were, when He came on the earth, in possession of these prophecies, which had by holy men who had had been made by hily men who had received then from God; and they not only knew well that the Redeemer was only knew weil that the Redeemer was coming, but they knew very nearly the time at which He would come; for this too had been quite clearly predicted, especially by the prochet Daniel. There was then, no difficulty in their which an act of faith in this promise There was then, no difficulty in their making an act of faith in this promise of redemption; though many of them, whose hearts were more set on pros perity in tuls world than saleation in the next, considered the promised Re-deemer more as only who was to for the next, considered the promised Re deemer more as one who was to free them from the foreign yoke under which their nation was groaning, than from the far more grievous power which the devil had got over their soph.

were the days when Hawthorne's deli cate genius was bursting into leaf and The Jews, then, this chosen and favored people of God, plainly had the lower. Those, too, were the days of the old school of New England, who, the forgiveness of their sins means of the lorgiveness of their sins and of eternal salvation before our Saviour came to the earth. After He had made Himself manifest of course if their powers of creation were not had made Himself manifest of course the faith which before sufficed them would not answer; for it would no longer be faith in God, but just the always proportioned to their ambition of excellence, were as superior to their country as Angelo to George Cohan. Contrary, to keep on expecting Him to faini a promise which He had evident ly accomp ished. Bat before our Lord's appearance the expectation was enough; many of them saved their by means of it, and many more Catholics, initiated on a large scale souls might have done so if they had chosen. the Paulists in the United States, and The Jews, however, were only a very small part of the people of the world. Outside of their little country now taken up by the Church in America generally, is being watched with great interest in lands beyond the sea. The Rev. Michael O'Flanagan writes most world. Outside of their little country there were untold millions who had never heard of the special promises made to them, and who could not by any possibility have heard of them. And there are many such still, who have not only never heard of the pro-phecies made to the Jaws, but have no knowledge and no suspicion, so far as iastical Record. After a concise sketch of its methods and results, he applies the lesson to his own country. The fairness and delicacy with which wheeles made to the Jews, but have no knowledge and no suspicion, so far as we can see, that these prophecies have been fulfilled; who know not the name of Christ, nor anything which He has done for us; and among whom even the tradition or expectation of Him has, so for as we can see, hear allocat or quite far as we can see, been almost or quite tten.

In Central Atrica, for instance, alone, there is an immense population whose very existence was unknown to the rest of the world until it was discov rest of the world until it was discovered about four years ago by Mr. Stanley. These savages, sunk in irrorance and sin, have lived there, as did their lathers before them for ages, shat out by their own ferocity from all others around them. No one dared to venture inside their limits; it is not probable that oven any of the Apostles of Christ penetrated into their fastness of the way open for the forgiveness of sin. But they are all under the ban of But they are all under the ban of

sin. But they are an duter the odd of original sin, like the rest of us; and dense as their darkness is, they still have enough of the light of conscience to knep them above the level of the sin. to show them at least in many cheeps ; to show them as found what is wrong; things what is right and what is wrong; senough knowledge of God to make them know that some things please, while others off and Him. Now, is there any way in which even one smont such a people can be saved,

ue among such a people can be saved, before the promise of God and its fulbefore the promise of God and its ful-liment have been distinctly announced to him ? cau any one of these or of others like thom have been or now be brought to heaven, without having the laith foolared to him, without hearing of Ohrist ? We must postpone the magnet to this question. mawor to this question.

& DAUGHTER OF THE PURITANS.

THE CATHOLIC RECORD.

OF WARNING.

of hope in the sad heart, to stir the waters of the better life in the soul severely stricken. The fame of the

undertaking went over the land ; the

so rapidly did the field of the work

Cancer. Here lives Rose Hawthorne Lathrop

Here lives toke Hawmorne Lathrop as superior of the institution, and known to the world as Mother Mary Alphonsa Lathrop. Traly has the New England conscience flowered into

intensity and strength of the New England conscience made a splendid opening for Catholis thought. Those

contemporaries in other parts of the

THE NON-CATHOLIC MISSION

MOVEMENT. N IRISH PRIEST DRAWS ITS MORAL

The movement for missions to non-

appreciatively of it in the Irish Eccles

something more than a mere negation

The number of converts made is

with all that is retrograde and unpro-gressive. To gain for the Church that

classes of the American people, which she already enjoys with non-Catholics

in all the enlightened and advanced cities of the country is no small boon

And

cial and family

still unconvinced.

Above all it deepens the

spirit of Catholics themsel es.

must often break so

within its fold.

sepact and consideration amongst all

There are consequently

of Catholicity—is worth notice. Writes Father O Flanagan :

enemies.

nain

Irish Messenger.

Some time ago we came across a card of suggestions for the ennooling of our lives. They were admirable and strik ing, but the card bore no name to re yeal the authorship. They ran as fol

lows: 1. Say nothing you would not like

God to hear. Do nothing you would not like

2. Do n God to see. Write nothing you would not like

3. Write r God to read 4 Go no place where you would not

like God to find you. 5. Read no book, of which you would not like God to say : "Show it

to Me." 6 Never spend your time in a way

that you would not like God to ask: "What are you doing now?" If to these golden counsels we add a word of warning—Nover associate with the link of the Catholic spirit in the life of the convent from Now England Paritanism. The moral intensity and strength of the New England conscience made

IDOL OF SOCIALISTS AND ANARCHISTS HER LIFE WAS ONE OF STORM.

All the world, very probably, has heard of Louise Michel, communist, socialist, anarchist, and who, during a large portion of her life was called "the Red Joan of Arc" because she was a leader of the forces of Radicalism in Paris. No romance by Victor Hugo was more terrible than her career. writer in the Catholic Advance states writer in the Catholic Advance stress much of it in the following words: Tall, strong, masculine, stera — she donned men's attire, at the time of the Paris Commune in 1871, and in the uni form of a captain, headed her company at the guillotining of condemned person ers. It was she, this woman, who led the shooting of the saintly Archbishop of Paris, Monsignor Darboy, and when she discovered that he still breathed, after the third volley had been fred, went forward and kicked him brutally, and then, her bloodthirsty nature still unsatiated, trampled furiously on the sets forth a farther advantage, and then

body of the dead prelate. Two days later, on May 26, 1871, she he speaks of Protestantism-where it is again headed her men at the death of Pere Olivait, the martyred Jesuit, ex-acting the "right" to fire the first shot. Her victim gazed into her ferocions countenance, and with the intuition of There are millions of people in Amerthe saint, penetrating her disguise, said : " Madame, this costume is not becoming.

There are millions of people in Amer-ica who have never so much as seen a Catholic priost. There are many more millions who have never heard a word of God's true Church except from her In a career, crime stained at every turn, she confessed to the murder of thirteen priests. But in all her infamy, charged to ignorance, neglect and orutalizing associates, her life had many millions who regard Catholics as little better than idolators—an ignortwo beautiful stars-devotion to the Blessed Virgin and a tender pity for the poor. One must believe, in the ant rabble led by spiritual tyrants and tricksters. Protestant denominations spind large sums of money to increase light of her after life, that in all her ferocity, she thought that she was avenging the wrongs of the down and strengthen anti-Catholic prejud-ices. With multitudes of their follow ers the name of Catholic is identified

When a young girl, vagabond and sinwhen a young girl, vagaband and shi stained, she visited the holy Cure d'Ars, who in strangely prophetic words said to her, "My child, an happily you will do great evil, hut in due time our merciful Godin His good ness will grant you the grace to repen in reward for your devotion to His-Divine Mother."

in itself. It softens the prejudice of its bitterest enemics. It wins the re-spect and friendship of many who re-Finally she was arrested on the Bir ricades of Paris, tried by court mar tial and condemned to death. Whils: smooths the thorny path of those who awaiting execution in St. Lazare, the Superioress of the prison, bent upon the conversion of the blood stained in order to come within the true fold. the conversion of the block static criminal, asked her reprieve. It was granted and the delay saved her life, for Luise's name, doubtess being overlooked, was not called again. religious The army that is moving towards victory attracts everybody towards its flag. No man loves his religion better than Mysterious workings of Providence

when he sees it attracting outsiders During her imprisonment she had but one book in her cell, a volume of the And if this can be done in America sermons of Pere Olivait, the priest whom she had ruthlessly shot down. why not also in Ireland? We have heard the cry ascend to heaven for the conversion of England and America, His words, coming as it were from the tomb, touched her heart, and the stirrings of grace were felt in her dead soul. She confided to the nun in charge : "Strange that a priest whose name I could not formerly utter with out a fury is now instrumental in bring-ing me to God."

GOLDEN COUNSELS AND A WORD more mar volous, more miraculous ? And farther crowning mark of a saint's orgiveness was vouchsafed to her, for enceling at the tomb of Pere Olivait, morder d by her hand, she was mira-culoutly cured of a wound in the knee. But the penitent had yet to eat of the truit of the tree of her own evil planing, and when the French Government made a crime for holy women to dwell together in the service of the abandoned and the afflicted, the Sisters of St. Joseph an Montpelier were d spersed and Louise Michel, onteast. Commun ist and mutderer, penitent and devoted olient of Mary, returned to ber native Marseilles, where she died in 1904 a peaceful, holy death.

THE CHURCH AND INTELLECTU-

ALITY. We occasionally see in Protestant oppers accounts of men and women of Attuic parentage who have " read he alves out of the Church." The inference is that having, by reading, ged from the darkn ss in which had been enveloped in their you ch, at once threw off the shackles of their old belief, and became free men. This is the usual style in which such stories are written. But what about the highly-intellectual people such as the highly-intellectual people such as Newman and Hecker and Brownson and

Benson, and many others, who read themselves into the Catholic Church ? There died in England the other day a notable convert to Catholicity - Sir Henry Hawkins, Lord Brampton, a man who had been for many years an orna-ment to the Eaglish bench. Is it not to be supposed that a man of such attainments, such character, such legal and logical acumen, knew what he was doing, when at a mature age he entered the Catholic Church? He declared when asked some years ago what was the motive that induced him to take such a step :

"It was the result of my deliberate conviction that the truth-which was all I sought-lay within the Catholic Church. I thought the matter out my self, and seriously, uninfluenced by any human being: and I have unwavering satisfaction in the conclusion at which I arrived, and my conscience tells me is right."

It is right." The people who "read themselves out of the Catholic Church" are mually those who do not read enough. They are dazzled with that little learn ing which according to the poet is "a dangerous thing." If they would only keep on reading they would find them-selves coupelled, if they were really in esrnest, to return again to the Church which is the pillar and ground of truth.

"Every pastor needs the sympathy of his corgregation," remarks the Cath-olic Columbian. "He is human. His heart longs for confidence, encourage-nert means affection and good will

-Sacred Heart Review.

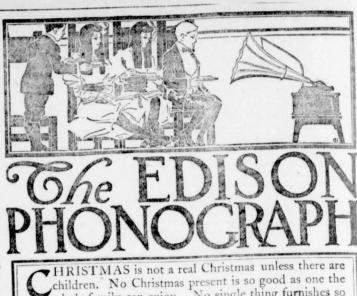
The Pastor's Burden.

ment, support, affection and good will When he has the love and loyalty of his people, he can give them the very best that is in him of pastoral care.

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CHATS WITH YO

The Value of Good His Majasty's ship S in harbor at—... It w ing, and the sailors, Protestant alike were separate companies, e officer, and rowed ashor ant party to find the own church, let us tunes of the little ba There were eleven in a officers, a midshipman ant in command, two m credit to their religion fession which they for at the church, they for of benches and a waite t of the service. Mass accompany ment Low such as may be heard any of our smaller chur Nothing worthy of sp curred until after the priest from the altar sermon. Perhaps he beforeband upon the which his congregatio that day; however threw himself neart an he had to say. The s mortal sin and its c the preacher, at all man, by his extra effo attention of th tire The bluejackets, alway were literally hanging and when he conclude solemnly declaring h valued his immortal so ture to leave the chui state of grievious sin, easy shuffling upon th cupied by the tars, wh that his words had s end of Mass came, and wkward pause, the s began to make their church door, swaying to and fro, each one innocence, as though said at the conclus had no more reference the little troop of for were toddling out in

staring round in am great white collars at The two officers amused, and yet wit for the evident weak They were just pr ney were just pr them, when sudden nudged his brother pered, "Let's stay is pens!"

They stationed t the confessional and by this time had read one. looking back, s preparing for confess Bill," said he, poki ribs. Bill looked up the attention of the changing significant tering that, "there all," one by one confessional, took followed their offic absolution of which the need, but which wise have had the beg of Him Who has "I came to call n

ners to repentance. A Manly Everybody admin the one who carries of assurance and co to believe in such a who crawls into y Uniah Heep, apolo himself upon you a and asking a lavor, turned down. The the apologizer cr impression immedi man wants to ge soon as possible. You cannot mak

upon another unles courageous yoursel

or a favor or an o

eye and tell him proach him fearle

and assurance, will

W

en you go to

MOTHER ALPHONSA, THE DAUGATER

The daily press of New York is just wown hestowing great praise open the daughter of Nathatiel Hawthorne-a woman of exquisite cultivation of mind and uplitt of character. Rose Haw thorne Lathrop in the garb of a Dominican Tertiary bending over the sick in a convent hospital would have caused the New Eng anders of an elder day to

This elfin child who frolics through so many pages of Hawthorne's diary and letters a flower of the old Paritan sivilization - by a seemingly miraculous or seconation a member of the associa-billy vividly conscious of the most au-

Cataolie piety. The life of Rose Hawthorne Lathrop now Mother Alphonsa-reads like a whow Mother Alphonsa reads like a to ireland not to destroy but to save. romance wronght by the master psycho-logist, Nathaniel Hawthorne, A child-hood passed in the trangul summer of hor father's powers when privation had passed, carrying with them their sting and leaving their benediction; the wife of the most brilliant and versatile of child, these are the massive mile stones that mark the career of Rose Hawthorne

Lathrop. Rose Hawthorne has the genius of sympathy ! She found a fitting field for its exemplification in the care of the abhorrently afflicted - the cancer matients of the tenoments. Cancer a of the tenements. Cancer about the same relation to the life of the submerged sections of our great cities as leprosy bears to the cities of the South Seas. Its treatment eludes to a great extent the subtlety of the trained modern specialist. bring some semblance of tenderness to

OF NATHANIEL HAWTHORNE, DE VOTES HER LIFE TO THE CARE OF THE STRL KEN AND ABANDONED. why not to labor and pray for the flower of a

growing Courch in the holy atmosphere of Ireland? Twenty-six per cent. of the people of Ireland — a number of souls well beyond the million mark-are groping in the dark for a light that their eyes would be glad to see. St. Patrick at a hundred years of age would not lay down his weary bones to rest while one-fourth of the dwellers in the wood Focluth clamored to him to walk still amongst them. He would rather

work for a score of other years and death alone could stay his heart and tongue. The spirit of the American mission movement is the spirit of which St. Patrick was the greatest exponent

in the history of Christianity. He came to Ireland not to destroy but to save. No pagan gathering round a holy well to the beautiful and poetical pagan rites by which it was venerated. And Pro testantism is nobler than the noblest paganism. A ruin it is, no doubt, but a ruin of Christianity. With empty stare through its broken roof does it gaze aloft to the saddened sky. Its arches are broken and the delicate

tracery of its windows crumble in the rubbish heaps by its wall. Rank weeds entwine themselves around its dis-mantled altars. But the noble lines of the architect are disconcernible in it still. And the spirit that once made is his home look forward to the day of its re storation. Let skilled hands be trained in the work, let the spirit of the anti-quaran be mingled with the cunning of the mason. Since the whirlwind of human passion first broke upon it, i

be sorely all cted, to make the suffer-ings of those smitten with cancer a little less poignant, was the task to which Rose Hawthorne consecrated her mowars. She dwelt in the slums and sought stat the patients in their houses, un-stat the patients in their houses, un-spalled the stoutest heart. She and but lightly the restorer can afford to be equally gentle in bis treatment. Thus will be build a temple renewing the beauty and strength of the old, while he incorpor-erable retained through the access of inappalled the stoutest heart. She ates within it all that is sound and ven-acought to make the wounds of corrup-thion less grevious, to quicken the germ decay. - Boston Pilot.

At Montpelier the Sisters of St. Joseph, also in charge of the prison, conducted a reformatory, and after the fall of the Commune, Louise Michel was sent there. Her conversion was so complete she begged to be allowed to remain, and the next eighteen years of her life were spent in penance and prayer and works of charity—the peni-tent clothed in the habit of "The Chil-dren of Mary." From the red sash of the Commune to the blue ribbon of the Blanced Varsia, was over a charge Blessed Virgin - was ever a change

and a second second

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arth through which water forces its way, proportion of the medicinal substances in bosits being thus taken up by the liquid. of compounds of Iron, Sulphur and Mar The me thus taken of by the model. Magnesium, elements mpounds of Iron, subbur and Magnesium, elements are among the chief curative agents in nearly every g mineral apring, and are necessarily of the creation retention of health. One package of this mineral-ance, mixed with a quart of water, equals in medicinal th and curative, healing value, many gallons of the 's powerful mineral waters, drunk fresh at the springs.

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ability and stren much more likely desire. Your own ous, and the ma feel your confiden quickly. People "queering" the communicating th It is a very d ffi bargain with a gr own mind. To c must be convinc cannot bring con

I know a solic averages nine of people he calls on which are barr But he says he man's presence en He goes in like a surance in the appearing chee people as though them—as though a favor. He mal will be really be article he is ca that a great man cult of approach has to sell, but heartily when h Success. "Whatever yo

not apologize, d yourself.' It is natural

show that they and who are e earnestness is you want to get to interest him the eye with a with assurance. want in the bri manly way. The pression. But you are not quit do not quite lare telling or t you will not c must first inter vincehim. If mat er how str will not convir What a sple **DECEMBER** 21, 1907.

The Value of Good Example His Majesty's ship S — was lying in harbor at — . It was Sunday morn-ing, and the sailors, Catholic and Protestant alike were all told off into separate companies, each under an officer, and rowed ashore to at end the omeer, and rowed as note to at the dent the morning service. Leaving the Protest-ant party to find their way to their own church, let us follow the for-tunes of the little band of Catholics. There were eleven in all including two officers, a midshipman and the lieuten ant in command, two men who were a credit to their religion and to the profession which they fo lowed. Arrived at the church, they filed into a couple benches and awaited the commence of berones and awaited the commence ment of the service. It was a simple Low Mass accompatied by singing such as may be heard any Sunday in any of our smaller churches in England. Nothing worthy of special notice oc-curred until after the Gospel, when the priest from the altar steps began his sermon. Perhaps he had reckoned beforehand upon the reinforcement which his congregation was to receive that day; however that may be, he threw himself neart and soul into what he had to say. The subject was upon mortal sin and its consequences, and the preacher, at all times an elequent man, by his extra effort gained the en-tire attention of the congregation. The blue jackets, always good listeners, and when he concluded the sermon by solemnly declaring that no man, as he valued his immortal son!, ought to ven-ture to leave the church that day in a state of grievious sin, there was an un-easy shuffling upon the two benches oc-

cupied by the tars, which plainly showed words had struck home. The end of Mass came, and after a somewhat awkward pause, the sailors, one by one, began to make their way towards the church do r, swaying their shoulders to and fro, each one assuming an air of innccence, as though what had been said at the conclusion of the sermon had no more reference to him than to the little troop of four year olds, who were toddling out in front of them, and

staring round in amazement at their great white collars and blue jackets. The two officers looked on half amnsed, and yet with a feeling of pity for the evident weakness of their t They were just preparing to follow them, when suddenly the lieutenant nudged his brother officer and whispered, "Let's stay and see what hap-

They stationed themselves outside They stationed themselves outside the confessional and waited. The tars by this time had reached the door, when one, looking back, saw the two officers preparing for confession. "Look there Bill," said he, poking his mate in the ribs. Bill looked up, and in turn called the attention of the rest, who, after ex changing significant glances, and mutchanging significant glances, and mut-

beg of Him Who has said: "I came to call not the just, but sin-ners to repentance."

A Manly Bearing.

Everybody admires the manly man,

the one who carries himself with an air of assurance and confidence. It is easy to believe in such a man. But the man

NT. IKIE, President.

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CHATS WITH YOUNG MEN. is in a noble, manly bearing ! It is a letter of credit in itself. What confi-dence it carries !-O. S. M. in Success. Christmas Don'ts. Don't lave the cost mark on pres-

Don't let money dominate your

Christmas giving. Don't let Caristmas giving deteriorate into a trade.

Don't embarass yourself by giving more than you can afford. Don't try to pay debts or return ob-ligations in your Christmas giving. Don't give trashy things. Many an attic could tell strange stories about Christmas presents.

Don't make presents which your friends will not know what to do with, and which would merely encumber the home

Don't give because others expect you to. Give because you love to. you cannot send your heart with the gift, keep the gift.

Don't give too balky articles to people who live in small quarters, un less you know that they need the par

ticular things you send them. Don't wait until the last minute to buy your presents, and then, for lack of time to make proper selections, give what your better judgment condemns. Don't decide to abstain from giving just because you cannot afford expen sive presents. The thoughtfulness of your gift, the interest you take in those to whom you give, are the principal things. The intrinsic value of your gift counts

very little. Don't give things because they are cheap and make a big show for the money. As a rule it is a dangerous thing to pick up a lot of all sorts of things at bargain sales for Christmas presents. If you do, there is always the temptation to make inappropriate gifts. Besides there is usually some defect in bargain articles, or they are can be done ?" out of style, out of date, or there is some other reason why they are sold under price .- Success.

OUR BOYS AND GIRLS. BECAUSE OF A CHILD.

When circumstances forced me to When circumstances forced me to leave the old colonial home of my father and grandfather, the only one I had ever known, and to go into the world, my heart shrank from the restrait and

conventionality of a large city, so I com-promised by selecting a place on the outskirts of a beautiful town twelve miles distant from my old home and with a view of the hills and river I loved so well. Then it was less of a tragedy in the lives of myself and sisters to leave the farm when the favorite dog and cat and old Dollie and the cows and Uncle Josh and Mandy went with us. Old Dollie, who, in fact, was a fine young sorrel mare, was particularly dear to us, as she was the last colt that my father had raised. Uncle Josh, with the predilection of his race for the antique, had termed tering that, "there was no hurry arter all," one by one rolled back to the

confessional, took their places, and followed their officers to receive that absolution of which they had all feit her old Dollie and the name clung to her. the need, but which none would other-Uncle Josh was a faithful old fash wise have had the courage to humbly

ioned negro who swore by the tradi-tions of the family, but was a triffe fond of his bottle and of enlarging upon the truth. The fact that we were liv-ing rather humbly hurt his pride and he told such glowing tales of the former wealth and grandear of the family that we were visited several times by burg-, who went away sadly disappointed. No wonder dat child's homesick,"

who crawls into your presence like a he said in speaking of my fifteen year old sister. "You folks don't habe no idea what she has been use ter. Neber Uniah Heep, apologizing for imposing himself upon you and taking your time and asking a lavor, almost always gets put her shoes and stockings on 'fore dis in her life." turned down. The sneak, the fawner,

the apologizer creates an unfavorable impression immediately, and the busy man wants to get rid of him just as soon as possible. You cannother unless you are manly and courageous yourself. When you go to a man for a position more more inervised by the time you desire. Your own moods are contagi-ous, and the man you approach will feel your confidence or lark of it very quickly. People are all the time 'queering " their own interests y communicating their doubts to others. It is a very difficult thing to clinch a bargain with a great big doubt in your own mind. To convince another, you must be convinced yourself. Doubt cannot bring conviction. I know a solicitor who gays that he averages nine orders from every ten people he calls on. He goes into offices which are barred to most solicitors. But he says he never crawls into a man's presence expecting to be kicked. He gces in like a man, with all the as-surance in the world, and yet without appearing checky. He approaches in context the bad grand news for desire. Your own moods are contagi-ous, and the man you approach will "I don't see dat she's so fine. "I don't see dat she's so fine." What's you take fer her?" tantalized Josh walked off thoroughly disgusted Toree years passed and Dollie, as well as the rest of us, had become appearing checky. He approaches people as though he had good news for them—as though he were showing them These years passed and pointer, as the child young as she was, saw the darger, and rushing to the man caught is in both bands. Slowly she placed the protection of the men most difficult of approach not coly buy what he has to sell, but shake hands with him heartily when he leaves, and wish him success. "Whatever you do, do not sneak; do not apologize, do not go around under estimating yourself." "Whatever you do, do not sneak; do not apologize, do not go around under estimating yourself and trying to efface yourself." It is natural to believe in men who show that they believe in themselves, and who are enthusiastic. Doad - in you want to get a man's attention and who are show that they detay at the darger, and rushing to the man caught is great rough hand in that of her grandfather. The child young as she was, saw the darger, and rushing to the man caught is great rough hand in that of her grandfather. "I guess we had better let by-gones to be yourself." The second of the men who show that they believe in themselves, and who are enthusiastic. Doad - in you want to get a man's attention and her Christmas preparations were at her disappointed at having to leave when I set forth with Uncle Josh and Dollie, disappointed at having to leave when the Christmas preparations were at their height, but consoled by the thought of the beautiful berries and Christmas greens we would gather on our return trip. I left with the assur ance that I would return on Christmas eve: but alas. my clans were to be en earnestness is a tremendous asset. If you want to get a man's attention and to interest him, look him straight in the eye with a firm and cheerful face, with assurance, and tell him what yon want in the briefest, most forcible and manly way. This will make a good im pression. But if you flounder about as if you are not quite certain of yourself, and do not quite believe in the story you are telling or the thing you are selling, you will not carry conviction. You must first interest a man and then con-vince him. If you do not interest him no pression. But if you flounder about as if you are not quite certain of yourself, and do not quite believe in the story you are telling or the thing you are selling, you will not carry conviction. You must first interest a man and then con-vince him. If you do not interest him no mat er how strong your arguments, you will not convince him. What a splendid success asset there

THE CATHOLIG RECORD

omething was wrong with old Dollie. "They done fed her frost-bit sor-um 'fore we start d a.d she's gittin' eker every minute." prayer book? Or has he ever had a Catholic acquaintance in all his life? Or is he competent to tell a Christian when he sees him ? - Sacred Hear What were we to do? Already the Review.

A WITTY IRSIHMAN.

shade of evening were gathering and we could not travel much longer with the horse. I thought of an old German about a mile and a half away that I had known as a child. If we could only reach him. Uncle Josh agreed with me that it was the wisest thing to do, When Thomas Riley died recently in Boston perhaps the quickest wit and the 'richest brogue that were ever heard before the Suffolk bar were Scores of old friends rise up stilled. so we left the pike and turned up a rough creek between two mountains. The distance was not great, but it to speak well of him as brilliant lawyer earnest student, sturdy comrade and straightforward politician; but there seemed an eternity until we saw the friendly farm house. We were given a cordial welcome and the old man called isn't one who does not conclude "And he had the wittiest tongue I ever knew.'

in several of the neighbors to help "doctor" the horse. It was a desper-It was when he stood in the court room with a good witness—the more stabborn the better—under the darting ate case of colic and had gove too far the o'd man came in at supper time with tears in his eyes to tell me that "Tom" Riley knew how to sting. He she could not live. Still, kind, faithful friends that they were, they continued to work with he. Night set in between would keep well away from the stand, erect to get the best advantage of his stature, his fine head with its great. to work with he . Night set in between the lonely mountrins; the air was full of strange woodland sounds and we gathered an odd group around the big log fire, waiting each hour to hear that Dollie was dead. Occasionally the old man or his son or Uncle Josh-his eyes almost bu'ging out of his bead as his amacisted face ashen with grief-would come to fell us she was no better. stature, his fine head with its great, almost uncouth shock of curling hair thrown far back, rounded chin well up and his eyes closed. Here are some of the stories that "Fast is, you were drunk on that night, weren't you?" he sald insinu-right to withoss.

atingly to a witness. "That's my basiness." I had purposely refrained from going to the stable, but unable to stand the

" I know it's your business, but were strain any longer, I followed uncle Josh. It was a scene that I shall never you attending to it?" Another witness whom he was cross-

forget; the rude log stable, the dim light of the lantern and my poor dumb friend in mortal agony. I crept around "You've been in the house of correc-

to her head and she gave me a know ing, appealing look that went to my heart. The men turned away, but I faced them and asked with trembling lips: "Is there nothing, nothing that care he done 2"." 'You've been in the house of correc-tion, haven't you ?" Oliver Stevens, the district attorney, was the opposing counsel, and seeing that Riley had no document in support of the question, leaped to his feet, cryof the question, leaped to his feet, cry-ing, "One minute!" "No," returned Riley, "six months."

" A DEEPLY RED LAWYER." "A DEFPLY RED LAWIER. His wit was not always turned, how ever, to the purpose of winning his case. It bubbled forth because he could not restrain it, it flowed because the

Riley asked a question which seen

There was a moment's silence and the old man addressed me: "We have done everything, Miss, that we know to do and there is but one man in this part of the country that might save her and that is my son in law, Scot, who lives in the little cabin in sight. But we have had trouble ; he is a des perate kind of man and he has sworn very source was full and running over. In one case a lawyer, a very good never to set his foot on my land again and to shoot me if ever I speak to friend of his, was well-known I looked hopelessly around ; if the

horse were not so far gone. Uncle Josh might take her to him, but that Josh might take her to him, but that was out of the question. "Perhaps," I faltered; "if I were to go to him and tell him about Dollie, all that she is to ns, if I were to offer to pay him well." But the old man laughed hoarsely. "You don't know him; he would throw the money in your face. There is but one person that might do conthing with him and that is might do anything with him and that is my little anything with him and that is my little grand daughter, Margaret; she goes back and forth all the time and Sust seems to love her. Let her go by her-self and ask him. He might do it for her."

him.

the barn. She was seven years old, but frail and slender. We saw the cabin door open and the figure of a tall, powerfully built man appear. The child talked to him for some time, pointing to us, then to the barn and

finally she turned from the door alone. The man stood watching her for a few minutes, then he slowly followed I tried to speak to him, but he passed us so hurriedly by, and we followed. half afraid. When he reached the stable, he took no notice of his father-in-law and no words were exchanged between them, but he commerced at once to work with the horse, and we returned to the house, leaving Uncle Josh with him. Little Margaret nodded by the fire but refused to go to bed until she had learned the outcome of her venture. Two hours we waited when Uncle Josh came with trans. formed face to tell us that Dollie would live. "Dat man's a sho'e 'nough witch," he said, but no one



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Surprise

pleted his maiden charge to the jury. A brother lawyer turned to Riley, who was a spectator, and asked: "What do you think of that?"

SURPRISE

"Sound," said Tom. On another occasion the man who always needed a haircut met a man after his own heart in a stout old Irish-man, who was on the stand before him. The solemnity of his oath had been borne in upon the old fellow, and he was bound to the letter of what he had sworn. His persistent replies of "I don't know," in the face of a fire of questions, nottled Riley, who for once descended to the stereotyped, and shouted : "Is there anything that you do know ?"

Faith," drawled the witness, a real Rileyesque grin spreading over his stupid features, "I know enough to get my hair cut once in a while."



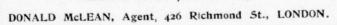


rity for Policy holders....... Social Incorporated and licensed by the Dominion Government, Operates from the Atlantic to the Pacific. Con-servative, reliable and progressive. to the judge improper, and he was

promptly fined \$50 for contempt. whereupon the lawyer proceeded to ask the question a second time, and was HEAD OFFICE, 82 and 84 King Street, TORONTO HON. JOHN DRYDEN, D. WEISMILLER, President. Sec. & Manag.-Director

again fined a like amount. A third repetition had the same result. The next day when Riley entered court, with his stiff-legged, flat footed gait, he marched straight up to the table, laid on it his check book, smiled most sweetly up at the bench, and rolled





n the term eatment of family is all a shame if hirty day it today Benefl

UMATIS YEARS. I had been sufferer fr

I find terms sufferer fr Rheumail for over years and days would be unable work. I v also troub of the Ln and could very lit that Vitae-that Vitae-thas to the that Vitae-s are all gone ouble me. To years gounger . I tried other ru W. G. MYERS

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eat my meals ai walk two miles eat and not feel tired s ago I thought ble to walk ar is ago I thought ble to walk around venty years younger uild use it. I have i estoration to health MRS. DORA HALL.





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the morning, so I will go." But little Margaret sprang to his

side and caught him by the hand. "Don't go, Uncle Scot; now that you are here, come in and see us. Just then the chickens crowed, an nonneing in their homely way the dawn of the Christmas morning. The two

men stood facing one another. "Don't go," again pleaded the child.

child. The old man beld out his hand. "It may lose me my life," he said, "but it is right. Let us be friends for our dear Lord's sake; it is Christmas ma plue."

But the other man made a motion toward his pocket, saying savagely. "I

warned you : you can't blane me." The child young as she was, saw the darger, and rushing to the man caught him in both hands. Slowly she placed his great rough hand in that of her

even got to the point when it can ask editorially. "Are Roman Catholics Christians?" Isn't that kind and con-Christians ?' Isn't that kind and con-siderate on the part of our esteemed contemporary ? — refusing to put us down as idolato s (as the Accession Declaration of the British monarch does), it institutes an inquiry. It asks the question. "Are Roman Catholics Christians ?" We might ask in return of more not withheid by a sense of



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NEVER MORE NEEDED THAN NOW. DEATH OF A SAINTLY DOMINICAN

8

"Never in the history of this land "Never in the history of this land was there greater need than now for the great restraining conservative in-fluence which that (the Catholic) Church is able to exercise upon the way ward spirit of the nation," declares William C. Edgar in the "Bellman" of Minneacolis. "It is doing what no other religious body of less inflaxible standards and inferior power of or-ganization can attempt to do success fully—a service to mankind the value of which is beyond all power of esti-mation. It stands immovably in a world of mutable, changing purposes; pointing steadily to the value of law, discipline and order; proclaining the beauty and worth of self sacrifice and service; teaching the lessons of obedience and humility. With its strong arm it gently but firmly restrains was there greater need than now for strong arm it gently but firmly restrains its people from following the dangerous paths which lead to chaos, and bids them find their anchor for the present and hope for the future in the quiet sanctity of the Church's influence.'

A Non-Catholic Estimate of Newman. Wielding a sway unexampled among Wielding a sway unexampled among his countrymen, non-plussing opponents of recognised ability, a founder of an Oratory that has become a seminary of distinction throughout the Christian world, he died as he had lived, a 'man of piety uncutroverted and of com-bined moral and intellectual power bined moral and intellectual power rarely surpassed. What over may being oursely surpassed our subscripts of the suprement of the present of the oursely surpassed. What over may being oursely surpassed our subscripts of the suprement of the present oursely surpassed our subscripts of the suprement of the present oursely surpassed our subscripts of the suprement of the present oursely surpassed our subscripts of the suprement of the suprement of the suprement of the subscripts of the first rank. We may fairly class him, indeed, with Augustine of Hippo, with Gregory the Great, with Bocket, and with Wolsey, If we are to judge him, as we are prone to judge other men by what they have accomplished. For Newman found to judge other men by what they have accomplished. For Newman found the great states of ourselication of dury. Faith and the sorter was question of the same were the sorter of the dead priest reposed in the statis of the sorter being entirely removed and the sorter was coled the statis of the sorter being entirely removed and a purple stole infloative of his siden of the sorter sorter being sorticely removed and the sorter was coled in the presence of one of the state was celebrated in his parsite hours on sonday. Dec. By ceremony of wallaceburg is hold, we may mention the there were present at his Silver Jublies were there were present at his Silver Jublies there were from th rarely surpassed. What ever may be individual opinions as to the beliefs and

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Burns. Addresses from different Catholic fraternal societies were read by D. Sullivan, Chatham, and the presentation, a silver mounted ebony game, made by Messrs. Scophens and T, A.

and the presentation, a sitter motineed count cane, made by Mesers. Septemi and T.A. Dayle. Father Brady made elequent and touching replies to all the addresses. In the atternon the guests proceeded to the Beparate school, where a very appropriate reception was held. A charming entertain-ment was given by about two hundred chil-dreen. On this occasion complimentary ad dreees were read to His Lordship and to Father Brady. The address to the former was read by Miss Maud K. Hy. Reference was always taken towards education not only in Wallaceburg, but throughout the entire diocese. The address to Father Brady was read by Master Harry Builterman in a next

DEATH OF A SAINTLY DOMINICAN On The stornoon, Very R. v. John Kent. O. P. was summoned by the angel who conducts sould from earth to heaven, to receive the re-ward of a well-specified the source of the source of the England, on S-prember 15 1833. In 1860 when in his seventeenth year, he came with his par-ents, Mr, and Mrs. Tos. Kent. to Lond vn. Can-ada, where he remained until he entered the Dominican noviliate in 1865. He was ordained priest on the 5th of August, 1870, at Louisville, Kentucky, and within a year was appointed Master of Novices at the mother house, S). Hose, Springfield, Kentucky, which office he held for about ten years Soon af ev wird he was made Prior of this convent. He also held the office of Superior for two successive terms in each of the convents at Xaneeville Ohio, and Washington, D. C., and at the time of his Dominicans at Someraet. Ohio. Mustic the sone solver the August for some when the bartly recovered and again resumed his many duties. However, in Sep and loved him that he was far from well and his convent of that city, where everything that the bast medical ad the astif read severely for some how but partly recovered and again resumed his many duties. However, in Sep and loved him that he was far from well and his convent of that city, where everything that the bast medical assistance could offer was tried but proved of no avail. It was evid ent that the asting prise 's days were num-tor.

Was bried but proved in basin " arrow num-bered. When he heard the physician's decision, he snswered simply: "God's holy will be done," and from that moment he gave himself up to close communion with God. During several weeks of inteness suffaring, he edited his breth ren by his sweet patience and perfect resigna-tion. He was able to receive Holy communion daily and this afforded him inexpressible con-solation. For several days before his death he seemed to be free from all pain, and passed away as gently as a child falling asleep. Shortly before his death he had the happiness of a visit from Richt Rev. Bishop Tierney of Har ford, who gave him his blessing, and at the supreme moment, Very Rev. Father Farmer, O. P. and several other Dominican Fathers and Brothers were united with him in Fathers and Brothers were united with him in

some onlivered expression of their inner senti-menies At la, m. Hely Mass began, Rev. Father Linehan, O. P., being celebrani, Very Rev. Father Farmer, O. P. deacon, and Rev. Father J. Jerome Durkin, O. P. (London, Ont.) sub deacon. Right Rvv. Bishop Tierney occupied the throne, and there were in the Sanctuary about forty priests, many of them Dominicans from the various convents of the Order. There were about forty five altar boys, all wearing black ribbons on the right arm, and the servers wore also black sashes. The sing ing of the "Libera" by the Dominican Fathers who surrounded the ceaket, was simply grand. The Sisters of St. Dominic, also the Sisters of other religious orders, with the puplis of the parochial schools, occupied the front pewa, and the church was crowded to 18 fullest capacity with clitzens who came to pray for and honor him who was once their belowed pastor.

pray for and honor him who was once their beloved pastor. The music was especially fine. The quartette was composed of Missee Sullivan and Lynch and Messra Lautenbach and Grab. Schmidt's Requirem Mass was sung by the choir, and Prof Rice presided at the organ. At the Offeriory, Haydn's 'Misserer Nobls' was baau'ifully rendered by Mr. Wm. Grab. The Gregorian chast of the Mass and the buching hym. 'Thy Will be Done.'' feeling'y sung by the quartette at the close of the sorvice, were very effective. Very Rev Father Farmer, O. P., and several other Dominicans accompanied the remains to

Very Rev Father Farmer, O. P., and several other Dominicans accompanied the remains to the mother house. Somerset, Ohio, of which the deceased was Prior, and where the inter-ment took place on Saturday. The only surviving members of the family are Sister Mary Agnes, Ursuline College, Chatham Ont., and Mrs. John O'Brien and family, London, Ont.

Tamity, Lohaon, Onc. How becaultul is the death Of the true servants of the Lord ! . They simply exchange a land of exile For Heaven's rich reward : That enduring reward, that gift divine, That yearl of great price. Faithful prices of, God is thine, Now and throughout all eternity.

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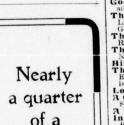
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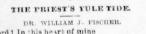
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May he rest in peace !

<text><text><text><text><text>



DR. WILLIAM J. FISCHER. Word I in vis heart of mine Build Thou & Bethlehem, A home so humble-orowned By Hope's diadem. Just light of moon and star And sun's bright ray Brighten the lovelands, stretching far This quiet Christmas day 1

The snowflakes full without, Bat then my hear 's bright room Is warm ! O children come ! Onne from the streets of gloom, Come from Life's cold ice-lands ! Dome in and hear The songs of pasce that angel bands Sing out loud, crystal-clear!

Ome children from your baunts Of sickness, poverty — For vot to take you in, For Christmas sets all free. Ome, nest in Love's wide bed While angels smill t For poor and sick and sad are spread Red roses, mile on mile.

Lord 1 In this heart of mine Build Bethlehem for me I And to light paviently. The welcome all Life's poor Children so free-O may they walk through my heart's door Into the arms of - Thee 1



To some Irishman. H the wilderne waxed prosp portant fact munity. He cians, and enjoyed a c ried us on 1 died we fou may, like b We were un hence, upor encamped again in th politicians rights thoug them, turnin education, cultured ca prizes which We should seriously. not to the e boyant orat indeed, tha but it is the decor knowing h language t who do no anointed i that they and pay prelate of ago, that diocese ar