

The Catholic Record.

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

VOLUME XXVI.

LONDON, ONTARIO, SATURDAY, DECEMBER 10, 1904

1364

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FOR USE OR ORNAMENT?

We are fond betimes of dilating on the Church's care and guardianship of the Scriptures. She wrote, indeed, and catalogued its books. She preserves it to-day from the assaults of agnosticism. But do we read it? Is the copy of the Bible which we possess for use or for ornament?

IT ENNOBLES AND STRENGTHENS

Speaking of the influence of the Bible on Cardinal Newman, Dr. Barry informs us that he was taught by it the grave severity, the chastened color, and the passionate, yet reserved tone, that lend to his sermons a more than human power. To them we may apply what he has written of great instrumental symphonies, "they have escaped from some higher sphere—they are the outpourings of eternal harmony in the medium of created sound; they are echoes from our Home; they are the voice of angels or the Magnificat of saints—something are they besides themselves which we cannot compass, which we cannot utter. That something is the message enshrined in Holy Writ. That message may not be so luminous to us, but the inspired Word of God ennobles and strengthens and educates everyone who reads it with "humility, simplicity and faith." That it permeates the literature of all Christian peoples, and is interwoven with popular thought and expression, our readers know. Then also its pages contain, as St. Paul declares, the things that were written for our learning: that, through patience and comfort of the Scriptures, we might have hope.

THE SOURCE OF PURITY OF MORALS.

In a commendatory letter written over a hundred years ago to the Archbishop of Florence, on the occasion of his translation of the Bible, Pius VI. said that "the faithful should be excited to the reading of the Holy Scriptures: for these are the most abundant sources which ought to be left open to everyone to draw for them purity of morals and of doctrine, to eradicate the errors which are so widely disseminated in these corrupt times." And Leo XIII. granted in 1893 to "all the faithful of both sexes who piously and devoutly read for a quarter of an hour each day, the Holy Gospel, the edition whereof is recognized and approved by legitimate authority, an indulgence of three hundred days for each reading thereof: and to those who shall have continued the above reading each day for a month, a plenary indulgence on any day within the month when they shall have approached the Sacraments of Penance and the Holy Communion: offering their prayers to God in accordance with the intention of his Holiness. These indulgences are applicable to the holy souls in purgatory.

THE GREATEST BOOK IN THE WORLD.

We quote the above passages because they will carry more weight with our readers than anything we could say on the subject. Our leaders have spoken—for us, the readiness to heed them. They invite us to partake of solid food which will strengthen us. The reading and meditation of the Scriptures, says an old writer, render the weak firm.

It seems to us that some Catholics regard the Bible as set apart for the use of the clergy. The Church, however, does not believe this; our ancestors did not believe it, for to them the Bible was the greatest and most interesting book in the world. They, or many of them, said the Breviary daily, and in obedience to the wishes of their superiors, joined with the religious in singing in the church the divine office.

CRITICISM OF THE BIBLE.

To a correspondent we beg to say that all criticism of the Bible is not necessarily destructive. Without going into the question as to what the Rationalist and Protestant have done for Biblical study we must not assume that all scholars without the fold approach the subject in hostile guise. Some, of course, weave into their criticism preconceived opinions and hatred of the supernatural, but we need not forget that "Rationalistic science follows a better method than her philosophical principles." In the words quoted by Leo, Catholic exegists are reminded that we ought to have a very great re-

that the Word of Christ may dwell in us abundantly. We ought to be very apt to sustain combats of more than one kind. Also, it is necessary that he who must struggle with all should know the stratagems of all.

NOT PREJUDICIAL TO RELIGION OR DUTY.

A few weeks ago Archbishop Farley said that "sound criticism of the Bible, confining itself to scientific facts and sober inferences, is not prejudicial to higher religious thought and duty. I am not aware that Higher Criticism has to any appreciable extent produced in the ranks of the Catholic laity those undermining effects which cause alarm in some other religious bodies. Rather it has served to comfort and reassure many earnest believers to whose thoughtful minds certain received notions of the Bible had become of different acceptance."

BIGOTRY NAKED AND UNASHAMED.

Harper's Weekly of Nov. 19 beats the sensational newspaper to a standstill. Its editor has no high opinion of the influence of the yellow journal, but we believe that not one has ever contained such a mass of nonsensical inanity, ignorance, and worse, as that which appeared in Harper's Weekly under the caption "What is truth." The article must stink in the nostrils of every fair-minded man, and the pious talk at the end about the fear of the Lord does not take away the smell.

The writer essays what Kingsley failed in, the task of proving that Cardinal Newman had no love for truth. It is a pitiful performance at best: and the wonder is that the editor should permit the Weekly to be defiled by a display of ignorance and bigotry. The writer begins with a few pleasant nothings so as to disarm suspicion, and then proceeds to put Harper's Weekly into a class by itself in the following fashion: "He (Newman) quarrelled in early youth, and while still an Anglican, with Bishop Whately, to whom, according to Newman's own statement, 'he owed gratitude and the power to think for myself' upon the momentous subject of candlesticks. He deliberately publishes his own letter in which he says: 'The union of her (the Irish Church) with men of heterodox views and the extinction of half her candlesticks, the witnesses and guarantees of the truth and trustees of the covenant, have raised in me mixed and very painful feelings.' Since Newman believed that candlesticks were the witnesses and guarantees of the truth, and a worthy cause for which to sacrifice friendship and gratitude, what a strange, perverted truth he must have been thinking about." Now, do we say too much when we assert that Harper's Weekly has achieved a success of inanity. Misquotation, misuse of words, ignorance of what the Cardinal meant by his allusion to candlesticks, are surely not passports to public favor.

In the letters referred to by this scribe Cardinal Newman thanks Archbishop Whately for having taught him to think correctly and to rely upon himself, and subscribes himself, "Your Grace's sincere friend and servant." He also tells what marked the parting of the ways between himself and the Archbishop.

In the supplementary chapter on Lying and Evasion in the Apologia, the writer informs us that Cardinal Newman offers a number of righteous and justifiable modes of lying, namely, "one may rightfully lie in defence of life and property; for the good of others; in self defence against impudent and inquisitive people, madmen and children." This is the same old grave and gratuitous slander. The writer read that chapter with one eye shut and the other not half open, and saw only what he set out to see. But imagine the hardness of anyone at this day attempting to besmirch the fair name of Newman, whose whole life, as witnessed Anthony Froude, "had been a struggle for truth."

In that chapter the Cardinal discusses the opinions of theologians, or, as he says, treats a question of casuistry. But never in it, or in any of his writings, does he put himself against the teaching of Catholic theologians that a lie is intrinsically evil and that no reason can ever justify it. Elsewhere in the Apologia the Cardinal says that if Protestants wish to know what our real teaching is as on other subjects, so on that of lying, let them look, not at our books of casuistry, but at our catechisms. He then proceeds to give the teaching of the catechism of

the Council of Trent, to which he usually went for the matter and doctrine of his sermons on lying. He quotes another authority, St. Philip Neri. St. Philip, says his biographer, the Roman Oratorian, "avoided as much as possible having anything to do with two faced persons who did not go simply and straightforwardly to work in their transactions."

As for liars he could not endure them, and he was continually reminding his spiritual children to avoid them as they would a pestilence. "These are the principles," the Cardinal says, "on which I have acted before I was a Catholic: these are the principles which I trust will be my stay and guidance to the end."

Harper's man talks about modern ideas of the sanctity of truth, and about Cardinal Newman being a very holy but unphilosophic man. This individual is like Disraeli's Mr. Kremlin, who was distinguished for ignorance; for he had only one idea and that was wrong. And to fix that idea in the minds of his readers he vouchsafes the following elucidation of it: "In the matter of truth he (Newman) recognized the limit of the understanding, and, in despair of the little known, he hid himself behind authority, paralyzed his ability to think, narrowed his field of exploration and ceased to grow."

There you have it—bigotry naked and unashamed. The Catholic readers should demand an apology. They can make the editor understand that the policy of insult is not a good business policy at least.

A FORMER OFFENCE.

Our readers will remember that in Harper's Magazine, November issue, 1901, St. Margaret of Cortina was blasphemously travestied.

Forthwith the Casket sounded a note of protest which found an echo in Catholic newspapers. As a result in the December issue both the editor and author regretted that "the poetic license involved an injury to the religious sensibilities of many of their readers—in short, they apologized."

THE CULT OF FOLLY.

MOTHER EDDY'S SYSTEM IS NEITHER SCIENCE NOR CHRISTIAN.

In the current number of The Messenger Rev. Henry Woods, S. J., has an able paper on the vagaries of the unguided human mind in inventing things to take the place of religion, is the most illusory and illogical. The writer does not take Mother Eddy's phylacteries; so seriously, but so many thousands of seemingly intelligent Americans have taken them seriously enough to become her disciples that the reproduction of some of the most pointed paragraphs from his comprehensive article is of timely and practical value.

Statistics prove, he says, that no novelty in religion or social reform can be so dreamily unreal as not to be able to draw to itself a number of supporters. There are still, they say, believers in Joanne Southcott. The Purple Mother flourishes in Southern California. New Brook farms, are organized from time to time by promoters untainted of past failures. Messiahs and divine healers have only to appear to be surrounded with multitudes of men and women ready to accept them on their own testimony.

To-day, as easily as a few years ago, persons could be found to put their all into the hands of an adventurer, if he, too, would promise to lead them to a nameless, undiscovered Eder in the Southern seas. And therefore, though we blush at it, we do not wonder that Christian Science the vagary of a woman's disordered imagination, has been accepted by many, in the course of thirty years, as the truth for every physical and moral ill.

For this reason it is good for us to look into it and see what its real nature is. Why it is called Science, we cannot discover. Perhaps for a similar reason to that which leads men who tame horses, or go up in balloons, or wander from place to place showing stereopticon views to call themselves professors. They must have some title to give their occupations a dignity these have not themselves. They feel the inappropriateness of General or Doctor. Reverend would not be more suitable. Herr and Signor seem to bring almost exclusively to the operative stage, although the latter, in company with Monsieur, is sometimes found in the equestrian ring. The royal title has been appropriated by ladies and gentlemen on terms of closer acquaintance than ordinary people enjoy with lions and other beasts of prey. On the other hand, Professor is at once the most impressive, and the common mind, somewhat vague; therefore Professors they become. Yet certainly they are not professors.

NO SCIENCE AT ALL.

And so, too, Faith-Healing, whatever exigencies may have compelled it to take the name, is not a science. Science is a knowledge of things through their more general causes; that is to say, a knowledge of particu-

lar truths and their reasons why, up to the more remote, and general causes of which they are the effects. Thus the knowledge of the laws of storms, derived not only from observation, but also from their causes, as found in aerostatics aerodynamics, mechanics, the motions of the earth, and so forth, is scientific. If knowledge alone be the term of investigation the science is speculative; when knowledge is acquired to be applied to direct or assist the affairs of life, the science becomes practical.

It is perfectly clear that Christian Science, whatever else it be, is not scientific, much less practically scientific. Its inventor claims it to be a revelation. Revelation in itself is not a science though when once given it can be treated scientifically. This is the case with our Christian revelation, which is the matter of the science of Theology. But no such treatment is found in the exposition of the revelation which Mary Baker Glover, afterwards Mary Baker Eddy, claims to have received in the year 1826. Bold assertions are found indeed, and subjective impressions and strange interpretations of Scripture, as well as propositions, either unproved or supported with arguments wonderfully illogical.

Take, for instance, the following chain of pretended reasoning: "There is no pain in truth, and no truth in pain; no nerve in mind and no mind in matter; no matter in life and no life in matter." Considering only the logical form, one could argue in the same way: "There are no pods in peas and no peas in pods; no stables in horses and no horses in stables; no trees on leaves and no leaves on trees; no ovens in pies and no pies in ovens. Moreover, the equivocation in the use of terms should not be forgotten. The object of the passage is to support the fundamental principle of Christian Science, the unreality of the body with all its accidents; the only reality is the soul.

THE ARGUMENT ANALYZED.

The argument, then, runs thus: Pain does not enter into the essential definition of truth, which, spelt with a large T, stands for the True; therefore pain is not a true thing; a reality and so on. One could prove in this way that no definite being, not even the soul itself, is real; for it is nothing finite that enters into the definition of the True. This transcends all individual classes and categories just because it contains all in its extension, and is found in each according to each one's nature.

Faith-Healing, then, is not science. Neither is it Christian. It contradicts the Christian doctrine of the Blessed Trinity, of the creation and fall of man, of the redemption, of the resurrection of the body, of the judgment after death, of merit, of the eternal torment of the wicked in hell and the reward of the just forever in heaven. It seems to be called Christian as so many sects receive the designation to-day, because it connects itself somehow with the Sacred Scriptures and professes a limited respect for the teachings of Christ.

LIGHTNING CHANGE CHRISTIANS.

One of the strange things of modern times is the ease with which anyone can take the name of Christian. One can not make himself an Englishman merely by putting on thick boots and tweeds and introducing "beastly" by "Jove," and "you know," plentifully into his discourse. Nor is it possible to become a Frenchman by accent and gesture. His dress and language will not procure for the former the protection of the British Consul in the hour of need; neither will French circles open to welcome the latter as a compatriot because she is perfect in the turning of the palms and the little shrug of the shoulders. But let one profess a general esteem for the Sermon on the Mount, and, with certain reservations in favor of his own ideas and of the spirit of the age, approve the theology of the Lord's Prayer, and he passes as a Christian without challenge. This is the result of the indifference of the world.

BRISTLES WITH ERRORS.

This system, as far as it is intelligible, fairly bristles with errors. In the first place not only does it in general go contrary to the experience of mankind at large, but also in particular it contradicts that of the wisest and best in whom immortal mind should have become supreme, yet who knew nothing of its triumph over mortal life. They were no more exempt from the ills of the flesh than the lowest of men, but suffered sickness, want and death just as keenly as if they were mortal.

Mrs. Eddy would not deny the holiness of St. Paul. Yet he tells us of his sufferings from hunger and thirst, from cold and nakedness; and, far from counting them false and evil, he judged them to be so true and good as to merit a great reward in heaven beyond the power of tongue to tell or heart to conceive. And a greater one than St. Paul, our Blessed Lord Himself, spoke of His coming Passion not as a delusion, but as a reality; and after His Resurrection taught His Apostles that suffering should be for them, as it had been for Him, the road leading to the kingdom.

Again, Christian Science, as anyone can see, renews the Manichean error of two principles, one essentially good and the origin of the spiritual world, the other essentially evil and the origin of the material world. Setting out on the same error as the Manichaeans, the followers of Mrs. Eddy may come to fall into the horrible uncleannesses of their predecessors. They do not re-

frain, we presume, from the bodily gratifications that common sense tells us are harmless, but which in their system must be as evil as those we shudder to think of, since both belong to the material order and, therefore, must both be the evil delusions of mortal mind.

THE ALLEGED CURES.

If Christian Science has affected a single cure it should have affected thousands. If it be a means of healing at all it is, so far as itself is concerned, an absolutely efficacious means requiring for a certain cure only its acceptance on the part of the sick person. How many Christian Scientists are there in the world?

The census of 1899 gives the number of those who have so absolutely embraced Christian Science as to profess it as their religion to the exclusion of any other as ten thousand. If their increase has been in proportion to the census for Mrs. Eddy's book they should now number 60,000. It certainly is not unreasonable to suppose that those who are interested in Christian Science as a means of healing, though they are not prepared to accept it as their religion, should be five times as many.

As Christian Science has been before the world for nearly a generation, we must suppose that in spite of their faith, the greater number of its first disciples have passed in some mysterious way out of this world. Let us drop 15,000 from our estimated number and reduce it to 300,000 as the sum total of those who at the present moment are more or less without incurring the risk of exaggeration that of these, fifty in every thousand fall seriously ill every year. This would mean 15,000 yearly to be snatched by their faith from suffering and death. We ought, therefore, to have been surrounded with miracles. And who has seen them? Where are the records of them?

In cases where there is real sickness, and therefore real cures, how far is this due to Christian Science? Physicians all agree that many die, not so much of disease as of fright. They are they are going to die, and the depressing influence of this persuasion reacts upon the whole system and brings about the fatal issue. Hence, every doctor does all he can to give his patients confidence in their recovery. Now Christian Science can bring about, though on false grounds, that confidence in returning health which enables nature, whose tendency is ordinarily recuperative, to complete the cure.

CATHOLICS SHOULD UNITE.

Welcome signs are beginning to appear that Catholic Frenchmen feel the need of uniting in defense of their faith. An important meeting, under the presidency of M. Pion, has been held, at which it was decided to convene a gathering of distinguished Catholics in Paris about the middle of December, with the object of forming a national congress. The work of this congress will be to study and report on the best means of promoting Catholic interests, of improving Catholic social ideals and of strengthening Catholic electoral work. And this, it seems to us, is what Catholics need most in France—and in nearly every other national congress, with the exception of Italy, Spain the Catholics are at the mercy of any accident; they have no recognized power. And is it not much the same with us here? At the present moment how can Mr. Balfour, say, find out which way the Catholic electorate is likely to vote in regard to any change in the Act of 1902? And he would naturally like to know.—London Catholic Times.

THE DRINKING DUEL.

When we talk or think of a duel we associate pistols or other deadly weapons with the encounter. Few realize the whiskey is a deadly weapon. It has slain more than all the victims of the duel from time immemorial. The "eye openers" that so many take heed their mental vision or they would realize the deadly effect of the whiskey duel. To be sure the people who begin to go to excess, but sooner or later ninety-nine out of a hundred "get there" ahead of the schedule.

We find the following in the dispatches: A whiskey duel ended in the death of George Platt, aged twenty-six. He and Andrew Cowman worked in a livery stable at 629 Fifth avenue, Pittsburg. They had quarrelled frequently, and Cowman told Platt that he could drink him to death. Platt took up the challenge. They adjourned to a neighboring bar and began drinking as fast as the glasses could be filled to the brim. Platt drank ten glasses when he complained of feeling sick. His friends carried him to the stable and left him lying on a couch in the office. Last Sunday morning he was found dead.—Catholic Universe.

You will find that the mere resolve not to be useless, and the honest desire to help other people, will, in the quickest and most delicate ways, also improve yourself.

CATHOLIC NOTES.

At the close of the diocesan synod of the Buffalo diocese last week the priests presented Bishop Colton with a purse of \$8,000 to defray the expense of his coming visit to Rome.

A correspondent of the Westminster Gazette makes known the interesting fact that Admiral Topo is a Catholic. His conversion took place many years ago in England. Simultaneously with his instruction in the art of modern warfare, he directed his intention to the evidences of Christianity. As a result of this study he decided to become a Catholic, received the necessary instruction, and was duly received into the fold.

The Pope has taken action against the Freethinkers in Rome. He speaks with especial firmness and intense grief over the professions of the Freethinkers to an "intelligence which pretends to be independent of God and is therefore guilty of sacrilege toward Him." The Pope asked Cardinal Respighi to cause prayers of expiation to be offered.

Rev. Abbe Silvent, chaplain of the Catholic Sea of Missions off the coast of Newfoundland, does a great work among sailors and deep sea fishermen. The mission owns two vessels which cruise about from the Grand Banks to Iceland extending religious and medical aid to disabled Catholic fishermen regardless of nationality. Many Protestants are given material aid, no attempt being made to disturb their religious conviction.

The Catholic Reading Guild, which the Holy Father recently blessed, has now a branch at Cape Town, with the Vicar Apostolic as president, and an influential executive committee.

A rather unique celebration will take place at the Mother of God Church, Covington, Ky., on December 15, when the reverend pastors, William and Henry Tappert, will attain their silver jubilee of service in that church.

With appropriate ceremony the new Church of St. John, 285 East Seventy-second street New York, formerly the Knox Presbyterian Church, was formally dedicated Sunday by Archbishop Farley, who at 10 o'clock celebrated Solemn High Mass. The dedication services were attended by a large number of Bohemian societies. At the conclusion of the dedication services Archbishop Farley made a brief address.

The jubilee of the Immaculate Conception was celebrated with great solemnity and gorgeousness at Naples, last Sunday. A procession traversed the principal streets, offering a magnificent and picturesque spectacle of religious devotion. There was much comment upon the fact that the municipal and provincial authorities participated in the procession for the first time since the fall of the kingdom of the two Sicilies.

An honor has recently been conferred upon Rev. J. B. Piolet, S. J., by the French Academy of Sciences, in the shape of the Jost prize (\$400 for use in recognition of his work, "The French Catholic Missions of the Nineteenth Century," in six volumes.

Six Daughters of the Holy Cross, lately expelled from France, have taken the former boys' school adjoining St. Mary's Church on Hargrave street, Winnipeg, Man., and offer a safe and comfortable shelter to Catholic girls momentarily out of work or absent from their homes.

The establishment of a school is being spoken of in Belgium, to be known as the Damien Institute, which will be for training of young men destined to exercise the sacred ministry of the priesthood among the lepers of Molokai.

From Rome comes the announcement that Don Lorenzo Perosi has written a cantata in honor of Our Lady. The new work is planned for four solo voices and chorus, and will occupy about an hour in performance. A chorus of angels, accompanied by harps, is introduced. Choosing his theme from a work of the fifteenth century, the composer has employed various sacred chants.

St. Mary's Church, Bradford, Conn., one of the most costly in the state and dedicated less than a year ago, was totally destroyed by fire last Friday night. The loss is estimated at \$90,000.

Archbishop Ireland says that of the 400 saloon-keepers in Minneapolis not one is a Catholic, and adds that the men get out of the saloon business or get out of the Catholic Church.

St. Mary's Cathedral, Sydney, has had spent on it during the past fifty years the vast sum of £230,000. When completed it will, like the Cathedral of Melbourne, take rank among the great cathedrals of the world.

The Catholic women of Germany have formed a "Catholic Woman's Union," which recently held its first general congress at Frankfurt on the Main. It is not a development of "feminism" in the French sense, but an effort to instruct the Catholic women of the Fatherland in the questions which particularly interest their sex and to bring among them the social spirit, so that they may be enabled to contribute within their own proper circle of activity, their mite towards the solution of the great social questions.

There is but one absolver, Jesus Christ Himself; but He has ten thousand ministers on earth through whom He applies His precious Blood to souls that are truly penitent. Frequent confession and frequent Communion are the two fountains of the knowledge which comes from the experience of the love and tenderness of God in Jesus Christ.

like a ray of light and hope, seized upon me. Pulling the coat off the face of the child I held, I lifted the little sleeping thing to the light, and saw—Dolly!

Yes, sir. The child I had saved was no other than my own—my little Dolly. And I knew that God's good angels had guided me to save her, and that the first flash of summer lightning had shone just at the right moment to show me where she lay. It was her white sun bonnet that had caught my eye. My darling it was, and none other, that I had picked up on the road.

Dolly, anxious for her doll, had wandered out unseen to meet me in the afternoon. For some hours she was not missed. It chanced that my two elder girls had gone over to our nearest neighbor's, and my wife, missing the child just afterwards, took it for granted that she was with them. The little one had come on and on, until night and the storm overtook her, when she fell down frightened and utterly exhausted. I thanked heaven aloud before them all, sir, and I said that none but God and His holy angels had guided me to her. It's not much of a story to listen to, sir; I am aware of that. But I often think of it in the long nights, lying awake, and I shall be glad how I came to live on now had I run away from the poor little girl in the road, hardly louder than a squirrel's chirp, and left my child to die.

Yes, sir, you are right; that's Dolly out yonder with her mother, picking fruit—the little trim, light figure in pink, with just the same sort of white sun-bonnet on her head that she wore that night ten years ago. She is a girl that was worth saving, sir, though I should not know that as long as my life lasts. I shall be glad I came home that night instead of staying in the town.—L. J. Kling in New World.

VERSIONS OF THE BIBLE.

(Continued.)

N. Y. Freeman's Journal.

Mr. Jones.—"You say 'it is a principle that the more ancient the copy, the more correct and reliable it is.'"

Yes. Such is the view of Biblical scholars, and it is why they all, without exception, seek for ancient manuscripts, and prefer them to modern copies. It is a common sense view, for if the ancient copies are assumed to be incorrect, the modern transcripts from them must be assumed to carry the same incorrectness plus other things that experience teaches us creep in in the course of many repeated transcriptions.

Mr. Jones.—"That is so, provided the (ancient) copy be a correct one."

If either the ancient or the modern copy is known to be correct, inquiry need go no further. But where the question is as to the comparative correctness of the two copies, the simple reason is to be preferred, for the simple reason that it has not been subject to so many transcriptions through which errors are so liable to creep in, through carelessness or ignorance, or even malice.

Mr. Jones.—"You might as well say that the Chinese plow is superior to our American plow, because the former is nearly three thousand years older."

The Chinese plow made three thousand years ago is certainly better evidence of what the original Chinese plow was than is the American plow. And if we were to call upon to determine what the original Chinese plow was like we would prefer the ancient specimen to the modern as the basis of our judgment; and we think you would do the same. The American plow is superior as a soil tiller, but not as a witness to the ancient form of the Chinese plow. It is the same with manuscripts. If asked to determine which of two manuscripts is the more correct reproduction of the original, we would prefer the one made in the first century—if we had it—to one made in the tenth or fifteenth century. We think you would do the same.

Mr. Jones.—"I have stated that old manuscripts have furnished incorrect texts."

This statement imposes upon you the burden of proving that the old manuscripts used in making the American Revised Version are not copies from some of the older incorrect manuscripts you speak of. Until you prove they are not, the doubt as to correctness we raise as to the old manuscripts throws its shadow equally on all modern versions of the Bible. In the absence of the original manuscripts you have no criterion by which to determine which of the extant ancient copies is a correct reproduction of the originals. This is the mesh you, as a Protestant, are placed in by your statement, because you reject the authority of the Church and her traditions, which are the only criterion left to determine which of all the copies represents truly the thought of the writers of the Scriptures. The rejection of this criterion severs you absolutely from the common Christian faith of the past, leaves you an isolated critic and places you in precisely the same position a Chinese pagan would be in if the ancient Christian manuscripts were placed in his hands and he required to determine which of them is a correct reproduction of non-existent originals. He would throw them down in despair of solving the problem. Having rejected the sole criterion—the Church and her traditions—you are as isolated as he, and as helpless to solve the problem. Having rejected this criterion—which has been the only link that united you in faith and corporate unity with the early Christians. Having abandoned the divinely built ark, the Church, you float alone, and drift with the tide.

You may say you are not isolated from the early Christians, that the Bible is the link that unites you with them. But this begs the question, for until you prove that your Bible is a correct reproduction of the original manuscripts it is not the same Bible the early Christians had; and you cannot prove it to be a correct reproduction without the criterion which you have rejected.

You may say you have the same faith

the early Christians had. This again begs the question, for you claim to get your belief out of the Bible you have. But until you prove it is the same Bible the early Christians had, you cannot assert that the belief you get out of it is the same belief they had. As a matter of fact, the early Christians did not get their belief from the Bible. They got it, before the New Testament was written, from the oral teaching of the Apostles and other ministers of the Church of Christ. It was because of their Christian belief thus acquired that they believed in the Bible at all. Their Christian faith was not drawn from the Bible. On the contrary, their belief in the Bible was drawn from their Christian faith.

Even if we were to grant—which we do not—that you had the same belief as the early Christians, it would not prove that you are a member of the same household of faith, that is, a member of the same Church that they were members of. A foreigner may believe in the Declaration of Independence and the Constitution of the United States, but his belief does not make him a citizen of the United States. Besides his belief he must be naturalized, initiated into the corporate unity of the republic by its duly appointed officers. In the same way, before you can be a member of the Church of the early Christians—the Church which Christ established for all time—you must be naturalized, initiated into that divine corporation by duly appointed officers of it. The only duly appointed officers are the legitimate successors of the original officers. If you have not thus been naturalized, or more correctly super-naturalized, into the Kingdom of Christ on earth, His Church, you are not a citizen thereof, whatever you may think about it.

To come back now to your statement, meant to weaken confidence in ancient manuscripts, we agree with you that there were—as, considering the human frailties of transcribers—there must have been, incorrect copies. And we leave you in the position the consequences of that statement place you; you may extricate yourself as best you may. Your position is the logical result of your Protestant principles, and it in no way concerns Catholics.

THE MORALITY OF GAMBLING.

MOTIVES AND EFFECTS WHICH MUST BE CONSIDERED IN THIS CONNECTION.

From The Dolphin.

Question: There has been a considerable difference of opinion in the expressions of churchmen and moralists recently made public through one of our leading newspapers, touching the question whether card playing or gambling of any sort is permissible when there is no attempt at fraud in the play. Would the Dolphin kindly give an opinion that might satisfy the still doubtful inquirer?

Response: Accepting the current definitions of gambling as (1) playing a game of chance, and risking something of value on the issue; or as (2) the reckless speculating with things of value; we distinguish two sets of motives and effects.

In the first of these the object and result of the play is amusement, stimulated by a proportionate reward for ingenuity or attention in the game. In the second the object is gain resulting (regardless of the proportions or claims of industry or sagacity) from chance; or it is the desire to gratify a passion which produces in turn a disposition (1) to risk, unreasonably and immediately, the loss of one's own or one's neighbor's belongings; (2) to squander time; (3) to sacrifice health, and similar excesses.

Since, however, the various games which serve as means of bodily and mental recreation are in themselves lawful and even commendable, the stimulus to interest in such games, which arises from a gift accorded by mutual agreement to him whose either dexterity, attention or chance points out, does not render such diversion unlawful. Such chance is not a forecasting of the future, but a mere play of chance, as in the drawing of degrees wisely hidden from one man but simply the good fortune of one who prospects and finds. Each party to the game is at liberty to give to another what is his own or not otherwise engaged by obligations of duty or charity.

But every right and reasonable act is determined by the limits of the natural or positive law. Thus a chance game may exceed the bounds of moderation and of justice, if it be immoderate (in the judgment of good and reasonable men, according to the varying conditions of life), if it offends against the dignity of the human soul responsible to God, who demands our reasonable service in all things; if it be unjust, it offends also against our neighbor, to whom, by the same law of God, we owe certain duties.

The difference between these two classes of offense against God and our neighbor is marked in the result, that is to say, in the reparation which both the acts demand. The one calls for the satisfaction of repentance; the other demands repentance and restitution. Reason occurs when we play for excessive stakes or through an excessive waste of time; since the squandering of money and of time is sinful, both having been given for a definite purpose which renders man a responsible creature.

The offense by which we act against justice occurs in playing with money or means which we owe to others, our creditors, or our family, or with time which is not our own because we are paid for its use in the fulfillment of professional duties, etc.

It may be asked regarding the first offense, viz., that of unreasonable waste of money or time: what are we to consider excessive stakes or waste of time? That answer must depend on the conditions upon which we regulate our ordinary views of legitimate expenditure of money or time. The apparel which is proper for a man or woman in the King's chamber would be extravagant for the farmer's man or maid. The hours spent at games by one in firm or delicate health would be excessive waste for one who has serious responsibilities in active life. So the stakes of a chance game among men must vary, and the limit at which they become unlawful instruments of passion determined by those laws of discretion and rectitude which determine the judgments of honorable and good men—always excluding the element of injustice above indicated and which forbids us to risk money due to other persons.

It would lead us beyond our present purpose to discuss here the propriety of card or other chance games among men under the pretext of charity or religion; or to touch upon the obligation of avoiding what is called the "scandal of the weak;" or to call attention to the duty at times of abstaining from practices which mislead the young, and become a means of other kinds of dissipation more hurtful than the loss of time or money. These things belong to the domain of the discretion which prevents evil. What we wished to make clear, as far as card games, was the actual lawfulness, or unlawfulness of what is commonly called "gambling."

A MINISTER ON MIXED MARRIAGES.

There are many outside the Catholic fold who believe that the Church's position with regard to mixed marriages is severe. Critics of her policy charge her with illiberality, and many things beside. And yet there are Protestant ministers who take the Catholic view. Preaching recently, Rev. E. V. Shaylor, of the Protestant Episcopal church, stated his position with regard to mixed marriages in rather vigorous language. It may be that, here and there, some Catholic reader may stand in need of this Protestant preacher's opinion, based, we presume, on experience. In part he said:

"Marriages between persons of different religious belief lead to heathenism. Mixed marriages always end in trouble, and I have never known a happy one. A young man and woman, fond of each other's company, attend church usually where the girl desires. During the honeymoon, when all is rosy, the church question does not intrude. Later after the couple settle down to face the practical world the question of Church arises. . . . At times they divide their attention to their religious beliefs, but sooner or later, they clash, and non-attendance, disruption, or heathenism is the result. Each fails to find religious consolation in the other's faith."

If this be true with regard to Protestant mixed marriages—and we suppose it is—it is far more true where one of the parties is a Catholic. The Catholic soul can never and does never, feel right, so long as its mate remains outside the fold. In many things their thought may run in unison, but in this thing—and that the supreme thing of all—there exists a gulf between them, and it will remain forever until the Protestant becomes a Catholic. They may love one another; they may multiply sacrifices for each other; they may stand by each other through thousand perils; yet still the sense of something lacking remains, and the Catholic soul is always miserable, whatever the lips may say. If children are born and brought up out of the Catholic faith, this misery becomes ten times more poignant.—Catholic Columbian.

THE ITALIAN MOTHER AND HER DAUGHTERS.

CARE AND PRUDENCE THAT MIGHT WELL BE IMITATED BY CATHOLIC MOTHERS OF ALL RACES.

Some of our Protestant friends who have a gift of invective greater than their stock of information are wont to allude to our Italian immigrants as "the scum of Europe" and the "off-scourings of civilization." We fear that some of our Catholic people, seeing such expressions in the public press, are likely to be affected by them, and to form unfavorable opinions of their Irish in blood should remember that it is not so very long since the same epithets were leveled at the immigrants from the Emerald Isle. They should remember that even to-day, in some prejudiced eyes, to be part of the "scum of Europe" or some of the "off-scourings of civilization" it is only necessary to be an immigrant, to be poor and friendless, and to be Catholic. However, so far as the Italians are concerned, the evidence continues to accumulate of their thrift, their sobriety, their honesty, their amenity to law and order. Faults they have, but they are far outweighed by their virtues. Evil men are among them, but their misdeeds receive a notoriety in the press which is entirely out of proportion to their number. And as for the women of the Italian race, whether born and bred in Italy or reared in this country among all the temptations and dangers of our great cities, their record is notable for womanly honor and integrity.

We wish in our heart of hearts that Catholic mothers of all races—aye, even those who mistakenly look askance at their poor Italian neighbors—would imitate the motherly care and prudence of the Italian mothers toward their children, their record in the great cities and towns of this land of ours, mothers would see to it that their young daughters were kept from the contamination of the streets, from the public dance halls and other such places which would deserve to be called "ante-chambers of hell."—Sacred Heart Review.

Excluded From Voter's List.

The constitution of the new republic of Panama provides that "habitual drunkenness" is a sufficient reason for depriving a citizen of his citizenship. Since a drunkard has deprived himself of ability to exercise the duties of a citizen, the state endeavors to protect itself by excluding him from the list of voters.—Sacred Heart Review.

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Price of Subscription—\$1 00 per annum.

REV. GEORGE R. NORTHGRAVE, Author of "Mistakes of Modern Infidels."

THOMAS COFFEY, Publisher and Proprietor, Thomas Coffey.

Agents: Lake King, John Nigh, P. J. Neven and Miss Sarah Hanley are fully authorized to receive subscriptions and transmit all other business for THE CATHOLIC RECORD.

Agents of Advertising—Ten cents per line each insertion, acute measurement.

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

Changes of address intended for publication, as well as that of the proprietor, should be sent to the printer not later than Monday morning.

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LETTER OF RECOMMENDATION. UNIVERSITY OF OTTAWA.

OLYMPIA, CANADA, March 7th, 1904. The Editor of THE CATHOLIC RECORD, London, Ont.

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

Its matter and form are both good; and a truly Catholic spirit pervades the whole. Therefore, with pleasure, I can recommend it to the faithful.

Wishing you and wishing you success. Believe me to remain, Yours faithfully in Jesus Christ, J. D. FAUCONIER, Arch. of Ottawa, Apost. Delek.

LONDON, SATURDAY, DEC. 10, 1904.

A PROPOSED CONFERENCE ON CHRISTIAN UNITY.

Arrangements are being made to hold a general meeting of representatives of all so-called Evangelical denominations in New York in November 1905 for the purpose of effecting a union between them and forming them into one sect.

It is not expected that the arrangements can be made for this purpose at one meeting; but it is supposed that some progress will be made to this end if the delegates discuss the conditions under which it will be possible to effect such a union.

Methodists, Presbyterians, Lutherans, Baptists, Congregationalists, and ministers of several other denominations, are taking part in preparing the preliminaries of such a meeting.

It seems to be taken as a matter of course that Unitarians, Universalists, Christian Scientists, Dowieites, and some other sects which are unwilling to accept the dicta of the Evangelicals, are to be excluded from this scheme of this new Church of Christ. And why is this?

The reason which the Evangelicals have laid down for this narrowing of the pale of salvation is that these sects do not believe enough of Christianity, or take a different view of the divinity of Christ and of the efficacy of our redemption from that adopted by the self-styled Evangelicals.

The Catholic Church is also ignored in this proposal, but for a very different reason. The knowledge of Christ's Divinity reaches the sects only through the Catholic Church, and she alone has preserved through the ages the true teaching of the Apostles in regard to the manner in which mankind has been redeemed. Who has kept so intact the saving truth which even all sects of Protestants which have retained even the pretence of preaching the pure gospel admit to be the most fundamental and distinctive of Christian teachings?

"But if any man sin, we have an advocate with the Father, Jesus Christ the Just." (1 St. Jno. ii 1.)

Then why is the Catholic Church left out of this new scheme of union? Simply because she will not permit every one to build up a fanciful plan of salvation to suit his own notions, instead of adhering to the strict truth in all details as revealed by Christ.

If this freedom is to be allowed, then the door should not be shut to Mormons, Eddyites, Dowieites and all the varieties of sectarianism which the last three and a half centuries have evolved or developed. We say, then, that it is impossible the proposed scheme for the union of sects should prove successful. It will be built upon a foundation of inconsistency which will prove to be but a quack-sand on which a solid structure cannot be erected.

We need say nothing further on this point than was said already by eminent Presbyterian clergymen at the meeting of the Knox College Alumni held in September.

Among the indispensable conditions laid down by Principal Caven, a friend of union on this occasion, was:

"The doctrinal formula must be drawn up so that the truths of God shall not suffer."

Who can assert that a meeting of denominations such as that proposed can agree upon a doctrinal formula which shall not throw out some truths of God?

Even within the sects in detail this is the case, as was plainly pointed out

by Professor Rev. William Greig, who said:

"The first thing the Church (Presbyterian) needs is to be agreed within itself. . . . The professors of the Presbyterian Colleges are not always teaching doctrines in harmony with the Bible, not in harmony with the Confession of Faith. Half of the old Testament is regarded by them, not as the Word of God, but as the work of men of whom nothing is known." And Professor McLaren added that "if the different churches felt and thought alike, union could scarcely be avoided. But while the present relations of the churches are not perfect, an attempt at union might bring about a state of chaos which would be worse than ever."

Who can expect a serious union in this state of affairs? There is nothing of the kind possible unless it be agreed first on all hands that Christianity has no certain creed.

A few years ago there was, indeed, a sort of Catechism agreed upon between a number of self-styled "representatives" of various denominations, which was said to be the real creed of seventy million Christians, being a considerable majority of the Protestants of the world. But when it was made public, it did not please any, and was never accepted even by a single sect, for the very reason we have assigned, that instead of defining what was the teaching of Christ, it omitted all reference to any more than a few main doctrines on which nearly all denominations agreed. No appearance of unity was attainable otherwise, but such unity does not agree with the standard laid down by Christ when commissioning His Apostles, that they should teach the nations of the world to observe all things whatsoever He had commanded. This is the rock on which the forthcoming conference will also split, and we feel safe in predicting that it will be barren of results, as were the numerous conferences held in Grindenwald, Switzerland, for a similar purpose, chiefly through the influence of the late well intentioned Rev. Prince Hughes.

The rock Peter, whose successor to-day is Pope Pius X., is the only chief under whom all desirous of Christian unity can unite, if they wish to become members of the one Church established by Christ, and against which the gates of hell shall not prevail.

A TIMELY GIFT.

It is pleasant to be able to chronicle kindly acts on the part of the Government of the Hon. G. W. Ross in regard to Catholic institutions. The latest instance of this kind is the grant of \$10,000 to the University of Ottawa to enable the Oblate Fathers to restore the magnificent buildings which were destroyed by fire last year. The Oblate community will, we feel sure, fully appreciate this generous act, and the sum given will be of material assistance to them in carrying on their noble work of education at the capital city.

A few years ago, when the Toronto University was destroyed by fire, the Province of Quebec made a like grant to aid in its restoration. Courtesies of this kind between what we might call the Catholic province of Quebec and the Protestant Province of Ontario cannot be too strongly commended and encouraged. All good Canadians who have at heart the building up of a great and united country will deem it a duty to promote this friendly feeling between the provinces. We sincerely hope this sentiment will become more wide-spread as the new century advances.

BEING STILL DEPOPULATED.

It is well known to our readers that during the last sixty years the population of Ireland has decreased to the extent of about, and almost exactly one half, and recent legislation on land purchase has not stopped the depopulation of the country, as it was expected would be the case.

Of course, we can easily explain why this depopulation has taken place in the past. It was chiefly because the land tenure offered no inducement to the people to remain at home, though this was not the only cause. Fruitful and productive as the soil is, when all the labor of the tenantry went into the pockets of the landlords it could not be expected that the young men and women would remain in the country to meet with the experience of their parents and grow up in the same abject poverty which was their parents' lot; and it is to be remarked that the population which was leaving consisted of the very best and most energetic of the people, whereas those who were left behind were the aged and infirm who are the least desirable, and who contribute least toward the building up of the country.

But why should this depopulation continue, now that so much has been done toward bettering the condition of the tenantry by giving them the opportunity to become owners of the soil?

In the first place, the Land Purchase

Act is not compulsory, and thus it is necessarily very much limited in its operation. We do not say that it should be universally compulsory; but there are many instances in which it should be so, especially when absentee landlords are the proprietors.

But there are other reasons which operate in the case. Voluntary sales of land are necessarily slow, and correspondingly slow will be the creation of peasant proprietorship. Hence the new legislation has not yet had time to effect any general improvement in the condition of the people.

Another cause why the depopulation has not diminished is that steamship fares have become exceedingly cheap in recent years, and the impetus formerly given to emigration has not diminished at all in proportion to the degree in which the people's condition has been improved, and it will not be diminished perceptibly until effectual measures be taken to make the country a more desirable residence for the more energetic classes of the people than other countries which offer considerable inducements to settlers. America does this, and for this reason the bulk of the emigration from Ireland is directed not to the British colonies, which are to the mind of the people of Ireland identified with the centuries of misrule wherewith they have been oppressed, but to a country which affords equal opportunities to all who take up their abode there, to progress with the country itself; and it cannot be denied that the Irish have kept pace there with the peoples of all races who constitute the eighty millions of inhabitants of that prosperous country.

That this is the true state of affairs is sufficiently demonstrated by the fact that recent statistics tell that during the present year the emigration from Ireland alone has reached the enormous figure of twenty-two thousand, being more than two thousand monthly. This drain on the life's blood of Ireland by emigration is the greatest danger which can be conceived to the future prosperity of the country. It is asserted that never before have the people of Ireland manifested more determination to better their condition by emigrating than at the present time, and though lecturers have explained to them that the future prospects of the country are brighter than they have been for centuries, and all the influences which the authorities, civil and ecclesiastical, have been able to bring to bear on the point have been directed towards endeavoring to persuade the youth of the country that their best hope is to remain at home to take advantage of the improved conditions of the country as it progresses under a new order of things have been entirely ineffectual in stopping the exodus. There must be new industries started which will give the people lucrative employment; and as from past experience it cannot be expected that a Parliament at Westminster will take effectual means to create or even encourage such industries, it will need the granting of Home Rule at an early date if the country is to be saved from the danger which threatens it so imminently.

The depopulation of Ireland did not begin until after the year 1841. In that year, Ireland's population was 8,197,000. In 1851 it was 6,574,271. During that period occurred the terrible famine, and the plague consequent on the rotting of the potato crop, which formed the food of the poor people. At this time the burden of absentee landlordism was felt most oppressively, and the evils we have indicated were the direct result of the system which has ruined Ireland. In 1861 the population was still diminished, but not to the extent shown in the previous decade, and so the evil continued decade after decade until in 1901 the census announced the population to be 4,456,546. And even now emigration at the rate of 2,000 per month must have brought the population down to one half of what it was in 1841.

In that year Ireland's population was not much less than four times that of Scotland which at that time was 2,620,000. While the population of Scotland was steadily increasing during the whole period since that date, that of Ireland was diminishing as steadily. In 1901, for the first time, the population of Scotland was announced officially to exceed that of Ireland, the population of Scotland being, according to the census, 4,471,957. Ireland is, in fact, the only civilized country in the world which is being steadily depopulated, and as Great Britain cannot surely afford to have one of the British Isles thus lose its population, it is as much to the interest of British statesmen to find the true remedy for the evil as for Irish Nationalists.

France and Sweden have increased but slowly during recent years, but they have increased to some extent at least. Thus Ireland has the unenviable position of being the only country which is becoming actually depopulated.

It is stated that owing to causes, the

chief one of which is similar to the chief cause operating in Ireland, Cornwall is also losing its population. The mining industry there is dying if not dead, and as this is the chief support of the people they must now look elsewhere for a means of support. We have no doubt that prompt steps will be taken to create new industries for so important a British shire, and why should not Parliament seek also to save Ireland from the ruin which threatens it? These measures would certainly not have been delayed so long if Ireland had been under a truly paternal government; but the spirit of fair-play is now abroad, and we hope that the necessity of taking prompt measures to save both Ireland and Cornwall will be taken by the powers that be. But the needs of Ireland are the most pressing.

CATHOLIC SCHOOLS IN ENGLAND.

It will be remembered that the Educational Acts passed by the British Parliament in 1902 and 1903 were supported by the Bishops, under the expectation that the new provisions for voluntary, honestly applied, would improve the position of Catholic schools throughout England. In many places, however, the local authorities have shown hostility to the Catholic schools and have put vexatious obstacles in the way to prevent the provisions of the Act from being carried into effect.

The non-Conformists are known to be opposed to these Acts in their entirety, and many of them are refusing to pay their school tax on the plea that it is imposed for the purposes of giving religious teaching to which they are conscientiously opposed, whether that teaching be Catholic or Anglican. This is in truth a vain pretext, for the opponents of the law should remember that they are not the only persons who pay the taxes which go to the support of the schools, and if it be true, as they maintain, that school moneys should be apportioned for the support of schools which are satisfactory to them, this should not be held to be the case for that part of the school moneys which they did not pay.

It has been proved already that a large majority of the people of England desire to give a religious education to their children. Surely, if the minority want education to be purely secular, they should be content that there are Board schools which are secular and for which the law makes ample provision, but they should not wish to force their views on education upon the rest of the people, even if the latter were a minority of the people, which they are not. They should be fully satisfied that their own share of the school tax is applied for the support of the Board Schools, which are thoroughly secular, without insisting that the great bulk of the people must, like themselves, be satisfied with secular teaching.

The majority is made up chiefly of the Anglicans and Catholics, with a considerable section of the Methodists, who all insist upon the teaching of religion in the schools, and it was to meet the views of this majority that the school laws of 1902 and 1903 were passed.

But the Catholics constitute a minority of the majority, and this being the case, it is found that in practice, the non-Conformist minority, together with the so-called Evangelical party, in the Church of England, frequently unite to throw obstacles in the way in order to prevent Catholic teaching from being given in the Catholic schools to the extent which the Bishops deem requisite.

The Bishops with the Archbishop recently held a meeting at which the whole question was taken into consideration, and the decision was arrived at that the hostility which has been displayed by local authorities against Catholics has in many instances injured the rights of Catholics. They declare that so vexatious has been the interference of local authorities with the Catholic schools that the religious education of the children has been weakened, both by shortening the time to be devoted to the teaching of catechism, and by insisting that the schools should be kept open on the holy days of the Church.

They declare that the hostility has been so great that they would be justified in reconsidering their attitude towards the Educational laws, unless more fairness be shown by those entrusted with the administration of the laws.

The Bishops recognize that it is at present impossible to obtain special legislation to remedy the grievances of which they complain, but they urge the managers of Catholic schools to study thoroughly the provisions of the School Acts, so that they may be able to safeguard the rights therein conceded to Catholics.

We may here remark that the Catholics of Ontario in the beginning experienced the same trouble from the hostility of local officials who were opposed to the existence of Separate schools. But

time has wrought wonders in this respect. Owing partly to the fact that in time these officials found out that they would be obliged to obey the law, and partly because the law itself has been improved, there is now but little trouble in the administration of the Catholic Separate Schools Act.

METHODISTS REPUDIATE THE IMPEACHMENT.

A good deal of indignation has been aroused among the Methodists of Winnipeg, owing to a report of an alleged interview published in the Winnipeg Telegram of November 25th, and asserted to have been had with a Methodist clergyman who was said to have asserted that the Methodist body of that city had decided to start a saloon after the pattern of the "Subway Tavern" started in New York under the auspices of Bishop Potter of the Protestant Episcopal Church.

We could not for a moment believe that the Methodists of Winnipeg, or any other city or town in America could follow such a precedent, as the Methodist body has been persistently and consistently opposed to saloons under any form or pretext. The pretext under which the Subway has been established is that it is intended to lessen the drinking evil by furnishing pure liquors, to be used on the premises in moderation. But we could not conceive that the Methodist body, which condemns, even in an extreme manner, all use of alcohol, should belie its principles to the extent announced. In fact the reported interview is stated to be a pure fabrication, and no minister has made such a statement as has been attributed to him. From many Methodist pulpits in Winnipeg the whole published interview was denounced as mythical, on Sunday, Nov. 27th.

And here it is proper to mention that so far as we have learned, the Subway experiment is not attaining its end. It is not so openly irregular as other saloons, but it does not differ from them essentially, as like them it is an encouragement to the drinking habit—an encouragement which ought not to be given by a Christian community, nor under the supposed auspices of a Christian Church.

In England the Methodists are not at all so strict in the condemnation of saloons as in America.

The Archbishop of New York has positively forbidden euchre parties and picnics under church auspices and has also discouraged fairs and bazaars. This does not necessarily mean that Catholics are forbidden to engage in euchre parties, or in arranging them, but in so far as any connection with the churches are concerned the ban has been placed upon them.

A METHODIST MISSIONARY EXHIBIT OF IGNORANCE AND BIGOTRY.

"J. A." writing to the Sacred Heart Review of Boston, Mass., describes an interesting exhibition of "missionary articles" displayed at the "Missionary Convention" recently held in that cultured city. Amongst the articles on the exhibit table, the writer—evidently a non-Catholic—was horrified to notice amongst other "particularly idols" colored pictures of the Sacred Heart, Blessed Margaret Mary, St. Aloysius on a table labelled "Mexico." Questioning the Director as to the propriety of these objects of Catholic devotion being mixed with articles from the various Buddhist temples, the writer was assured that "These pictures were worshipped by the Catholics of Mexico," and "Oh yes, Catholics pray to these pictures." "They believe the pictures carry their prayers to God," etc. The writer suggested to the director that "it would be more Christlike to use Methodist money in paying the expenses of missionaries to teach the existence of a God to the

unfortunates who have never heard of Him rather than to those who knew of His existence long before the Methodists were ever thought of.

We append our Boston contemporary's reply:

When we received the foregoing letter, the other day, we were so interested that we sent a member of our staff to investigate. He found that J. A. in no sense exaggerated the condition of things at the Mexican booth or table at this Methodist Missionary Exhibit. Even as J. A. states, there were pictures of Catholic saints strewn around on exhibition, and the inquirer was informed that these pictures were really worshipped by Mexican Catholics even as other people worship God. Over and over again our representative addressed this question: "Do the Mexican Catholics adore these pictures even as we adore God?" to different "Directors" present; and over and over again he received the same answer: "Yes, they do."

Let us, however, make one exception. There was one young woman who when this question was put to her answered: "Well, frankly, I don't think they do. I don't see how any people could be so ignorant as to do such a thing." She, however, incidentally informed our representative that she was from New York, so that may explain her comparative breadth of mind. Everybody else, men and women, stuck to the other answer.

OUR REPRESENTATIVE AND THE NICE YOUNG MEN.

Our representative's adventures at the exhibit are really worth relating in some detail. Entering, he sought the

Mexican table, and there beheld pictures of the Blessed Trinity, the Blessed Virgin, the Infant of Prague, St. James de Compostella, Blessed Margaret Mary, the Sacred Heart of Jesus, and others (nothing more alarming or startling than one can see any day in any Catholic bookstore in Boston), together with a number of reliquaries containing what purported to be authentic relics of various saints, obtained, who can tell how? by the Methodist missionaries. There were also scourges made of wire, a banderilla or barb used in bull-fights, a contrivance for straining coffee (whatever it had to do with idols), some pictures of Mexican national heroes, other sundries, and a hideous little Aztec idol which was set down among the Catholic pictures as if it and they were worshipped by the same people.

Around the other exhibits there were little groups of interested people, but strangely enough few lingered about the Mexican table. There was no Director there when our representative arrived, so he applied to one lady to "explain" the curious things on exhibition. She was the first to tell him that the Mexicans adored the pictures of the saints, but she confessed that she didn't know much about the Mexican table. The regular Director was absent, etc., etc.

Then our representative approached a lady who seemed to be in authority, and asked for somebody to give him information about the Mexican exhibit. She obligingly appointed a young man to make the horrors of Catholic Mexico vivid for the inquiring stranger. The young man evidently from the New England backwoods was delighted. Among other bits of wisdom falling from his lips, was one which declared that "of course" the Virgin Mary was "the central luminary of the Catholic religion." The inquirer expressed surprise. The guide reiterated. "Oh, yes, the Catholics couldn't get along without the Virgin Mary."

"And do they worship her even as they worship God?" asked the inquirer.

"Oh, yes, indeed."

"And do they pray to these pictures of her, and imagine that they hear their prayers?"

"Why, yes, that's what they do."

"Have you ever been in Mexico?"

"Oh, no, I never have."

"Well, you don't know these things at first hand."

"Yes, I do. Everybody knows them."

IGNORANCE THE KEYNOTE.

This is typical of every conversation. Ignorance—amazing, appalling, amusing ignorance—was the keynote of the whole affair. The good people volunteering to tell about the idolatry of the Mexican Catholics knew no more about Mexico or the Catholic religion than they did about the procession of the equinoxes, but they were all positive as to the depravity prevailing among the Catholic Mexicans. As an instance of their really comical ignorance—one kindly-faced old lady, whom one pitied for the apparent good faith with which she believed the horrible accusations which she leveled against the Mexican people, was asked what a certain picture represented. It was in fact a picture of the appearance of the Blessed Virgin to Bernadette at Lourdes, and the inquirer knew it; but the old lady, after studying it for a while, explained, with a burst of inspiration, that it was—the Virgin at the tomb!

This same kindly old soul had to admit, in the course of the conversation, that the Catholic priests and converts who were slain by Boxers in China did really "die for Christ"; but when asked how it happened that Catholics in China were Christians, willing to die for Christ, whereas in Mexico they were idolaters to whom it was necessary for Methodism to send missionaries, (having just said that Roman Catholicism was the same in all climes and countries), she fell back upon a book about Mexico which was for sale at one of the stands. "Read that book," said the good old lady, "and you will know all about it." But she herself "knew all about it," and she had never been to Mexico, and she confessed that she had never read the wonderful book. When she was reminded of the testimony as to the deep and abiding Christianity pervading and permeating Mexico, presented over and over and over again by Mr. Guernsey, the Boston Herald's special correspondent in our neighboring republic, she was very much puzzled. She had never heard of this New England Protestant who has been telling the truth about Mexico to his fellow-countrymen, through his letters in the Herald, for the past few years!

ANOTHER IGNORANT "DIRECTOR."

Standing at the African booth, our representative listened while a young man told the people present about the fetishes worshipped by the heathen African natives. Not satisfied with sticking to his subject, this young man declared that the worship paid by the heathen Africans to their idols in no way differed from the veneration which Catholics give to the statues and pictures of saints. Later, our representative approached this young man, and drew him into conversation on the Mexican Mission. The following dialogue ensued:

"Why do the Methodists send missionaries to Mexico? Is not Mexico already a Christian country?"

"Well—er—no. That is, not from a Protestant standpoint."

"But are not the Catholics in the United States Christians from any standpoint?"

"Oh, yes, but the Catholic Church in Mexico is different!"

"In what way?"

"Well—ignorance and depravity prevail very largely in Mexico."

"But do not ignorance and depravity prevail very largely in our New England hill towns, to say nothing of our cities?"

"Yes. But, as a general rule, the standard of education is higher."

"Oh, it is of education and not religion that you now speak. Then your mission to Mexico is not religious; it is merely educative?"

"Well—our work in Mexico is largely a work of schools."

"If such is the case, why does your

Mexican booth contain so many things which are supposed to give such a low idea of the religion of the people?

To this there was no answer. The young man, in the language of the prize giving, "broke away."

The reliquaries were "ornaments" to one young woman.

We could give many more illustrations amusing or pathetic according to the point of view, of the ignorance about Mexico and Catholic belief prevailing at this exhibit among the directors and onlookers, but our space is limited, and we still have to confine ourselves to one or two further instances.

The reliquaries were in the form of lockets, and when our representative asked one of the young women what they were, she gave an answer, pardonable enough, perhaps, in one of the fair sex. She said: "They are ornaments, I guess."

Another member of the same sex was asked to "explain" a picture of President Diaz of Mexico, which was displayed prominently at the table. She didn't know Diaz from the man in the moon.

Do the Mexican Catholics worship this fellow also? asked our representative. She struggled with the Spanish inscription for a moment, looked as if she would like to escape, and then answered: "Well, I don't know. I suppose they do."

Our representative thinks it was the same young woman who told him that the priests in Mexico were intent on grinding down the people, and that they were very tyrannical, etc., etc.

But, she was reminded by him, "at present Mexican affairs are administered by a so-called Liberal Government, which is in possession of estates confiscated from the Church, and there are laws which leave the Catholic Church far less liberty than it enjoys in the United States."

She looked blank. "Is that so?" she asked. "Why? I thought the Church ruled everything in Mexico."

A METHODIST PREACHER AND THE "PENITENTES."

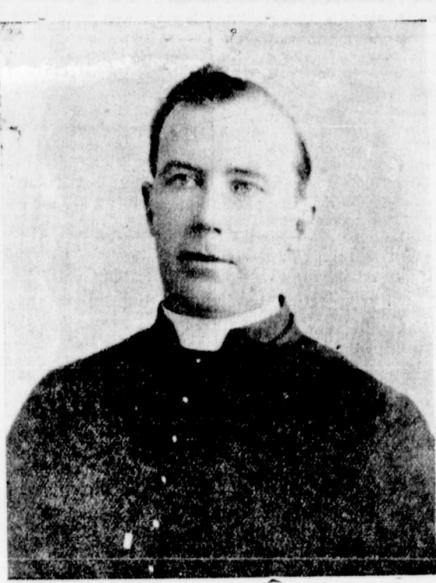
As our representative stood at the Mexican table, whence at one time "all but he had fled," there approached a man in the clerical attire affected in the back counties. He was not seeking information. He was giving it.

Taking up one of the aforementioned wire scarves, he explained to the lady accompanying him, presumably his better half, that "these were what they scourged themselves with. His zeal for information outstripping his good manners, our representative broke in with:

"Who scourge themselves?" "Why! the Catholics in Mexico," he was answered.

"You mean the Penitentes." "Well, yes, the Penitentes—those people."

But the Penitentes are condemned by the Catholic Church. Therefore, they are not Catholics at all. Therefore, to say that Catholics do this or that, when you mean that a society condemned by the Catholic Church does it, is unfair to Catholics as a whole.



RIGHT REV. D. J. SCOLLARD, BISHOP OF SAULT STE MARIE.

devoted to novel reading. Rev. Father Sherry, of the Ottawa University, in very happy terms tendered to the lecturer the sincere thanks and appreciation of the audience.

A musical number opened and closed the afternoon's entertainment. The regular meeting happened to fall on Nov. 22nd, the feast day of St. Cecilia, the Christian muse. A short study of her life was made followed by a talk on composers and music in general that should certainly have been an inspiration to students and lovers of music.

There were four chief classes, and a man might not rise from one class to another. The priests had almost supreme power. Education was for the higher classes exclusively and consisted chiefly in the study of the Holy Books. The discipline was severe, and the whole system was not calculated to develop individuality.

Two new books, the one by Henry Van Dyke, the other by Bliss Carman, will be reviewed at the next meeting on Dec. 6th.

A POINT FOR CATHOLIC WORKINGMEN TO THINK OVER.

It is remarkable how the truth will crop out in an unexpected place. A few years ago the Hon. A. S. Hewitt, of New York, speaking on tariff reform, quoted the following from Thorold Rogers' book, on "Work and Wages":

"The reward for labor in Great Britain has just recovered from its fall from the point which in had attained in the fifteenth century, when, through the agency of the guilds, labor was far better paid than at any time in the history of the human race."

Commenting at the time on this statement of Mr. Rogers, a Catholic journal, the Emerald Vindicator, made the following thoughtful reflections:

We read this with awakened interest, for it opened up the whole vista of the past. We remembered that there had been guilds fostered and protected by the Church, that they had laws and rules sanctioned by the Church, that they had stood by their rights against king and robber-noble, and the Church had stood by them because it was the rights of the people which were maintained.

These guilds were Catholic associations. The people finding themselves powerless against the oppression, began to unite in guilds or societies for protection. By degrees they acquired strength, for they were subject to the laws of God and His Church. They were founded on just principles, and they prospered. But it was no easy task after barbarian irruption to gather up the threads of civilization, harmonize and adjust the various interests that had found a footing in various parts of the old Roman Empire.

How sad it is that these men so rarely gifted failed to realize the purpose of life! They did not even preserve the manuscripts of very many of their best productions, and the world's literature has suffered in consequence. Philip Massenger and Ford were also mentioned.

Beaumont and Fletcher formed a literary partnership, but work done under such circumstances must always lack the stamp of individual genius. In conclusion Mr. Waters made a strong plea for a deeper interest in the writings of these brethren. Their work will live, and time spent in its study will be much more profitable than hours

AN OPEN CONFESSION.

PATHEPIC AND SURPRISING LETTER FROM A PROTESTANT EPISCOPAL CLERGYMAN.

The following communication from a Protestant Episcopal clergyman will be read with mingled feelings of pity and surprise. The writer is known to us, but, for obvious reasons, his name is withheld:

Dear Sir: I read with interest your articles on "Invincible Ignorance." It is not that "High Churchmen" are blinded by the idea that private judgment has sovereign rights, or that the Pope must wait till they are all ready to come over in a body; but we are blinded for want of faith, in that we—

I am a Protestant Episcopal clergyman, and I do not hesitate to say that I would join the Holy Catholic Church to-morrow if I could see my way to get a livelihood. After twenty-seven years in orders, a man without means, and precluded from the priesthood by being married, dares not throw up a small certainty for a new life which gives him no promise of work or knowledge how to do it, even if it came in his way.

Could I know surely that, as a layman in the Catholic Church, I could find occupation which I might readily fit myself to carry on—if it offered only \$750 per annum—I would make my submission next week. It is easy enough for a layman in our Church to change his creed, and his calling in life still remains; but for any Anglican clergyman who knows no other business than that in which he has been reared and experienced, a very difficult feat is sought that Church in the soul of which he already lives. And I submit Mr. Orby Shipley had such clergymen in mind when he adds that hundreds of Anglican clergymen are in the same position as he was; and, at all events, it is mine. Believe me,

Yours truly, AN ANGLICAN.

We have often remarked that what keeps so many Catholics from living up to the faith is precisely what prevents innumerable outsiders from finding and embracing it—the world, the flesh and the devil. If the sayings of Christ have any meaning intelligible to mortals, condemnation is the inevitable fate of both of these classes. We are commanded to walk whilst we have the light. To ignore it or to shut our eyes to it is equally temerarious, not less so because the generality of mankind may do the same.

No doubt there are many clergymen of all the sects in the position of our correspondent—a position, yet shrinking from the step which conscience dictates. How far circumstances may sometimes palliate their inaction is not for us to say. It cannot truthfully be asserted, however, that such men "live in the soul of the Church."

"The kingdom of heaven suffereth violence, and the violent bear it away." We have heard of adult converts to the Church whose submission entailed no sacrifice, but as a rule this step is full of pain and not infrequently, in one form or another, that pain endures throughout life. But what is pain to peace, what is the temporal loss to the eternal gain? The pearl of great price is worth more than any man ever paid for it.

An Anglican clergyman who became a Catholic some years ago—he was married and past the meridian of life—was asked how he hoped to support himself. "I will take thought of that later on," was the reply. "If worst comes to worst, I can probably secure a job in M—cleaning the streets." If a spirit like this were more common, there would be fewer bad Catholics and more converts. But "the world is too much with us," and we think to win a crown by avoiding every cross. The thing we are commanded to "seek first" is relegated to the second place. We try to serve one master without breaking with the other—hoping, in spite of divine warnings, to be under the right one, somehow, when the time of service is forever ended.

We deeply sympathize with our correspondent, for whom, and for all—there are many—in his position, we bespeak the reader's prayers.—Ave Marie.

Whoever aspires to sanctity must suffer.—St. Theresa.

THE TEMPTATION TO APOSTATIZE

Into the hidden and unspoken things of the soul which are visible to the eye of God alone, we do not attempt to penetrate; but of one thing we are confident,—no Catholic who continues to go humbly and faithfully to the Sacraments of the Church will ever desert her fold. If any person turns his back deliberately on those Sacraments, and departs to Protestantism, we may be sure that some secret fault of pride, self will, obstinacy, or ambition, or desire for wealth or, as often in our country, longing for social rank or distinction, or whatever it may be, or else some defect of mind and brain, has produced the grievous apostasy.

The Catholic Church forever leads her children to Jesus Christ. They may not be able so much as to read one word; nevertheless, they know their Saviour. Constantly the face of Him Who died for them looks at them from every crucifix, from the solemn Way of the Cross upon the church walls, from the Crib at Christmas. Every sermon short or long, preached by a Catholic priest is a Gospel message. The Catholic catechism is the essence of the New Testament and its teachings. Says the Protestant Bishop Brent:

"One night during the Passion tide I was reading in halting fashion the story of the crucifixion to a Filipino household, and frequently I was anticipated and corrected by my hearers who had been taught by the padres before the coming of the Protestants."

Here is an example of how thoroughly the Church instills Bible truths into the minds and hearts of her humblest members. As a matter of fact this talk which we hear occasionally, of leaving the Church because one wishes to know more about the Bible, is all a vast mistake. Catholic life is saturated with the Bible. Every custom and festival and devotion of the Church is filled up with Biblical significance. Even the Rosary of the Blessed Virgin Mary, which Protestants so much object to, is, as it were, a picture gallery of scenes from the Life of Our Lord Jesus. Surely Bible-reading is not as necessary as Bible-living and Bible-thinking. These are the chief things.

But the Church does not forbid the reading of the Bible. On the contrary she commends it. Well-instructed Catholics know this. Those who do not know it can not blame the priests of the Church for their ignorance. Our priests are not all perfect. They make mistakes, being only human; but, we say it without fear of contradiction, no body of men in this world do their work as conscientiously, as faithfully.

Writes a recent convert to the faith: "We have our missals in Latin and in almost every known language, and we have more books of devotion than non-Catholics; but, above all other books, we have our precious Catholic Bible, which our faithful Mother the Church has preserved for us from the earliest times of Bible compilation. To her, every human being on earth who has access to the Word of God is indebted for each truth it contains."

True, indeed, are these facts; but as true it is that, to the man who is actually and absolutely unlettered, and to the really ignorant, so far as worldly learning goes, the crucifix, the rosary, the sacrament, are an ever open book where he can run and read. There is no valid reason for any human soul to leave the Catholic Church. For she indeed has been endowed by her Saviour with means to draw and subdue to Him men and women of all kinds and conditions, rich and poor, cultured and ignorant. Her history for more than nineteen centuries proves this. But of course the Church can not save people against their will.—Sacred Heart Review.

THE "UNSCRIPTURAL" ARGUMENT.

Once in a while there appears, in Protestant controversial literature, the crude argument that some institution of the Catholic Church, such, for instance, as the College of Cardinals, or the Propaganda, or a celibate priesthood, is not mentioned in the Scripture and that, therefore it must be unscriptural, unchristian, and a thing to be abominated. It is possible that the Baptist Standard of Chicago may at some future time use this argument against the Church, or allow some of its contributors to use it; although an article in its issue of Nov. 12, wherein it defends the examination, by a standing committee, of candidates for the Baptist ministry, from the charge that this is unscriptural, shows that, so far as its own sect is concerned, it knows how to reply to it.

For how much of our modern ecclesiastical machinery do we have Scriptural command or precedent? asks the Standard. "Can any one point out the chapter and verse which authorizes the local church to appoint an 'advisory board'? Where is the authority in Scripture for the Bible-school, board of trustees, King's Daughter, young people's society, men's club, women's society, or for the general societies having charge of our denominational work at home and abroad?" There is not the slightest evidence that the apostolic Church intended to set itself up as an absolute model in all the details of Christian work. New needs beget new activities, and new conditions demand new agencies. The Christian Church of the first century adapted its organized effort to the age in which it lived and the Church of the twentieth century must have the same privilege. The unfolding life of the Church can not adequately express itself through the forms begotten of that life's beginnings. Nothing is essentially unscriptural which tends to the increase of efficiency in Christian work and to help on the kingdom of God."

With such convictions as these, how can "Bible Christians," so-called, sniff at the "machinery" of Rome? Catholics believe that the systems, and institutions, and customs which exist in the Church, but which are not mentioned by name in the New Testament, are "new agencies" which have been demanded by "new conditions," or that

they are old agencies under a new name. Catholics firmly believe that such new agencies "help on the kingdom of God," and, according to the Standard, they can not, therefore be unscriptural.—Sacred Heart Review.

PRESENT DAY REMINDERS OF SCOTLAND'S OLD-TIME CATHOLICITY.

We have alluded several times recently to the testimony borne in the Protestant England of to-day by popular sayings, names of places, and other curious survivals to the Catholic faith which once prevailed in the land of "Mary's Dowry." In Scotland, which became much more bitterly and "dourly" Protestant than even England, are also to be found at the present time interesting, and to Catholics pathetic, reminders of the days when "Caledonia stern and wild" was a promising portion of the Lord's vineyard. Blackwood & Sons, London, have just issued a book by J. M. Mackinlay, M. A., entitled "Influence of the Pre-Reformation Church on Scottish Place-Names."

In a review of which the London Spectator writes: "To the casual observer the Pre-Reformation Church has disappeared in Scotland in a way of which England gives no idea. The dedication name, for instance, of most of the churches, is actually lost, is commonly disused. Here, it is almost always known and often used, in Post-Reformation (Protestant) churches, with a very few exceptions, the practice of dedication has been continued. But, then, apart from the churches numerous traces of the old system are to be found, as indeed they could hardly fail to be, seeing how widespread it was, and how it concerned itself with the details of daily life. Mr. Mackinlay has set himself to collect these indications of the past. He has gathered together an immense mass of interesting matter, so vast in extent, so multitudinous in detail, that we can but wonder at the industry expended on it. Wells, fairs, burying grounds and features of natural scenery furnish indications of the prevailing ecclesiastical influence. Even railway masts be included in the list. On the Highland Railway, 'George Junction' (Bradshaw gives his names as George mas), eight miles south of Thurso, recalls the fair held on St. George's Day (April 23rd). In Edinburgh a street still or lately known as 'Pleasants' recalls the dedication of a manory to St. Mary of Pleasencia. A farm in the Forfarshire recalls by its name Shrine the 'shrine' of some unknown saint. . . . The turn of a certain road at Balquhiden (West Perthshire) is still called Beannach Aonhais, the Blessing of Angus. The legend is that when the saint came in view of the glen he was so struck with its beauty that he blessed it."—Sacred Heart Review.

Some interesting light on the faith of Napoleon is shed by Mr. J. H. Rose, in his "Life," which has just been issued at a popular price.

In Napoleon's private beliefs we are faced with some difficulty. At St. Helena, where most of the remarks dealing with this question were uttered, he loved to pose as a Freethinker when arguing with a Catholic, and as a Catholic when arguing with a Freethinker.

One of his most remarkable utterances was to the effect that he wished he had a faith in religion. "My belief was uncertain after I reasoned. Perhaps I shall believe blindly once again. God grant it. . . . I do not ask for anything better. . . . I have never doubted about God."

He never doubts of God, and he never questions the immortality of the soul. "What is your Theophilanthropy? Oh; don't talk to me of a religion which only takes me for this life, without telling me whence I come or whither I go;" or again, "The Catholic religion alone gives a man certain and infallible belief as to his origin and his latter end."

At St. Helena the same thought troubles him. "To say whence I am come, and whither I am going, is beyond my thoughts, and yet the thing exists. I am a watch which exists and does not know itself. The religious sentiment is so consoling that it is a boon to possess it."

Mr. Rose throws doubt on the authenticity of the great monologue in which Napoleon compares the enduring majesty of Christ's kingdom with the passing pomp of merely human conquerors. There is not, he says sufficient evidence for this.—London England, Catholic News.

A. P. A. Makes Work for Father Wynne, S. J.

Father John J. Wynne, editor of the Messenger, the official organ of the Society of Jesus, is having the time of his life trying to kill off a report that he is a brother of the new Postmaster General. An A. P. A. circular, spread broadcast the campaign against President Roosevelt, contained that statement in its bill of indictments against the Republican candidate. As a result Father Wynne is spending many of his waking hours in his office in West Sixteenth street trying to persuade applicants for P. M. G. favors that they cannot win their way into the Government's pay-roll by means of fraternal ties that do not exist.

The Blessed Virgin is swift to protect her clients, but she is quickest in defending those who call on her to defend them from the devil of impurity. In time of temptation, turn to her, call on her for aid, and cease not to invoke until relief has come.

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The following are the contents: Magkin G. Fra. poetry. Catholic Japan, by Rev. Thos. J. Campbell, S. J. (illustrated). Spring Flowers (full page illustration). For Mademoiselle, by Mary T. Weggaman. The Little Island over the Sea, with illustrations of Glendalough of the Seven Churches, the Hill locked Retreat of St. Kevin, Round Tower and North Transept, Cathedral, Kildare; A Cattle Market in Ireland; Butter and Egg Market in Ireland; St. Kevin's Kitchen; Pilgrims with Bared Head and Feet at Lough Derr. St. Martin's Summer, by Marian Ames Taggart. Telling a Secret. Merely a Queen. Early Missions of California (illustration) St. Anthony's Promise. Christ Preaching to the Multitudes (illustrated). The Apostle of the Sacred Heart (illustrated). Rollins, the Reprobate, by Grace Keon. Ave Marie (illustration). The Holy Father as Revealed by Anecdote (illustrated). The Year's Changes in our Hierarchy—The New Bishops. A B-roadened Silk Gown by Magdalen Rock. A Book of Royal Contradictions. Only Emmanline. Some Notable Events of the year 1903-1904 (illustrated). The Dead of the Year. At the St. Louis Exposition Grounds, etc.

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Sacred Heart Review. THE TRUTH ABOUT THE CATHOLIC CHURCH.

BY A PROTESTANT THEOLOGIAN. CCCXXX. When Catholics say that by Divine appointment the Roman See has been entrusted with the chief guardianship of the Christian doctrines of faith and morals, and that it has in fact maintained them incorrupt, do they mean, as the Republican correspondent signifies, that "each and all" of the 201 Popes has been a continuance on earth of the life of Christ?

Of course they believe no such thing. They would be smitten with horror to have it supposed that they regard the fulness of the Godhead as dwelling in the Pope. How far the Church is from any such blasphemy is shown in the fact that she requires the Pope, like every other Catholic, to confess his sins to a priest, and to receive absolution from him, and that inexorable use requires him to confess, not once a year, but once a week. Moreover, while his government of the Church is independent of the will of his confessor, he may not, in case of delayed absolution, say, without his confessor's leave, a single Mass.

Catholics believe that St. Peter was presumably pre-eminent in holiness above all his successors. Yet Peter, in his first epistle, written from Rome, includes himself among the righteous who have a good hope of salvation, but who must own that "even the righteous shall scarcely be saved."

As we know, it is no article of Catholic faith that every Pope has been saved, while Christians admit that one of the Twelve has been lost. There has been many a simple friar, or nun, or lay person (for instance St. Lewis, or St. Jane of Valois) whom the reigning Pope, even though a good, indeed a saintly man, has venerated as possessed of a far greater fulness of the life of God than himself. Gregory XI. was a sincerely good man, but he would never have dreamed of comparing himself in point of holiness with his irascible reprobator and counselor, St. Catherine of Siena.

Catholics, however, do maintain—and history supports them here—that every doctrine concerning God, Christ, the Holy Spirit, Creation, Providence, Redemption, Faith, Holiness, Righteousness, Benevolence, Heaven, Hell, propounded by St. Peter, or by the martyrs Cornelius and Stephen I., has been steadfastly maintained in his public teachings by every succeeding Pope, by a John XII. or an Alexander VI. just as unswervingly as by a Gregory the Great, or an Innocent XI., or a Benedict XIV., or a Pius VII. As the great Presbyterian historian, James Bryce says, "the Middle Ages could ever persuade the Church to lower the purity of her moral standard. The example of the clergy varied from extreme sanctity to the most eminent sanctity, and then, as always in the Christian body, there were those who tried to put a fair face on evil, but the doctrine of the Church never declined from its exalted level, and, like a pillar of fire, it always encouraged the true saints to renewed and largely successful onsets on the forces of wickedness, and of pagan unbelief."

Martin Luther would probably be viewed by this correspondent as a saint compared with Roderick Borgia, and, indeed his private life, though some times far from edifying, may be regarded as contrasting favorably with that of Alexander, but his moral teachings were horribly disgusting, so that, as he himself owns, he felt no wonder to hear that they were eulogized in houses of ill-fame. Certainly, whatever may be said of the life of Alexander VI. no such thing as this can be said of his teaching. Nor could he say, as Luther declares of himself, that he had hounded on princes and lords to massacre a hundred thousand defeated peasants.

Yet even Luther, and that in his later years, acknowledges that the elder Church had maintained "the authentic Creed, the authentic Sacraments, the authentic Christianity," and that the Reformers had received these from her.

True, Protestants hold that the Pope requires his people to believe some things that are unsupported by Scripture, and some things which they judge untrue, although the unimpassioned examination of a Neander largely reduces the divergence. Yet even Presbyterian Princeton, and Puritan Oberlin, declare that in the fundamental of the faith Rome is sound. Luther's fiercest attack was on the Catholic doctrine of Justification, yet our greatest Protestant saint and scholar, Richard Baxter, remarks that, having examined it carefully, he can not tell in what it differs, fundamentally, from the Calvinistic view. Of course he would have owned that it is abhorrently antagonistic to Luther's Antinomianism, but then he, like John Wesley after him, was neither a Lutheran nor an Antinomian.

Not but that the leaven of Antinomianism has tainted many Calvinistic clergymen. I remember when Oberlin was held in suspicion as "inclining to Romanism," because she, like Trent and St. Paul, maintained that Faith, if not holy, could not justify. However, she has outlived her ill repute, without retracting her former teaching, and now blooms among us in the full odor of sanctity, which is held sufficient to transmute even John D. Rockefeller's benefactions into the pure gold of the sanctuary.

Dr. Judson Smith, now Secretary of the American Board, was once professor at Oberlin. Having instructed his pupils that, notwithstanding their wide divergences from Rome, they ought to view her as a true and eminent Church, he was held up to derision by that bigoted and blackguard sheet the Cleveland Leader, as perhaps "a Jesuit in disguise." Yet President Fairchild had said the same thing before him, and had added that if he could not worship with Protestants he would worship with Catholics. He would not stay away from the house of God to show his zeal for the Reformation. However, the ribald newspaper did not

dare assail him as "a Jesuit in disguise." It contented itself with venting its ignoble spite on his associate. Such talk, it is true, might have been expected from the sons of the father who would not allow his widowed Catholic daughter the ministrations of her own Church in her last hours.

Having them, on one side, this correspondent (for I will not dishonor him by knitting him up with so vulgar a thing as the Leader) and on the other side authorities ranging from Bryce, Neander, Baxter, to Judson Smith and President Fairchild, Oberlin and Princeton, and a whole army of devoted Protestants besides, which shall we follow? A superfluous question.

Auguste Sabatier, lately deceased, was not only one of the greatest of French Protestants, but stood well to the left of the Protestant centre. Moreover he mistrusts the Catholic hierarchy, not violently, indeed, but very decidedly. Yet he views its guidance of so many centuries as having left the Catholics in possession of "a deep and noble religion."

In other words, Protestants of every grade and shade (except the commonplace) believe, what present and past history alike affirm, that while, of 201 Popes, it is not possible that all should have been eminent, or even that all should have been worthy, yet God has so encouraged holiness among them, and overruled the lack of it, that after almost two thousand years, they maintain as firmly as ever the integral truths of Christianity, doctrinal and moral. I think then the Catholics have some reason to say, as Dr. Schaff once emphatically said to me—speaking of the earlier centuries of the Papacy: "It was of God." Bishop Westcott, in a friendly way, going much beyond Catholic claims for the Roman See, asks the Catholics why they do not make more of the singular wisdom and justice of medieval papal arbitrations in civil disputes. So far is this great scholar, thinker, and Protestant Bishop from sharing this correspondent's fantastic horror over the Catholic belief that the Papacy has had a unique place in the councils of God, that, while he doubtless disagrees with the Pastor *eternus*, we see that he regards the Catholics as in some directions amenable to brotherly reproach, not for apprehending the strength of their own cause.

This writer's reference to "the simple faith and humane works of Jesus of Nazareth" calls next for special remark. It appears to me to be really the most objectionable passage of his whole letter. It might please us coming from the mouth of a Hindu or Mohammedan, but never from one standing within the limits of Christendom.

CHARLES C. STARBUCK, Andover, Mass.

THE HOLY EUCHARIST.

Having directed attention to the Holy Eucharist as a sacrament and as a sacrifice, we shall finally give it brief consideration as a communion. This done our review of the subject will be concluded.

Man we have seen is composed of a body and a soul. To preserve the life of the former and to give it strength we must have recourse, and request resort, to the foods of the earth for its nourishment. If we do not the inevitable consequence is death.

So it is with the soul. Its life must also be preserved. Now the Holy Eucharist is the spiritual nourishment of the soul. Hence spiritual life, which is grace, is sustained by the worthy reception of the sacrament. Of course, all the sacraments give grace, yet none so abundantly as the Sacrament of the Holy Eucharist. And this for the reason that it is really and truly the body and blood, soul and divinity of our Lord and Savior, Jesus Christ, the Author of all grace.

Such being the case one readily sees the importance of receiving the sacrament frequently. For the oftener we receive it worthily the greater strength and vigor is imparted to our spiritual life. Moreover, as it was instituted to preserve us from sin and to lead us to eternal life we must conclude that without it neither of these purposes can be attained. The lives of the early Christians and those of all the saints testify to the value of frequent communion.

Yet great care should be taken to communicate worthily. For an awful judgment awaits those who communicate unworthily. "He that eateth and drinketh unworthily, eateth and drinketh judgment to himself, not discerning the body of our Lord." This, however, should not be seized upon and pleaded as an excuse for not receiving frequently. Neither is that other excuse offered by some of weight, namely that they are not worthy to receive often. And this for the very good reason that the means are always at hand for a worthy reception of the sacrament, namely the sacrament of penance. A good confession and a hearty contrition will render one worthy.

In conclusion, then, the reception of the Holy Eucharist is necessary for we are told that, "Unless you eat the flesh of the Son of Man, and drink His blood you shall not have life in you." Also, the more frequently we receive it, the greater will be our spiritual strength. And finally we should always prepare ourselves for its reception by a good confession.—Church Progress.

Church was First to Look After Deaf and Dumb.

The first systematic attempt at the instruction of the deaf and dumb was made by Pedro Ponce de Leon, a Spanish Benedictine monk, in the year 1570. He appears to have been singularly successful. The first formal treatise on the instruction of the deaf and dumb was written by another Spanish Benedictine monk, John Paul Bonet. Coming down to the eighteenth century, we find that France had the distinction of giving to the world the author of the sign language. The Abbe de l'Epée, "the intellectual father of deaf mutes," established the first school for the deaf and dumb in Paris in 1760.

FIVE-MINUTE SERMON.

Third Sunday of Advent. BAD COMPANY.

In one of his epistles (2 Timothy iii. 15) St. Paul speaks of dangerous times for Christians, when, "men shall be lovers of themselves, covetous, haughty, proud, blasphemers, disobedient to parents, ungrateful, wicked, without affection, without peace, slanders, incontinent, unmerciful, without kindness, traitors, stubborn, puffed up, and lovers of pleasure more than God; having an appearance, indeed, of piety, but denying the power thereof."

At the present time there is in the world, especially in populous cities, no small number of men who have the combination of vices so forcibly described by the Apostle St. Paul. In some places they may be in the majority, and have the power to enforce their depraved views on their righteous neighbors. By their sinners they can revive virtue; by their blasphemies they endeavor to bring odium on God's plan of ruling the world. Their hatred of religion is manifested not only in the regulation of personal affairs, but also in their business methods, and in their utterances on public questions. If these stubborn, puffed-up lovers of sensuality, traitors to God, who are without affection and without peace, could be assigned to a reservation in some corner of the world, their range of influence would be kept within a definite area. But they are like their master the devil, roaming from place to place, everywhere seeking the destruction of men's souls.

Hence it is an important matter, and especially for Catholic young men, to consider the injurious results of the unavoidable contact with those in the world who are more or less infected with erroneous views, or have become the victims of debasing vices. Such characters are to be found in nearly every department of business. It often happens that a young man, when he begins to work, is obliged to enter a sphere beyond the control of his parents, where he will be in close proximity to blantant infidels, who claim an infellectual superiority on account of their unbelief. Business engagements may compel a Catholic young man to be within hearing of shallow sceptics, who take every opportunity to ask questions—not to get information, but merely to ventilate their contempt for all religious teaching. These hostile influences have produced in many of our young men very deplorable results. By a sort of indifference, resembling the dry rot, they have allowed themselves to get into a very unsafe state of mind regarding their duties to God.

Enlightened self-interest should prompt every young man to keep a sharp lookout for all that is injurious to him. He may have the best religious training, together with the virtuous surroundings of a good home, but these will not be sufficient without his own personal activity. If he selects by preference heretics and free thinkers as the companions of his leisure hours, if he is so pulled up with the idea of his own ability that he can find no Catholic associates worthy of his notice; if he is so confident of his own strength that he habitually neglects to receive Holy Communion, he has become a traitor to the King of Heaven. Our Lord wants his followers to attain the highest standard of human excellence. To those who love Him and fearlessly keep His commandments he gives the courage which belongs to true manliness; and their piety has power to surmount every obstacle on the way to heaven.

IMITATION OF CHRIST.

OF THE DESIRE OF ETERNAL LIFE; AND HOW GREAT THINGS ARE PROMISED TO THEM THAT FIGHT.

There I will give thee glory for the affronts, which thou hast suffered; a garment of praise, for thy sorrow; and, for thy having been seated here in the lowest place, a royal throne for all eternity.

There will the fruit of obedience appear, there will the labor of penance rejoice, and humble subjection will be gloriously crowned.

But let it be thy great care that, whether thy superior or inferior or equal desire anything of thee or hint at anything, thou take all in good part and labor with a sincere will to perform it.

Let one man seek this, another that; let this man glory in this thing, another in that, and be praised a thousand times; but thou for thy part rejoice neither in this nor in that, but in the contempt of thyself and in my good pleasure and honor alone.

This is what thou oughtest to wish, that, whether in life or death, God may be always glorified in thee.

The face of the world alters around us; its intellectual and material factors vary. But the important thing is that at the center of shifting circumstances man should remain man, live his life, make toward his goal, that he may the better devote himself to the essential—which is to progress.—Rev. Charles Wagner.

No Breakfast Table complete without EPPS'S

An admirable food, with all its natural qualities intact, fitted to build up and maintain robust health, and to resist winter's extreme cold. It is a valuable diet for children.

COCOA

The Most Nutritious and Economical.



Nestlé's Food Paves the Way for the March of Life

PROGRESS from infancy to sturdy, healthful youth is safeguarded and made secure by the use of Nestlé's Food. Sold all over the world for the past thirty years. Now being used by the third generation of mothers.

If you have a baby, send us your name and address, and we will forward you, prepaid, a large package of Nestlé's Food, sufficient for eight full meals. Address: LEEMING, MILES & CO. Sole Agents. MONTREAL.

THE THOUGHT OF DEATH.

One of the most pernicious effects of sin is death. Adam sinned, and for this expressly he was condemned to die, with all his descendants. According to St. Augustine, although death by the offspring of sin, yet nothing so much prevents and destroys sin as meditation on death. What a great point is this! It strikes the mind with amazement more than any other truth. By faith we believe the other grand truths—judgment, hell, purgatory, but we do not see them. A lively thought of death works a thousand conversions and changes of life, and daily fills cloisters and deserts with persons, who, reflecting on the brevity of life and the vanity of terrestrial things, turn from the world, the better to disengage themselves for a happy death. "Death worketh in us," says the Apostle St. Paul. Painters representing saints and servants of God usually draw them with skulls in their hands. Why so? Because almost all who became saints did so by reflecting that all the world holds in esteem—as honors, riches, pleasures must end in a few years. All ends in the grave.

Which of us can sit down at the close of a day and say, "To-day I have done all that was in my power to do for humanity and right conscience?" Ah, no! we look for large things and forget that which is close at hand.—Miriam.

THE DANGER OF ANAEMIA.

ITS VICTIMS ARE DEFENCELESS WHEN DISEASE STRIKES—THE BLOOD SHOULD BE KEPT RICH AND PURE. Anaemic people—people with watery blood—are without defense when disease threatens. The strongest weapon against disease is a plentiful supply of rich, red blood. A robust person may catch cold, but quickly throws it off. But a cold lingers with the anaemic one, goes to the chest and the first signs of consumption appear. It is the anaemic one who suffers from headaches and dizziness, who cannot climb a stair without resting, whose heart flutters and palpitates wildly at the least exertion. Such people can only be saved by a new supply of rich, red blood, and Dr. Williams' Pink Pills is the only medicine that actually makes rich, red blood with every dose. Ordinary medicines only touch the symptoms of disease—Dr. Williams' Pink Pills go right straight to the root of the trouble and drive it out. That is why these pills have a larger sale than any other medicine in the world, and that is why thousands and thousands of people praise them so highly. Miss Florence G. Marryott, Chester, N. S., says: "I have used Dr. Williams' Pink Pills for several months and I am happy to say they have restored me to health after all other means had failed. I was suffering from anaemia in its most severe form. The least exertion would leave me breathless and worn out, I had no appetite and suffered greatly with nervous headaches. I was pale and seemed to be going into a decline. I had medical attendance but it did me no good. Then a friend advised me to try Dr. Williams' Pink Pills and in a few weeks I found they were helping me. I continued their use for several months, and am again enjoying good health. I think Dr. Williams' Pink Pills will make every weak and ailing girl strong and healthy."

You can get these pills from any dealer in medicine, but you should be careful to see that the full name "Dr. Williams' Pink Pills for Pale People" is on the wrapper around each box. If in doubt write to Dr. Williams' Medicine Co., Brockville, Ont., and the pills will be sent at 50c a box or six boxes for \$2.50.

Dr. McTaggart's tobacco remedy removes all desire for the weed in a few days. A vegetable medicine, and only requires washing the tongue with it occasionally. Price 2c. Truly marvellous are the results from taking his remedy for the liquor habit. It is a safe and inexpensive home treatment; no hypodermic injections, no publicity, no loss of time from business, and a certainty of cure. Address or consult Dr. McTaggart, 75 Yonge Street, Toronto.

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FATHER KONG'S FREE

USEFUL AT ALL TIMES.—In winter or in summer Father Kong's Vegetable Pills will cure dysentery, diarrhoea, cholera and all summer complaints, sea sickness, etc. It promptly gives relief and never fails to effect a positive cure. Mothers should never be without a bottle when their children are teething.

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INSURING IN THE North American Life meets both demands on you. We would like to have an opportunity of sending you full information on the CONTINUOUS INSTALMENT POLICY, whereby you can secure to your beneficiary, at your death, an income for life.

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The Rosary in Fine Jewels WE HAVE made a careful selection of Jewels for mounting, and you will find them "rich and rare." Our Rosaries are especially strong in wire and chain connections, and we claim they are the best now offered to the trade. In pure quality of size of No. 1: Amethyst, Topaz, Crystal, Onyx, Tiger's eye, Smoked Crystal, Agate, Carnelian and Garnet. In the imitation Jewels, sizes Nos. 1 and 2: Amethyst, Topaz, Garnet, Crystal, Emerald, Turquoise, Jade and Jasper. PRICES In pure stone mounted in solid gold, \$25.00 each. In pure stone mounted in 14c rolled gold plate, \$13.00 and \$15.00 each. In imitation Jewels, size of No. 1, mounted in 14c Rolled Gold Plate, \$3.50 each, Guaranteed 10 years. In imitation Jewels size of No. 2 mounted in 14c rolled gold plate, \$2.50 each, Guaranteed 10 years. With each Rosary we furnish a most satin-lined case. Goods sent on selection

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We have no hesitation in saying that Dr. J. D. Kellogg's Dysentery Cordial is without doubt the best medicine ever introduced for dysentery, diarrhoea, cholera and all summer complaints, sea sickness, etc. It promptly gives relief and never fails to effect a positive cure. Mothers should never be without a bottle when their children are teething.

Bees-Wax Candles.

For fifty years the brands of the WILL & BAUMER CO. have been on the market and their excellence is attested by the ever-increasing sales. "PURISSIMA." "L'AUTEL." "STANDARD." "WHITE WAX." Stearine Candles—all grades EIGHT DAY OIL, the best that the market affords. Sold in 5 gallon cans imperial measure. Our goods are for sale only by reliable dealers. The Will & Baumer Co., Syracuse, N.Y.

CHATS WITH YOUNG MEN.

The corner-stone of character, that on which the whole edifice is to rest, must be truth. Be truthful in word and deed and act, faithful to your conception of right, and you can no more be building a noble character than the earth can help moving in its orbit.

Now that the long winter evenings are at hand, Catholic young men ought to map out for themselves a course of reading and give to it an hour or two every night.

There are biographies that are more fascinating than novels and histories that are stranger than any fiction that was ever dreamed.

Why waste the precious hours of youth's leisure in idleness, in worthless amusements, in sinful companionship, when a library of entertaining and instructive volumes offers its delights to whosoever will enjoy them.

What are you doing with your energy? Are you using it to produce light, or are you losing it in useless ways? Be honest with yourself and find out where it is going.

The best tonic in the world is the exhilaration which comes from the consciousness of personal power, of being masterful in what we undertake, of being able to grapple vigorously with the great life problems.

A graduate of Harvard writes that after years of work at various kinds of business, he is earning \$12 a week as a mechanic.

Confidence Gives Victory. A graduate of Harvard writes that after years of work at various kinds of business, he is earning \$12 a week as a mechanic.

How many such wrecks we see scattered along life's highway—victims of self-distrust and timidity, who did not dare to take risks, and who were always underestimating their own ability when opportunities for advancement came!

Many men fall to get on because they lack "nerve." They can work hard and persistently, but they will not strike out for themselves. They shrink from responsibility. They want someone else to lead.

Some of the greatest successes of young men to day have been achieved largely because they kept their records clean. They would not put themselves in a position where they might be smirched.

It is so easy to follow a routine and to fall into a rut. Blessed be the man with initiative and enthusiasm! He will attempt new things.

Each one of us is bound to make the little circle in which he lives better and happier. Each one of us is bound to see that out of that small circle the greatest good may flow.

Some of the greatest successes of young men to day have been achieved largely because they kept their records clean. They would not put themselves in a position where they might be smirched.

Take life earnestly. Take it as an earnest, vital, essential matter. Take it as though you personally were born to the task of performing a noble work in it, as though the world had waited for your coming.

Illustrating the wonderful efficacy of good example, Frederick Ozanam tells the story of how he himself, overtaken by misgivings with regard to faith, and roaming almost aimlessly through the streets of Paris, trying to think out solutions for his doubts and the problems that would so insistently present themselves respecting the intellectual foundations of Christianity.

Under the magic touch of an example like this, and the quiet influence of prayer, Ozanam's doubts vanished, never to return.

For any one who desires to study the beautiful Christian simplicity of a truly great soul there is no better human document than the Journal and Correspondence of Ampere, published some years after his death. He himself wrote out the love story of his life; and it is perhaps one of the most charming of narratives, certainly the most delightful autobiographic story of this kind that has ever been told.

He was a well-read man. Books were his delight, and gradually he became familiar with the best literature of our language.

He was all that and more. Judge Moran, a profoundly Christian man, he carried his religion into his daily life and at all times was a clean man.

There died recently in Chicago a successful merchant, who in the long course of a busy life never forgot that he had been a boy.

He was all that and more. Judge Moran, a profoundly Christian man, he carried his religion into his daily life and at all times was a clean man.

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OUR BOYS AND GIRLS. STORIES OF THE ROSARY. The Scourging at the Pillar. A FAILURE.

"Pye me; not they! you catch 'em doin' that. So they turned me out, and I was so miserable and wretched, I says—

"Yes, yes, I know, but you won't do it. Oh, my dear, you know it is a very, very wicked thing to do," said Mrs. Jervis earnestly.

"So I've heard. I was reared a Catholic," said Etheldreda, giving a look at the little pictures, the crucifix and images, carefully arranged near the bed with its patchwork quilt.

"And if you had the money you would go and put away that thought of these—of this dreadful thing," said Mrs. Jervis, her imagination, which was always vivid, still presenting that dark river to her mind.

"Yes, 'spose I should." Mrs. Jervis seeing the girl's cup was empty filled it up again.

"I've a penny in my pocket. I ain't goin' to the 'ouse. I cawn't live, and I'm sick of bein' poor," said the girl, and she sighed deeply.

"Mrs. Jervis leant back in her chair a prey to the most overwhelmingly conflicting emotions. How short a time ago she had been kneeling in church, her eyes raised to the Holy One on His altar, shrined there amongst the lights, and how she had prayed to Him and to His blessed Mother that she might do something towards the salvation of the sinners He suffered and died to save!

"Surely this was an answer—so wonderful, so extraordinary that she was bewildered almost by the position in which she found herself. Could she but get that girl to go and join her brother in America, she might be saved; but she could not get it unless—

Mrs. Jervis breathed hard. Yes, there was money enough in that old work-box, several golden coins in a little purse kept in a bag in which she used to put silks and buttons. For the sake of safety, and because she was fond of that little bag, made when a girl at the Misses Sleggs' establishment, she had always had a fancy for keeping her savings in it. Far, far swifter than I can write about them came thoughts to Mrs. Jervis's mind which seemed to chill her very heart's blood. If she never be able to save enough to pay for her funeral: she would have to be buried by the parish. A Lunsley to come to that!

It was indeed a sacrifice to contemplate, and the mortification involved in the idea of a parish funeral was to her most unspeakably dreadful. But still there it was staring her in the face as something which her power to do, had she not asked that she might do something, and had she not lamented that so little in the way of extra mortification was in her power? However, she temporised for a little and went on

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THE LITANY OF THE BLESSED VIRGIN.

Many times, a-ubless, have we recited the Litany of the Blessed Virgin. Our private devotion has frequently led us to it, and often in its public recitation at church have we with prayerful heart answered, "Pray for us," to the invocations pronounced by the priest. Doubtless, too, the charm of its beauty has appealed to the soul sensitive to its significance and efficacy, but its profound significance and efficacy should be produced. Let us look beyond the mere words, and perhaps our minds will be opened to the apparent mystery. The invocations of any litany authorized by the Church, much less of that of the Blessed Virgin, are not meaningless verbiage, words carelessly thrown together, indifferently picked out and senselessly applied. No, in them there is a depth of meaning on which we can cast some light, but which we can never completely fathom, and in them there is a pointedness and force of application on which it would be well for us to ponder. We purpose to offer to our readers some brief reflections on our dear Lady's Litany in the hope that the mind may be supplied with food for contemplation whilst the lips devoutly utter her praises, and also that devotion to the Holy Mother of God may be stirred up and increased in the faithful children of the Church.

In olden times the word litany did not have the same meaning which is now attached to it. Being derived from the Greek, in which language it means supplication, it was employed to denote any form of public worship, so that even religious processions were called litanies. Later its meaning became restricted to a form of prayer by which we supplicate God through the intercession of His saints, and hence we have the most ancient of all litanies, namely, that of the saints. When this restriction was first made cannot be ascertained with any degree of accuracy, nor can we place any exact time for the origin of the Litany of the Saints. It is not within the scope of our present purpose to enter into the dispute concerning it. Suffice it to say that its antiquity is manifest from the writings of the early Fathers, Irenaeus, Basil, Ambrose, and others, all of whom make mention of the practice of praying by invoking the intercession of the saints. Those who attribute it to St. Gregory the Great, Roman Pontiff at the close of the sixth century, mistake frequent use and preparation for origin. St. Gregory, knowing the efficacy of this form of prayer, and its power in appeasing the wrath of heaven, recommended it to be said whenever dangers or calamities of any kind threatened, or whenever heaven's special blessing was required upon the labors of men. And so the particular occasions designated for the recitation of the Litany of the Saints in the Sacrifice of the Mass, and in the Divine Office, come down to us from St. Gregory the Great.

The collection of invocations which formed the nucleus of the Litany of the Blessed Virgin as we have it to-day, most probably had its origin about the year 1300. It sprang almost spontaneously from the devotion of the faithful assembled as pilgrims at the Holy House of Loreto, from which circumstance the litany is also called Litany of Loreto. When the humble dwelling place in which the Angel Gabriel announced the Incarnation to Mary, and in which "the Word was made flesh and dwelt amongst us," had been miraculously transported from Nazareth to the little village of Loreto in Italy, thousands of devout persons wended their way to the spot to behold the marvel of grace and mercy there, and at the same time to do honor to her through whose undoubted intercession these wonders took place. Then in joy and gratitude they called upon the Queen of Heaven, using all her titles that were then known to them. This nucleus, Pope Clement VIII. examined and approved, and proposed that it be recited publicly in all churches. It was unanimously received with undisguised pleasure, and since its use has been frequently sanctioned and confirmed by the authority of Popes. Before the pontificate of Clement VIII. many and diverse litanies had been published and recited by the faithful. Clement, however, put a check upon the wanton use, in public, of unauthorized prayers, and forbade not only the future publication of new litanies, but prohibited also the public chanting in churches and processions of those already composed, making exception to the Litany of the Saints and that of the Blessed Virgin of Loreto. Thus it is seen that after the very ancient Litany of the Saints, only Our Lady's Litany was admitted and approved by the Church.

With regard to its form, we call for mercy first upon God and the Most Holy Trinity, as the Source, the Author and Giver of all graces, and then we invoke the intercession of the Blessed Virgin under her various titles, proper and metaphorical, thereby practicing a beautiful, pious and an eminently rational devotion to the Mother of God.

And now if it be asked why a special litany is recited in honor of the Blessed Virgin, and why it has continually grown more and more in favor, we are sure that any devout Catholic could easily give the answer. However, let us dwell on those reasons generally given, namely: the peculiar and transcendent dignity of the Mother of God; the special love for her which the Church has always fostered, and gratitude for her constant and un-failing protection.

It has always been the custom among peoples to give honorary titles to certain persons, owing either to the exalted places occupied by them above their fellow beings, or to some inherent excellence which begets reverence in others. Thus, in the Acts of the Apostles it is reported that St. Paul called Festus "most excellent," and, again, writing to the Colossians he speaks of Luke as "most dear." The Roman Pontiff, too, by reason of the dignity of his office as Vicar of Christ, is called "His Holiness," and so on from time

DIocese of London.

Dedication of a new church and confirmation of the Right Rev. P. McEvoy, Bishop of the Diocese of London, at the parish of St. Patrick's, in the city of London. On Sunday last, Dec. 5, the Right Rev. P. McEvoy, Bishop of the Diocese of London, presided at the dedication of the new church of St. Patrick's, in the city of London. The church was dedicated to the Holy Spirit, and the Bishop presided at the celebration of the Holy Eucharist. The church was dedicated to the Holy Spirit, and the Bishop presided at the celebration of the Holy Eucharist. The church was dedicated to the Holy Spirit, and the Bishop presided at the celebration of the Holy Eucharist. The church was dedicated to the Holy Spirit, and the Bishop presided at the celebration of the Holy Eucharist.

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CATHOLIC HOME ANNUAL.

The Catholic Home Annual for 1905 (New Year, Benedicite, etc.) has just reached us and we have nothing but words of praise for the manner in which it is turned out. This publication has now reached its twenty-second issue, and in addition to the usual features, it contains an interesting and timely article on "Catholic Japan," by Father P. J. Campbell, S. J., and an Irish article entitled "The Little Land Over the Sea." There is a record of the principal Catholic work of the year now drawing to a close, and a number of short stories. The book is copiously illustrated from photos and drawings all of which are excellently reproduced.—London, Eng., Catholic News.

For sale at the Catholic Record Office, London, Ont. Price 25 cents.

\$4.50 WINTER SUITS

We make ladies suits, our leader is a choice cloth suit in black, navy, dark grey, dark red, and brown, with matching stock, the cloth is wool. It is a full length suit, with a high collar, and is made to order at the factory price of \$4.50. We sell hundreds of these suits, and the model is the latest style. The pocket has a fitting flap, with a button, and the suit is made in the most perfect manner. It is made in the most perfect manner. It is made in the most perfect manner. It is made in the most perfect manner.

Winters, full length, and color, in black, navy, dark red, and brown, with matching stock. It is a full length suit, with a high collar, and is made to order at the factory price of \$4.50. We sell hundreds of these suits, and the model is the latest style. The pocket has a fitting flap, with a button, and the suit is made in the most perfect manner. It is made in the most perfect manner. It is made in the most perfect manner. It is made in the most perfect manner.

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WHAT TO PRAY FOR.

Father Tyrrell, S. J., in his latest book, Lex Orandi, says: "Prayer for temporal favors that is not implicitly a prayer for grace or that is not at least made with a complete subordination of every interest to the one thing needful (the love of God), is no doubt as superstitious as the magic by which the savage seeks to compel the power of his gods to his own profit. Still, when duty conditional and submissive, prayer for external favors is universally considered to be a legitimate exercise of faith." This is something worthy of reflection. The first aim of prayer looked upon as an exercise of religion is the interior life of the love of God in its difficulties, doubts, struggles, defeats and victories. We are bid to seek first the Kingdom of God and His righteousness; and without solicitude for external needs to leave them to Providence. If we ask for anything in prayer besides spiritual gifts, our petition should be based on the belief that what we ask will ultimately aid spiritual development, and must be made with the entire submission to the will of God. Providence knows we have need of external goods. We do best to leave them silently to His care, reserving most of our prayer-energy for the one thing needful. In the "Our Father" the words "Give us this day our daily bread," are less a petition than an expression of trustful indifference as to the temporal need of the future.

BORN.

In Forest on Nov. 7, 1904, to Mr. and Mrs. Peter Addison, a son.

MARRIED.

At the Church of the Sacred Heart, Mount Kilmartin, by the Rev. Father Connolly, Mr. John Duffy to Miss Killa Glynor, both of that place.

DIED.

O'Brien.—In this city on Nov. 30th Mrs. Ellen O'Brien, relict of the late John O'Brien, aged one hundred and three. May her soul rest in peace.

Ray.—At Waterdown, on Nov. 23, Mr. Francis Ray, aged 81 years. May he rest in peace!

Small.—At 1132 Queen Street West, Toronto, on Saturday, Mr. Daniel A. Small. May he rest in peace!

Adison.—In Forest on Nov. 8, 1904, Francis beloved wife of Mr. Peter Addison, aged twenty-eight years, two months and twenty days. May her soul rest in peace!

Mearns.—At St. Eugene Hospital Cranbrook, B. C., on Oct. 10, Mr. J. A. Mearns of Cranbrook, B. C. May he rest in peace!

C. M. B. A.

A new branch was recently organized in St. Francis parish, Toronto by Bro. Richard Power.

TWO HIGH-CLASS NOVELS

CALLISTA

FABIOLA

A Sketch of the Third Century, by Cardinal Newman. Paper, 30 cents.

A Tale of the Catacombs, by Cardinal Wiseman. Paper, 30 cents.

CATHOLIC RECORD OFFICE.

Montreal, Dec. 7.—Wheat, per cental—Wheat per cental, \$1.00 to \$1.07; corn, \$0.60 to \$1.01; barley, \$0.90 to \$1.00; rye, \$0.80 to \$1.00; clover, \$0.80 to \$1.00; hay, \$0.80 to \$1.00.

Quebec, Dec. 7.—Wheat, per cental—Wheat per cental, \$1.00 to \$1.07; corn, \$0.60 to \$1.01; barley, \$0.90 to \$1.00; rye, \$0.80 to \$1.00; clover, \$0.80 to \$1.00; hay, \$0.80 to \$1.00.

Ottawa, Dec. 7.—Wheat, per cental—Wheat per cental, \$1.00 to \$1.07; corn, \$0.60 to \$1.01; barley, \$0.90 to \$1.00; rye, \$0.80 to \$1.00; clover, \$0.80 to \$1.00; hay, \$0.80 to \$1.00.

London, Dec. 7.—Wheat, per cental—Wheat per cental, \$1.00 to \$1.07; corn, \$0.60 to \$1.01; barley, \$0.90 to \$1.00; rye, \$0.80 to \$1.00; clover, \$0.80 to \$1.00; hay, \$0.80 to \$1.00.

TEACHERS WANTED.

TEACHER WANTED, FEMALE FOR I. Doyle Separate School, No. 5, Raleigh Street. Duties to commence Jan. 31, 1905. Address Thos. Canine, Sec. Doyle, P. O. Ont. 13612

TEACHER WANTED FOR SEPARATE School No. 11, Lancaster. State salary expected and qualifications. Duties to commence Jan. 31, 1905. Apply to D. A. McDougall, Sec. Treas., Green Valley P. O. Ont. 13614

TEACHER WANTED HOLDING A SEC. I. and class certificate for Union S. S. No. 1. Brougham Co. Ontario. Duties to commence Jan. 2nd 1905. Apply, stating salary, to John J. Cart, Sec. Treas., Mt. St. Patrick, P. O. Co. Ontario. 13612

TEACHER WANTED FOR R. C. SEPARATE School No. 4, Westmount, to teach French and English. Salary and experience expected. Duties to begin Jan. 3, 1905. Apply to J. A. Samson, Sec. Treas., P. O. Ont. 13612

TEACHER WANTED MALE CATHOLIC for English, Latin, and French. Salary \$800. Servants a bargain Jan. 3rd, apply giving qualifications, etc., to William Brick, H. A. Principal. 13612

CATHOLIC LADY TEACHER WANTED. Apply to O. Bissoneite, S. Joseph Huron Co. Ont. 13612

MALE OR FEMALE TEACHER holding first or second class certificate, male preferred, for R. C. S. No. 3, Dover South West, Paqueton. Capable of teaching both French and English. State salary and experience expected. Duties to begin Jan. 3, 1905. Apply to J. A. Samson, Sec. Treas., P. O. Ont. 13612

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