The Father's Happy Hour on tantalizin' me; Five in all, very small, aich a dainty

lass; Tiny arms around me neck, sweetly iny arms around idolizin' me.
Och, me happiest hour on Suuday is while mother's gone to Mass.

Margaret is tin year owld, and isn't she the sootherer?
Kathleen climbs upon me knees, sure she's a colleen fair.

Then there's Nora, full o' fun; Molly, the deludherer. An' gentle little Eileen, wid the silky

Climbin' all around me, sure they almost take the breathe o' me.
What'll I do at all wid them, these
little girls o' mine?

Margaret, ye ought to have more sinse;
ye'll be the death o' me:
Oh, yes, I'll take ye ridin' if the
afthernoon is fine.

I want to read the mornin' news, but what's the use of thryin' it? There's the Sunday papers scatthered all around the flur. Nora, lave me hat alone, sure like a kite

yer flyin' it.
Molly, if ye're bowld I'll call the
naygur at the dure. Och, look at this room, the rooination is

Och, look at this room, the roomation is complete of it;
Chairs all turned upside down an' everything asthray.
What'll mother say when she comes an' sees the state of it?
I might as well put on me hat an' coat an' march away.

Childher, childher, och, but there's a

every little lass.
Sure wid all yer nimble ways 'tis meself

that's proud of ye.

me happiest hour on Sunday is
while mother's gone to Mass.

—Eugene Geary in New York Sun.

VALIANT BLOW FOR CHRIST

A recent number of the Civilta Cattolica calls attention to the course Mod-ernism is running in Italy and other lands. When the Encyclical Pascendi was is-sued four years ago, the synthesis of all heresies was not known in its real character. The alarm sounded by the Vatican seemed to some to be pitched in too high a key. Protestant critiqs especially were of this way of thinking. The Successor of St. Peter, however, spoke from the fulness of knowledge when he dealt with teachings which, if allowed to be disseminated unpersonal, would undermine the very foundations of Christianity. That this would have been the result of their general acceptance is proved by the have they are ance is proved by the havor they are making within the Protestant sects, which, not possessing a divinely com-missioned guide, have not the resisting power of her who has the promise of Christ Himself that the gates of hell shall not prevail against her. They are, the very first assault.

In Germany, the birthplace of Pro-testantism, the Modernism condemned by the Encyclical Pascendi is making its greatest ravages. The case of Pas-tor Jatho of Cologne emphasizes the statement we have just made. For years he had been preaching against the Divinity of Christ. At last the Ecclesization, known collectively as Protest-antism, has no homogeneous body of doc-trines, in other words no rule of Faith, one is forced to ask: on what basis the Ecclesiastical Tribunal of Berlin grounds its rights to pass judgment upon a pastor of liberal views. Every one knows that the Confession of Augsburg is not in entire accord with the Catechism of Heidelberg, and that the latter differs from the Zwinglian Confession, which, in its turn, varies from the Anglican Con-fession. If we must apply the canon, in necessary things, unity; in doubtful, liberty,' the question naturally suggests itself, but what are necessary things?"

That is a question on which, on the theory of individual interpretation of the Bible, Protestantism necessarily cannot be united. Its essential principles stand as insuperable barriers against such union. The Ecclesiastical Tribunal of Berlin, in condemning Pastor Jatho, was far from being logical.
Of its action the Civilta Cattolica very
truly says: "The case of Pastor Jatho
is a forced tribute, on the part of Profrom being logical. testantism, to the consistent and dignifeed course pursued by the Catholic Church, especially in her open and loyal opposition to Modernism—an opposition which has been so misrepresented and so little understood by Pro-

sented and so little understood by Pro-testants, and even we may add, by cer-tain Catholics in Germany."

It is on account of this misunderstand-ing that the valiant blowstruck by PiusX. in the Encyclical Pascendi in defence of Christianity is not more widely and better appreciated than it is. Refer-ring to this lack of appreciation the Civilta Cattolica says: "There are still very many, even among Catholics, who regard Modernism as an ephemeral phenomenon confined to the Catholic Church. This is a superficial judgment. Those who do not limit themselves to surface appearances recognize that Modsurface appearances recognize that Modernism, as it has been often said, is in reality a world-wide movement in the interest of rationalism and of a form of unbelief that is as complex as it is varied. It begins with a negation of the distribution of the distributio interest of rationalism and of a form of unbelief that is as complex as it is varied. It begins with a negation of the very fundamentals of the philosophy and history of religion, and hasfor its goal, the utter destruction of all religion. If the Modernism movement has attracted more attention among Catholics, and if

it has called forth the strongest oppo-

anity. The Protestant sects have enough to do to hold their own against the Modernists within their ranks, who are daily becoming more and more ag-gressive in their attack upon the essen-tial principles of Christianity. — N. Y. Freeman's Journal.

SEVERE BUT DESERVED

For pure journalistic viciousness, The Maritime Baptist's latest utterance on the marriage question, takes a high place. It was said, some time ago, that the Herbert case would not be proceeded with. The reason given was, that Hebert had no funds to proceed. The Baptist

"Nobody believes that the reason given for withdrawal is the real one. It is believed that the Roman Catholic authorities do not want to risk a judgment, having come to the conclusion that the highest courts would not confirm the ecclesiastical decree. . . The Roman Church evidently intends by every means, to prevent an authoritative judg-

ment on the question. we always try to make allowance for minds that are steeped and stewed in black and bitter prejudice; but this is too much for our charity. We have compassion for the prejudiced man, for the stupid man, for the man who picks up other people's lies; but we fail to understand how any of these excuses can be plausible in the case of a man who commits to paper the above statement as to what "Nobody believes." This is either falsehood or mania, and men who are insane are dangerous while at large. We have no hesitation in saying that the man who wrote the above is more dangerous in any community than a "firebug;" for sanctim-onious incendiarism, whether it have its root in sheer rascality or in madness, is more dangerous to the welfare of the State than fires that are made with hands, and with hands can be extinguished.—Antigonish Casket.

AN UNDENIABLE FACT

SOCIALISM'S AVOWED ENMITY TO THE CHURCH

Lecturing recently on socialism, Rev. Dr. McCaffrey, of Maynooth College,

"With socialism pure and simple i Christ Himself that the gates of hell Catholic can have any sympathy. As shall not prevail against her. They are, therefore, showing signs of wavering at it is based largely on a materialistic system of philosophy which denies the existence of God and a Divine Provi-dence governing the destinies of the world. It assumes that human society is being gradually evolved, not under the guidance of God, but under the stress of economic laws, and that this natural evolution has now reached the statement we have pears the had been preaching against the Divinity of Christ. At last the Ecclesiastical Tribunal of Berlin took him in hand. After a trial he was condemned for heresy, and retired on an annual pension of \$1,500. Thereupon the Coen oblum, an Italian Modernist orgas, put the diagrams of the diagrams ture life of rewards and punishments.
Man, they say, should seek his happiness in the goods of this earth.
In the possession of these goods consists his heaven. If men begin with such propositions as these, if they with such propositions as these, if they believe that there is no Divine Provide ence gaiding the destinies of the world, no future life where the apparent in-equalities of this life shall be set right, no example of suffering given by our divine Saviour for men to imitate, no reaching of this same Saviour about the rewards in store for the poor and the oppressed and the punishments for the extortioner and the unjust—if they believe all this, it is easy to understand how they should advocate equality for all in the possessions of the goods of this earth, and the abolition of private ownership as the means of attaining

> a fact notorious to all, that wherever the socialists have become powerful they have waged war against revealed religion, and more especially against the Church. On their platforms and in their official programmes they sometimes proclaim that religion is the affair of the individual, and they do not wish to interfere with the religious. beliefs of any man; but such professions are not in accordance with their policy. They are made in order to depolicy. They are made in order to de-ceive supporters and to win recruits, who would not join in an avowed anti-religious campaige. It is not by such professions we are to judge them, but by the whole trend of the movement; and, judging them by that standard, we see that in Germany, in France, in Belgium, in Italy, in Spain and Portugal—in a word, wherever they have secured a foothold and can show their true colors in safety, they make no secret of their wish to overthrow re-ligion. On this matter there may be slight shades of difference. One man

it has called forth the strongest opposition and most solemn condemnation of the ecclesiastical authority, it is because the Catholic Church, who is ever consistent, guards faithfully the deposit of truths confided to her by her Divine Founder."

It is well not to lose sight of the role the Church is enacting in making relentless war upon Modernism. In so doing she is defending Christianity against an insidious and dangerous plot which, if carried to a successful issue, would eradicate every trace of the Christian religion. The inherent weakness of Protestantism renders it a very poor ally in this stand in defence of Christianity. The Protestant seets have enough to do to hold their own against time the framework of the christianity. The Protestant seets have enough to do to hold their own against Church, which should be insistently

MORE ABOUT "MENTAL BONDAGE"

From the Casket

Cardinal Newman called prejudice

"the last quotations from his lecture on
that subject, he described the prejudiced man as enraged by those who
object to, or try to disturb, his prejudiced view. He says:

"To bring proof against us is, he
thinks, but a matter of time; and we
know in affairs of everyday how annoyed
and impatient we are likely to become,

and impatient we are likely to become when obstacles are put in our way in any such case. We are angered at delays when they are but accidental, and the issue is certain; we are not angered, but we are sobered, we become careful and attentive to impediments, when

Such is the feeling of the prejudiced man when we urge our objections—no softened by them at all, but exasperate the more: for what is the use of even incontrovertible arguments against a conclusion which he already considers to be infallible? This, you see, is the reason why the most overwhelming refutations of the calumnies brought against us do us no good at all with the Protestant community. We were tempted, perhaps, to say to ourselves "What will they have to say in answer to this? Now at least the falsehood is put down forever, it will never show its face again?" Vain hope! Just the reverse, like Milton's day-star, after sinking into the ocean, it soon "repairs its drooping head."

"And tricks its beams, and with new spangled ore Flames in the forehead of the morning

Certainly; for it is rooted in the mind itself; it has no uncertain holding upon things external; it does not depend on the accident of time, or place, or testimony or sense, or possibility, or fact; it depends on the will alone. Therefore "unhart amid the #ar of elements," it "smiles" at injury and "defies" defeat for it is safe and secure, while it has the man's own will on its side.

The great Cardinal has described here, the mental processes of most of the bigots of this time, of all previous time, of all time since. Were the dis-puted matter merely business or politics the operations of prejudice would be lamentable enough; but when the matter involves the condemnation wholesale of so vast an organization as the Catholic Church, or aversion to so vast a body of people because they are supposed to be "in mental bondage," or to be hopelessly under the spell of magic, or to be steeped in deceit, or to be pledged to treacherous principles of action; then these operations of pre-judice are a calamity to those who are

not in all cases be innocent.

"Such is the virtue of prejudice—it is ever reproductive, in vain is Jeffreys exposed; he rises again in Teodore Teodore is put down: in vain, for future story-tellers and wonder-mongers, as yet unknown to fame, are below the horizon, and will come to view, and will unfold their tale of horror each in his day, in long succession; for these whispers, and voices, and echoes, and reverbations are voices, and econes, and reveroations are but the response, and, as it were, the expression, of that profound, unvaried persuasion, and that intense illusion, which wraps the soul and steeps the imagination of the prejudiced man."

Many "stry-tellers and wonder-morgans" have come show "the

nongers," have come above "the norizon" since Newman's time : and w have ourselves seen one put down only to see another bob up in his place "many a time and oft."

" However, we will suppose him in a However, we will suppose min in a specially good humor when you set about undeceiving him on some point on which he missiates the Catholic faith. He is determined to be candor and fairness itself, and to do full justice to your argument. So you begin your explana-tion,—you assure him he misconceives your doctrines: he has got a wrong your doctrines: he has got a wrong view of facts. You appeal to original authorities, and show him how shamefully they have been misquoted: you appeal to history, and prove it has been garbled. Nothing is wanting to your representation; it is triumphant. He is silent for a moment, then he begins with a sentiment: 'What clever fellows these Catholics are,' he says. 'I defy you to catch them tripping; they have a way out of everything. I thought we had you, but I fairly own I am beaten. This is how the Jesuits get on: always educated, subtle, well up in their books: a Protestant has no chauce with them. a Protestant has no chance with them. You see, my brothers, you have not advanced a step in convincing him."

It would be an exaggeration to say that nothing at all has been won back from the quagmires of prejudice since

versions, in later years, however, in England, and in other countries, mark a steady victory for the truth. And, there is, we believe, in all Protestant communities less credulousness in accepting any and every old story or new story about the Catholic Church and the Catholic religion. And we think the number of Protestants who have considerable general respect for the Catholic religion and who are willing, to give one ear at least to Catholic ex-planations, has increased very much.

planations, has increased very much.

We have, however, under our eyes every day, the unmistakable proof that sixty years of education, study, travel and freer intercourse socially, have left prejudice almost wholly unshaken in a lamentably large number of Protestant minds. We are sorry to say that there is still a strong hold of prejudice in the Protestant pulpit, and another in the Protestant religious press. And Cardinal Newman, if he were now alive, would not have to go outside the little province not have to go outside the little province of Nova Scotia to find illustrations for his lectures; and we fear that he would still be obliged to declare that preju-dice is "the life of the Protestant

Such is the prejudiced man at best Such is the prejudiced man at best advantage; but commonly under the same circumstances, he will be grave and suspicious. 'I confess,' he will say, 'I do not like these very complete explanations, they are too like a made up case. I can easily believe there was exaggeration in the charge; perhaps money was only sometimes taken for permission to sin, or only before the Reformation, but our friend professes to prove it was never taken; this is proving too much. I always suspect something behind when everything is so easy and clear.' Or, again, 'We see be-fore our eyes a tremendous growth of Popery; how does it grow? You tell Popery; how does it grow? You tell me you are poor; your priests few; you friends without influence; then how does it grow? It could not grow without means! It is bad enough if you can assign a cause; it is worse if you cannot. Cause there must be you cannot will not you cannot you cann you can assign a cause; it is worse if you cannot. Cause there must be somewhere, for effects imply causes. How did it get into Oxford? tell me that. How has it got among the Protestant clergy? I like all things above board; I hate concealment; I detest plots. There is evidently something to be accounted for, and the more cogenity you prove that it is not recogently you prove that it is not re-ferable to anything which we see, the graver suspicions do you awaken that it is traceable to something which is hidden.' Thus our prejudiced man simply ignores the possible existence of that special cause to which Catholics of course refer the growth of Catholicism, and which surely, if admitted, if sufficient to account for it—viz., that it is true. He will not admit the power of truth among the assign the conjectural causes. He would rathe, I am sure; assign it to the agency of evil spirits, than suspect the possibility of a religion being true which he wills should be a

It is easy to understand that a man should be slow to admit the idea that the religion in which he was brought up, may be wrong; and if that reluctance were in all cases the cause of his believ-ing ill of the Catholic Church, the mental attitude would be more natural, and probably less culp-able than is often the case. But the fact is, that the prejudice against the Church very often goes much further than merely to believe her to be mistaken and wrong. The calu miators of the 16th and 18th centuries did their work well; they sowed terrible seeds, and it is the misfortune of many Protest-ants of our own times, that they are still reaping the evil crop. Mere misunder-standing will account for mere pre-judice; but there is, in many cases, more than mere prejudice: there is aversion, there is actual detestation; and it is not by any means conflued to the system or the organization of the Church, but includes and effects Catho-lics personally. These are perhaps only the worst cases: but there are such cases. They might suppose the Church to be weener and their own relicious to to be wrong and their own religions to be right without holding so black a view of Catholicity; but the Protestant tra-dition was, and is more than that. It was, and is, based on the most villainous calumnies, and on the most astonishing credulity which accepted those cal-umiles, and has handed them down as unquestioned and unquestionable facts.

ARCHBISHOP HARTY EXPOSES MISSIONARY SUBTERFUGE

We have already noted the action taken by Archbishop Harty with regard to the Janus-faced policy of the Y. M. C. A., posing as "non-sectarian" in the matter of membership and at the same time acting as "sectarian" in elections to its executive board. Now we tions to its executive board. Now we find the same vigilant and sturdy guardian of his flock taking the most practical measures to have this double-faced conduct exposed before the world by sending to the leading newspapers here and in the Philippines a full statement of the control of the and in the Philippines a full statement of the deceptive policy of the organiza-tion, quoting from the ordinances of its constitution as to membership to show that it is really sectarian while profess-ing to be non-sectarian. The Archbishop says in part in the course of his

"Did the Y. M. C. A. coufine itself to philanthropy, social activities or athle-tics, there would probably be no occa-sion for us to notice it. But it is, as constituted, a practical denial of the Catholic Church, a herotical cult and a danger to Catholic youths; and on this

tinguishes between truths necessary to be believed, and doctrines not of faith. Singling out one dogma to be held, it implies that all other doctrines, even though revealed, are not binding upon the assent of the mind; or rather, since reason itself evinces that, if God revealed other doctrines, they must be true and must be held, this society, by

excluding them from its test, casts a doubt upon their revelation. "Moreover, in exercising its private judgment as to what must, or fixed not be, believed, the Y. M. C. A. has planted itself on the basis of all Protestant sects, whose fundamental tenet is that in the choice of a religious creed the ultimate criterion of truth is not the

altimate criterion of truth is not the authority of the Church, but the individual judgment of every man."

The archbishop, therefore, solemnly warns the faithful under his charge that they must not either join this double-laced and insidious hypocrisy or take part in its worship or lectures.—Philadelphia Catholic Standard and Times.

HOME OF SIR WALTER SCOTT NOW BELONGS TO CATHOLICS

The present year marks a Scottish centenary which is of more than passing centenary when is of more than passing interest to the Catholic settlers in British Columbia. One hundred years ago a Scottish sheriff, strolling along the banks of the Kiver Tweed, in leisure secured from his duties at the neighboring town of Selkirk, sighted a picturesgreat Michael Scott as having "split the Eildon Hill in three." Almost every yard of ground around the farm spoke of Border raids and forays, while winding past it, "Tweed's silver stream glittered

in the sunny beam."

It was an ideal spot, which appealed to one whose soul was imbued with Border history, and so, after negotiations, the farm of 'Clarty Hole' was purchased by Scotland's great novelist, Sir Walter Scott. Once in possession, Sir Walter found no charm in the name of "Clarty Hole," but with what name was he to replace it? Various titles were thought of, only to be discarded, until at last, a little bridle path from the righ road to the river solved the problem.

Yet it was a curious irony of fate for the author of the bigoted "Tales of la Grandfather" to be compelled to have recourse to Catholic sources to find an appropriate name for the house and es name green to the millions to come after the great Border Wizard, and to seek, in pilgrimage, the spot made hallowed

by his name In the old Catholic days, when Melrose Abbey resounded to the devotions of the monks, when the Holy Sacrifice was offered up within its sacred walls, the successors of St. Cuthbert did not neglect their duties to the wide domain over which they ruled. In the neigh-boring hamlets of Galashiels, Stow and Selkirk, all of which owed allegiance to the abbey, the holy men of God visited the prototypes of what would now be

abbots issuing forth from the abbey, and, mounted on sturdy Border ponies, traversing Melrose street, and, proceeding along the southern bank of the river Tweed, arriving at where now stands Abbotsford's classic "romance of stone and lime." From the road they proceed down the little bridle path to the Tweed, which they crossed at the

And thus Sir Walter Scott gave to his new home the name of "Abbotsford," a name which was to become famous throughout the civilized world, and which was destined to attract annually thousands of the admirers of the works of "The Border Wizard" from all parts

of the globe.
A sad feature of the centenary is the fact that the heir to the mansion and lands of Abbotsford, Mr. Walter Scott, has but recently left Tranquille Sanatorium after a somewhat vain quest after health, and has returned to his mother's

The present owner of Abbotsford is the Hon. Mrs. Joseph Maxwell Scott, whose husband is one of the Maxwells of Damfries. Mrs. Scott is a writer of no mean ability, and has edited her great ancestor's works on more than one occasion. She is also the authoress of several religious works, one of the best known being her life of Queen Margaret of Scotland.

Of plain, simple habits, the family spend a considerable portion of the year between Normandy and London. Mrs. Maxwell-Scott is beloved by all the maxwell-scott is beloved by all the tenants and dependents on her estate. Her servants are rarely changed, and revere their mistress, whose health, like that of her eldest son, is far from robust. when the latter, some years ago, was nearing his majority, Borderers were elated at the possibility of the baronetry of Sir Walter Scott being renewed in this young descendant, but the powers then at the head of imperial affairs allowed the possibility. allowed the occasion to pass unnoticed.

Abbotsford came into the possession

danger to Catholic youths; and on this account it is my duty to warn my flock against joining or aiding it.

"Not only does it not recognize the Catholic Church as the pillar and ground of truth, and the successor of St. Peter as Christ's Vicegerent on earth; but, on the contrary, on its own authority, it has organized itself into a religious body entirely independent of

stone, who, it was thought, would have followed his trusted friend, Mr. Hope, within the folds of the True Church, but expectations were disappointed. The conversion of Mr. Hope was one of the sensations of the day. A man of sterling piety, his Reserve was his constant companion and Rosary was his constant companion, and a friend of his assured the writer that on one occasion, when he sought out Mr. Hope on a legal matter, he found him pacing the lobby of the courts tell-ing his beads.

Such was the man who married the

Such was the man who married the granddaughter of Sir Walter, and whose wealth completed Abbotsford; externally and internally, in a manner not possible to the limited means of Sir Walter. But he did more. In the neighboring town of Gafashiels, Mr. Hope Scott (he had to assume the name of Scott on his marriage) built a church which for beauty is unequalled by any which for beauty is unequalled by any Catholic cathedral or church in broad Scotland. The design is severe Gothic, and when the time came for its internal re-doing, Catholics were fortunate in having, as its pastor, Very Rev. Canon Rooney, in whom a first class artist was lost in the priest. Under the Canon's supervision the in terior is now in keeping with the design of its founder, and even American Cath olics, when they visit the church, are forced to admit that even the land of the Stars and Stripes can produce few finer churches. But the erection of the church did not exhaust the generosity of the Hope family, for Mr. Hope's sister, Charlotte, on her death, bequeathed her jewels to provide for an alter of Our Lady, which, for richness of design, the writer has not seen equalled in Britain. In connection with this church there is a pathetic justicet. a pathetic incident. Mr. Hope was nearing his eternal reward as the church was finished, and his last signature was over a check for the final installment of

me money due to the builders.

Mr. Hope also sent large sums money to assist poor missions throughout Scotland, while in Abbotsford he fitted up a costly private chapel, in which
Mass is frequently said when the family
are in residence.

On Mr. Hope-Scott's death, Abbots-

ford came into the possession of his daughter, who married one of the Dum-friesshire Maxwells. Tae curios of Abbotsford are known over the English-speaking world, but there is one object

in the octagon glass protected case which has a mournful interest for our co-religionists. This is a beautiful ivory cruciflx, valuable intrinsically but priceless as being the emblem of salvation carried by Mary Queen of Scots on the day of her judicial murder by her cousin Other objects of Catholic interest are

copies of the ceiling of Roslin chapel and of the Abbots Seat at Melrose Abbey, the keys of Loch Leven Castle, thrown into the lake on the escape of Queen Mary. To a very favored few, Mr. Martin Flynn, who has grown gray as custodian of the Abbotsford treasures, will give as he growto be his old friend. will give, as he gave to his old friend the writer, the precious privilege of a seat in Sir Walter's chair. Now that the heir of the estate has returned to the home of his fathers, let my fellow. Catholics sometimes offer up a prayer that he may be long spared to follow in

the footsteps of his plous mother and uphold the Faith as she has done. Let me close this little article by a story not generally known, which shows how God never forsakes those who trust in Him. Unlike some tales, this is a true incident of the days of Mr. Hope

One day Mr. Hope-Scott was driving through the little town of Selkirk, a few miles distant from Abbotsford, and termed parishes, to celebrate Mass and minister to the people.

We can picture the monks or the man. As the little dogcart was being taken up the steep hill which lead to the control of the man. the town, the horse stopped at a close, and no amount of persuasion or even more drastic measures, would induce it to proceed. The two gentleman were in desperation, and, as they stood help lessly by the rebellious animal, a woman came hurriedly down the close. "Do either of you gentlemen know where I can get a Catholic priest?" she queried

excitedly.

Mr Scott-Hope looked at his compar ion. "You have one here," he said, with that sunny smile for which he was

His companion at once proceede His companion at once proceeded with the woman to a house in the close, where he found a poor woman dying. "I knew I would have a priest," she said, "because I had prayed every day to God not to die without the sacraments,"

Having heard her confession, the stranger priest set out for Galashiels, and returned in time to give the dying Catholic the Viaticum. The woman died shortly afterwards, without know ing that she had been prepared for heaven by no less a person than Cardinal Newman. The story was told to me by Father Forbes, S. J., who was a close friend of Mr. Hope-Scott, and is given here to point a moral.—J. P. K. in the Western Catholic.

The Catholicity of the Temperance

"Sometimes," says a Catholic priest usually carried on; because we endea-vor to have the laws enforced against vor to have the laws enforced against saloons which are conducted in an offen-sive manner. As to the Catholicity of sive manner. As to the Catholicity of our conduct we are safe enough, for we but follow the admonitions of Holy Church promulgated by the Plenary Council of Baltimore. The reason we do this is not because we claim to be better Catholios than others, nor be-cause we have one set of principles and they another. It is because we know the salcon to be the place where the cause we have one set of principles and they another. It is because we know the saloon to be the place where the most drinking is commonly done. There it is that nearly all the drunkenness is committed. If, by exception, one learns to drink at home, be yet carries on his intemperance in the saloon. We know perfectly well where men get drunk. It is a plain case."

now been secured. According to the present intention of the promoters, a central site will be ntilized for the construction of a club, library, reading rooms and lecture hall. The Institute, which will be registered as a limited liability company, will act as a centre of Catholic life throughout the West of Scotland. Professor J. S. Philimore, Glasgow University, is chairman of the organizing committee.

CATHOLIC NOTES

At the time of his death Cardinal

The Paulist Choristers of Chicago, with Rev. W. J. Finn, C. S. P., at their head, will go abroad in May to take part in an international contest to be held

Rev. Joseph N. Dinand, S. J., president of Holy Cross College, Worcester, Mass., in an address to the students, officially announced to the student body the gift of \$100,000 to Holy Cross from the Bishop and priests.

When the Maid of Orleans was raised to the altars in Rome in 1909, 69
French Bishops and over 40,000 of the
French clergy and laity thronged St.
Peter's, and the Holy Father himself
was present and venerated the newly
beatified saint Joan of Arc.

The celebration on Thursday of the golden jubilee of Most Rev. Archbishop Ireland of St. Paul, was a notable event in the city and country where the distinguished prelate is so well-beloved, and so highly esteemed by Catholics and non-Catholics.

The Catholic women of Winnipeg have formed themselves into an association to be known as the "Lady Helpers of the Good Shepherd," to assist the Sisters of the Good Shepherd in their noble work for the redemption of fallen away.

Justin McCarthy, the Irish historian, writer and former party leader, was eighty one years old on November 22. He lives at Folkestone, a pleasant watering place in Kent, England, and with him resides his daughter, Miss Catherine McCarthy, who has just nursed the distinguished literary man and politician through an illness from which he is still weak.

Most Rev. Ambrose Agins, O. S. B., Titular Archbishop of Palmyra and Apostolic Delegate to the Philippines, died suddenly in Manila on December 13th, of peritonitis. Monsignor Agius had been summoned to Rome, and had arranged to sail January 7. His demise according to a press cablegram from Rome, has deeply grieved the Holy Father.

Cardinal Bourne of Westminster is the junior of the Cardinals created at the recent Consistory. He is in his fifty-first year. Cardinal Merry Del Val still remains the youngest member of the Sacred College. He is forty-six and was only thirty-eight years old when he was created Cardinal.

Rev. Patrick J. Supple. D. D., administrator of the Church of St. John, Roxbury, Mass. has been named as auxiliary Bishop of the archdiocese of Boston. Dr. Supple. who is in Rome as one of the suite of Cardinal O'Connell, is one of the best known of the younger priests of the diocese with which he has been connected ever since his ordination to the priesthood

In the course of a sermon at St. Cecilia's cathedral, Omaha, Bishop Scannell scored the idle rich who patronize unclean theatrical productions that are presented under the guise of "art." "In my judgment," said the Bishop,
"the greatest injury to the moral order
is done by the idle rich. Moral deterioration always takes it rise among the well-to-do class, and gradually finds its way down among the plain people.

Holland entered upon the nineteenth century under a regime of bigotry and oppression, but developed during its course into one of the fairest gardens of the Catholic Church. According to statistics drawn up by a Protestant pastor, Holland in 1805 contained 673 parishes and 925 priests; at present there are 1,015 parishes and 2,310 priests. Retween 1830 and 1900 the Catholic spent over \$200,000,000 on their churches alone, and established schools in which more than 150,000 children receive a Catholic education.

For working people residing in the suburbs of our large cities the duty of hearing Mass on holy days of obligation often presents very serious difficulties. In many cases for those living at a distance it is well nigh impossible for them to attend at Mass and be at their place of occupation in time to begin the day's work. In was in con-sideration of this difficulty that a "midday Mass" was inaugurated at St. John's church in St. Louis on the least of the Immaculate Conception.

The Russian ban against the Jesuits has proved a bar against the entry into that country of Father Pigot, an eminent Australian scientist, who is anxious to visit the Pulkova observatory to investigate to some seismological ques-tions with Prince Galitizin. The British embassy, on behalf of the meteorological office in London, made special but futile representation at the ministry of the interior in order that the anti-Jesuit law might be relaxed in favor of the

The arrangements for the establishment of a Catholic Institute in Glasgow, Scotland, are rapidly nearing con tion. Most encouraging support has now been secured. According to the

MILES WALLINGFORD

By JAMES FENIMORE COOPER

CHAPTER IV 'No moorish maid might hope to vie With Lails's cheek, or Lails's eye; No maiden loved with purer truth, Or ever loved a lovelier youth."

"Miles," said Moses, suddenly, after riding a short distance in silence, "I must quit the old lady, this very night, and go down with you to town. We must have that money up at the place of sale, in readiness for the vagabond; for, as to letting him have the smallest chance at Willow Grove, that is out of the question."

the second you have laid eyes on, in this world."

"Think of that, Miles! Think of my having two relations! A mother and a niece! Well, it is a true saying, that it never rains but it poura."

"You probably have many more, uncles, aunts, and cousins in scores. The Dutch are famous for counting cousins; and no doubt you'll have calls on you from half the county."

I saw that Marble was perplexed, and did not know, at first, but he was getting to be embarrassed by this affuence of kindred. The mate, however, was not the man long to conceal his thoughts from me; and in the strength of his feelings he soon let his trouble be known.

feelings he soon let his trouble be known.

"I say, Miles," he rejoined, "a fellow may be bothered with felicity, I find. Now, here, in ten minutes perhaps, I shall have to meet my sister's darter—my own, born, blood niece; a full-grown and I dare say, a comely young woman; and hang me if I know exactly what a man ought to say in such a state of the facts. Generalizing won't do with these near relations; and I suppose a sister's darter is pretty much the same to a chap as his own darter would be, provided he had one."

"Exactly; had you reasoned a month, you could not have hit upon a better solution of the difficulty than this. Treat this Kitty Huguenin just as you would treat Kitty Huguenin just as you would treat Kitty Marble."

"Ay, ay; all this is easy enough aforehand, and to such scholars as you; but it comes hard on a fellow like myself to heave his ideas out of him, as it might be, with a windlass. I managed the old woman right well, and could get along with a dozen mothers, better than with one sister's darter. Suppose she should turn out a girl with black eyes and red cheeks, and all that sort of thing; I dare say she would expect me to kiss her?"

dare say she would expect me to kiss

"Certainly she will expect that "Certainly she will expect that, should her eyes even be white, and her cheeks black. Natural affection expects this much even among the least enlightened of the human race."

"I am disposed to do everything according to usage," returned Marble, quite innocently, and more discomposed by the situation in which he so unexpectable found himself, than he might have

been willing to own; "while, at the same time, I do not wish to do anything is not expected from a son and and.

If these relations had only come

uncle. If these relations had only come one at a time."
"Poh, poh, Moses—do not be quarreling with your good luck, as it's at its height. Here is the house, and I'll engage one of those four girls is your niece—that with the bonnet, for a dollar; she being ready to go home, and the whole having come to the door, in consequence of seeing the chaise driving down the road. They are puzzled at finding us insit, however, instead of the usual driver."

usual driver."

Marole hemmed, attempted to clear his throat, pulled down both sleeves of his jacket settled his black handkerchief to his mind, alviv motivated to otherwise "cleared snip for section, as he would have been very apt to des-cribe his own preparations. After all, his heart failed him at the pinch; and just as I was pulling up the horse he said to me, in a voice so small and deli-cate, that it sounded odd to one who had

cate, that it sounded odd to one who had heard the mau's thunder, as he hailed yards and tops in gales of wind.

"Miles, my dear boy, I do not half like this business; suppose you get out, and open the matter to the ladies. There's four of them, you see, and that's three too many. Go, now Miles, that's a good fellow, and I'll do the same for you another time. I can't have four nieces here, you'll owe yourself."

you another time. I can't have four nieces here, you'll owe yourself."

"And while I am telling your story to your neice, your own sister's daughter, what will you be doing here pray?"

"Doing? Why anything, my dear Miles, that can be useful. I say, boy, do you think she looks anything like me? When you get nearer, if you should think so, just hold up a hand as a signal, that I may not be taken by surprise. Yes, yes; you go first, and I'll follow; and, as for 'doing,' why, you know, I can hold this bloody horse."

I laughed, throw the reins to Marble.

follow; and, as for 'doing,' why, you know, I can hold this bloody horse."

I laughed, threw the reins to Marble, who seized them with both hands, as if the beast required holding, while I alighted, and walked to the cluster of lirls, who a waited my movemeats in surprise and silence. Since that day, I have seen more of the world than might have been expected in one of my early career; he tendency than a content of the content of the content of the content of the world than might have been expected in one of my early career; he tendency than a content of the content of that day, I have seen more of the world than might have been expected in one of my early career; and often have I had occasion to remark the tendency there exists to extremes in the tendency there exists to extremes in about me! I can take care of myself the tendency there exists to extremes in most things; in manners, as well as in every other matter connected with human feelings. As we become sophisticated, acting takes the place of nature, and men and women often affect the and men and women often affect the constant indifference in cases in which and men and women often affect the greatest indifference in cases in which they feel the liveliest interest. This is the source of the ultra sang froid of what is termed high breeding, which would have caused the four young women who then stood in the door-yard of the who then stood in the door-yard of the respectable farm-house at which I had alighted, to assume an air as cold, and as marble-like, at the sudden appearance of Mrs. Wetmore's chaise, containing two strange faces, as if they had been long expecting our arrival, and were a little displeased it had not occurred an hour scene. Such homesured. were a little displeased it had not occur-red an hour socner. Such, however, was not my reception. Though the four girls were all youthful, blooming, pretty, delicate in appearance, according to the fashion of American women, and toler-ably well attired, they had none of the calm exterior of convential manner. One would speak quick to another; looks of surprise were often exchanged;

there were not a few downright giggles, and then each put on as dignified an air to meet the stranger as, under the circumstances, she could assume.

"I presume Miss Kitty Huguenin is among you young ladies," I co amenced, bowing as civilly as was necessary; "for this appears to be the house to which we were directed."

A girl of about sixteen of decided.

A girl of about sixteen of decidedly pleasing appearance, and one who bore a sufficient resemblance to cld Mrs. Wetmore to be recognized, advanced a step out of the group, a little eagerly, and then as suddenly checked herself, with the timidity of her years and sex, as if afraid of going too far.

"I am Kitty," she said, changing color once or twice; now flushing, and now growing pale. "Is anything the matter, sir? has grandmother sent for me?"

"Nothing is the matter, unless you can call good news something the matter. We have just left your grandmother's on business, having been up to 'Squire Van Tassel's on her affairs; rather than let us go on foot, she lent us her chaise, on condition that we should stop on our return and bring you home with us. The chaise is the evidence that we act under orders.

In most countries, such a proposition would have excited distrust in America.

In most countries, such a proposition would have excited distrust in America, and in that day, more especially among girls of the class of Kitty Huguenin, it produced none. Then, I fiatter myself I was not a very frightful object to a girl of that age, and that my countennee was not of such a cast as absolutely to alarm her. Kitty accordingly, wished her companions hasty adleus, and in a minute she was placed between Marble and myself, the old vehicle being sufficiently ispacious to accommodate Marble and myself, the old vehicle being sufficiently ispacious to accommodate three. I made my bows, and away we trotted, or ambled would be a better word. For a brief space there was silence in the chaise, though I could detect Marble stealing sidelong glances at his pretty little niece. His eyes were noist, and he hemmed violently once, and actually blew his nose, taking occasion at the same time to pass his handkerchief over his forehead no less than three ti nes in as many minutes. The furtive manner as many minutes. The furtive manner in which he indulged in these feelings,

"You sppear to have a bad cold this evening, Mr. Wetmore," for I thought the opportunity might also be improved, in the way of breaking ground with our

in the way of breaking ground with our secret.

"Ay, you know how it is in these matters, Miles—somehow, I scarce know why myself, but somehow, I feel bloody womanish this evening."

I felt little Kitty pressing closer to my side, as if she had certain misgivings to the state of the secretain has given been added to the secretain misgivings.

my side, as it see had certain misgivings to nobing her other neighbor.

"I suppose you are surprised, Miss Kitty," I resumed, "at finding two straugers in your grandmother's chaise?"

"I did not expect it—but—you said you had been to Mr. Van Tassel's, and that there was good news for me. does

you had been to Mr. Van Tassel's, and that there was good news for me; does 'Squire Van Tassel allow that grandfather paid him the money?"

"Not that exactly, but you have friends who will see that no wrong shall be done you. I suppose you have been afraid your grandmother and yourself might be turned away from the old place?"

"'Squire Van Tassel's deughters have

place?"

"'Squire Van Tassel's daughters have boasted as much," answered Kitty, in a very subdued tone, a voice, indeed, that grew lower and more tremulous as she proceeded, "but I don't much mind them, for they think their father is to own the whole country one of these days." This was uttered with spirit. "But the old house was built by grandmother's grandfather, they say, and grandmother was born in it, and so was I. It is hard to leave a place like that, sir, and for a debt, too, that grandmother says s e is sure has once been paid."

sir, and for a debt, too, that grandmother says s e is sure has once been paid."

"Ay, bloody hard!" growled Marble.

Kitty again pressed nearer to me, or to speak more properly, farther from the mate, whose countenance was particularly grim just at that moment.

"All that you say is very true, Kitty," I replied; but Providence has earn you friendly to take even that no

sent you friends to take care that no wrong shall be done your grandmother, or yourself.'

"You're right enough in that, Miles," put in the mate. "God bless the old lady; she shall never sleep out of the house, with my consent, unless it is when she sails down the river to go to the theatre, and the museum, the ten or fifteen Dutch churches there are in town, and all them ere sort o' thing-

Kitty gazed at her left hand neighbor with surprise, but I could feel that maiden bashfulness induced her to press less closely to my side than she had done the minute before.

"I don't understand you," Kitty an-

wered, after a short pause, during which she was doubtless endeavoring to comprehend what she had heard. "Grandmother has no wish to go to

"I don't know whom you mean sir— unless—and yet you can't suppose I never think of God, sir?"

"I mean a friend on earth; have you no friend on earth whom you have not reputioned yet?"

mentioned yet?"

"I am not sure—perhaps—you do not mean Horace Bright, do you, sir?"

This was said with a bright blush, and a lock in which the dawning consciousness of maiden shame was so singularly blended with almost childish innocence, as both to delight me, and yet cause me

"And who is Horace Bright?" I asked.

assuming as grave an air as possible.

"Oh! Horace is nobody, only the son of one of our neighbors. There, don't you see the old stone house that stands among the apple and cherry-

trees or the bank of the river, just here in a line with this barn?"

"Quite plainly," and a very pretty place it is. We were admiring it as we drove up the road.

"Well, that is Horace Bright's father's and one of the best farms in the neighborhood. But you mustn't mind what he says, grandmother always tells me; boys love to talk grandly, and all the folks about here feel for us, though most of them are afraid of 'Squire Van Tassel too."

"I place no relicance at all on Horace's talk, and I. It is just as your grand-mother tells you; boys are fond of making a parade, and often utter things they don't mean."

"Well, I don't think that is Horace's way in the least, though I wouldn't have you suppose I ever think the least in the world about what Horace asys concerning my never being left to want. My own aunts will take care of that."

"And should they fall you, my dear," orled Marble, with strong feeling, "your own uncle would step into their places, without waiting to have his memory jogged."

Again Kitty looked surprised, a very little startled, and again she pressed to my side.

Again Kitty looked surprised, a very little startled, and again she pressed to my side.

"I have no uncle," she answered timidly. "Father never had a brother, and grandmother's son is dead."

"No, Kitty," I said, giving a look at Marble to keep him quiet; "in the last you are mistaken. This is the good news of which we spoke. Your grandmother's son is not dead, but living, and in good health. He is found, acknowledged, has passed the afternoon with your grandmother, has money more than enough to satisfy even the unjust demand of the miserly Van Tassel, and will be a father to you."

"Oh! dear me, can this be true?" exclaimed Kitty, pressing still closer than ever to my side. "And are you nucle, after all. and will it all come out as you say? Poor, poor grandmother, and I not at home to hear it all, and to help her under such a great trial!"

"Your grandmother was a little distressed of course, at first, but she bore it all remarkably well and is as happy at this moment as you yourself could wish her to be. You are under a mistake, however, in supposing I am your unoie. Do I look old enough to be your mother's brother?"

"Dear me, no—I might have seen that, hadn't I been so silly; can it be this other gentleman?"

Here Marble took his hint from

this other gentleman?"

Here Marble took his hint from an affection and warmth that were truly paternal. Poor Kitty was frightened at first, and I dare say, like her grandmother, in a slight degree disappointed, but there was so much heartiness in the mate's manner, that it reassured her in

"I'm a bloody poor uncle, I know Kitty, for a young woman like you to own," Marble got out, though sorely tempted to blubber; "but there's worse in the world, as you'll discover, no doubt, in time. Such as I am, you must take me, and from time henceforth, do not care a straw for old Van Tassel, or any other griping vagabond like him in York State."

"Uncle is a sailor!" Kitty answered, after being fairly released from the mate's rough embrace. "Grandmother mate's rough embrace. "Grandmother heard once that he was a soldier."
"Ay, that comes of lying. I don't think they could have made a soldier of me, had two wicked nurses run away with me, and had they placed me on fifty tombstones, by way of commencing life. My natur' would revolt at carrying a musket, for sartain, while the seas have always been a sort of home to me."

a little in doubt, I believe, as to the manner in which she was to regard this new acquisition of an uncle.

"Your grandparents did suppose your uncle a soldier," I remarked, "but after the man was seen, the mistake was discovered, and now the truth has come out in a way that will admit of no dis-

"And do you know about his being found in in the bulrushes, and the story of the king of Ethiopia's daughter?"

"The King of Egypt you mean, do you not, uncle Oloff?" cried Kitty, with another little laugh.

"Well, Ethiopia or Egypt; it's all pretty much the same—this girl has been wonderfully edicated, Miles, and

will turn out famous company for me, in the long winter evenings, some twenty years hence, or when I've worked my way up into the latitude of the dear, good old soul under the hill

yonder."

A slight exclamation from Kitty was followed by a blush, and a change of expression, that showed she was thinking, just at moment, of anything but uncle Oloff. I asked an explanation.

"It's only Horace Bright, out yonder in the orchard, looking at us. He will be puzzled to know who is with me here, in the old chaise. Horace thinks he can drive a horse better than any one about here, so you must be careful how you hold the reins, or use the whip. Horace!"

This boded to good to Marble's plans for passing the evenings of his old age with Kitty to amuse him; but, as we were now on the brow of the hill, with the cottage in sight, Horace Bright was soon lost to view. To do the girl justice, she appeared new to think only of her grandmother, and of the effects the recent discovery of her son would be likely to produce on one of her years and infirmities. As for myself, I was surprised to see Mr. Hardinge in earning and the stoop of the cottage, in the mild summer's evening, and Lucy walking to and fro, on the short grass of the willow bottom, with an impatience and restlessness of This boded 10 good to Marble's plans

manner it was very unusual for her to exhibit. No sooner was Kitty alighted, than ahe ran to ber grandmother, Marble following, while I hastened to the point where was to be found the great object of my interest. Luoy's face was full of feeling and concern, and she received me with an extended hand, that, gracious as was the sot itself, and most grateful as it would have appeared to me under other circumstances, I now feared boded no good.

"Miles, you have been absent an age!" Lucy commenced. "I should be disposed to repreach you, had not the extraordinary story of this old woman explained it all. I feel the want of air and exercise; give me your arm, and we will walk a short distance up the road. My dear father will not be inclined to quit that happy family so long as any light is left."

I gave Lucy my arm, and we did walk up the road together, actually ascending the hill I had just descended; but all this did not induce me to overlook the fact that Lucy's manner was hurried and excited. The whole seemed so inexplicable, that I thought I would wait her own pleasure in the matter.

"Your friend, Marble," she continued, "I do no know why I ought not to say our friend, Marble, must be a very happy man at having, at length, discovered who his parents are, and to have discovered them to be so respectable and worthy of his affection."

"As yet, he seems to be more be-wildered than happy, as, indeed, does the whole family. The thing has come on them so unexpectedly, that there has not been time to bring their feelings in harmony with the facts."

"Family affection is a blessed thing Miles," Lucy resumed, after a short pause, speaking in her thoughtful manner; "there is little in this world that can compensate for its loss. It must have been sad, sad, to the poor fellow to thave lived so long without father, mother, sister, brother, or any other known relative."

"I belleve Marble found it so; yet, I think, he felt the supposed disgrace of his birth more than has warm affections at

"I believe Marble found it so; yet, I think, he felt the supposed disgrace of his birth more than his solitary condi-tion. The man has warm affections at the bottom, though he has a most un-

the bottom, though he has a most uncouth manner of making it known."

"I am surprised one so circumstanced never thought of marrying; he night, at least, have lived in the bosom of his own family, though he never knew that of a father.

"These are the suggestions of a tender and devoted female heart, dear Lucy; but what has a sailor to do with a wife? I have heard it said Sir John Jervis—the present Lord St. Vincent—always declared a married seaman, a seaman spoiled; and I believe Marble loves a ship so well he would hardly know how to love a woman."

Lucy made no answer to this indiscreet and foolish speech. Why it was made, I scarce knew myself; but the heart has its bitter moods, when it prompts sentiments and declarations that are very little in accordance with its impulses. I was so much ashamed of what I had just said, and, in truth, so much frightened, that, instead of much frightened, that, instead of attempting to laugh it off, as a silly attempting to laugh it off, as a silly, unmeaning opinion, or endeavoring to explain that this was not my own way of thinking, I walked on some distance in silence, myself, and suffered my companion to imitate me in this particular. I have since had reason to think that Lucy was not pleased at my manner of treating the subject, though, blessed creature! she had another matter to communicate, that lay too heavy on communicate, that lay too heavy on her heart to allow one of her generous, disinterested nature, to think much of

anything else.

"Miles," Lucy at length broke the silence by saying, "I wish, I do wish we had not met that other sloop this morn-

ing."
I stopped short in the highway, dropped my beautiful companions's arm, and stood gazing intently in her face, as if I would read her most inmost thoughts through those windows of the soul, her serenc, mild, tender blue eyes. I saw that the face was colorless, and that the beautiful lips, out of which the "How is uncle named?" demanded the words that had alarmed me more by miece, in a low voice, and a hesitating manner. "Mother's brother was christened Oloff, I have heard grand-mother say."

"Very true, dear; we've been all over that, the old lady and I. They tell me, too, I was christened by the name of Moses—I suppose you know who Moses was, child?"

"To be sure, uncle!" said Kitty, with a little laugh of surprise. "He was the great lawmaker of the Jews."

"Ha, Miles, is that so?"
I nodded assent.

"And do you know about his being found in in the bulrushes, and the story of the him of the story of the bire."

"To be sure, uncle!" said Kitty, with a little laugh of surprise. "He was the great lawmaker of the Jews."

"Ha Miles, is that so?"

I nodded assent.

"And do you know about his being found in in the bulrushes, and the story of the bire."

What answer could I have made to what answer could I have made to such a speech, had my mind been suffi-ciently at ease as respects my sister to think of anything else? As it was, I did not even attempt the vain office of saying anything in the way of alleviatsaying anything in the way of alleviating my companion's keen sense of the misconduct of Rupert.

"Grace is then worse in consequence of this unhappy rencontre!" I observed, rather than asked.

"Oh, Miles! what a conversation I

"Oh, Miles! what a conversation I have had with her, this afternoon! She speaks, already, more like a being that belongs to the regions of the blessed, than like one of earth! There is no longer any secret between us. She would gladly have avoided telling me have precise situation with Runert, but would gladly nave avoided teiling me her precise situation with Rupert, but we had already gone so far, I would know more. I thought it might relieve her mind; and there was the chance, however slight, of its enabling us to suggest some expedient to express still further good. I think it has had some of the first effect, for she is now sleep-

ing."
"Did Grace say anything of your communicating the miserable tale to

all of us, to Miles, as well as to his own manhood. It has been as we supposed; he has been deluded by the 'cclat that attaches to these Mertons in our provincial society; and Emily is rather a showy girl, you know—at least, for those who are accustomed only to our simple habita."

Alas I little did Lucy then know—ahe has learned better since—that "showy" girls belong much more to our "simple" state of society, than to the state of those who are commonly conceived to be more advanced. But Emily Merton was, in a slight degree, more artificial in manner than it was usual for a Manhattanese female of that day to be, and this was what Lucy meant—Lucy, who always thought so humbly of herself, and was so ready to concede to her rivals all that could plansibly be asked

always thought so humbly of herself, and was so ready to concede to her rivats all that could plausibly be asked in their behalf.

"I am well aware how much importance the leading set among ourselves attaches to English connection, and English rank," I answered; "but it does not strike me Emily Merton is of a class so elevated, that Rupert Hardinge need break his faith in order to reap the advantage of belonging to her or her family."

"It cannot be altogether that.

need break his faith in order to reap
the advantage of belonging to her or
her family."

"It cannot be altogether that,
Miles," Lucy added, in an appealing,
but touchingly confidential manner,
"you and I have known each other
from children, and, whatever may be
the weaknesses of one who is so dear to
me, and who, I hope, has not altogether
lost his hold on your own affections, we
can still rely on each other. I shall
speak to you with the utmost dependence on your friendship, and a reliance
on your heart that is not second to that
which I place on my d-ar father's; for
this is a subject on which there ought
to be no concealment between us. It is
impossible that one as manly, as upright, as honest, I will say, as yourself,
can have lived so long in close intimacy with Rupert, and not be aware that
he has marked defects of character."

"I have long known that he is capriclose," I answered, unwilling to be severe on the faults of Lucy's brother, to
Lucy's own ear; "perhaps I might add,
that I've known he pays too much attention to fashion, and the opinions of
fashionable people."

"Nay, as we cannot deceive cach
other," the true-hearted girl replied,
though she said this with so great an
effort, that I was compelled to listen attentively to catch all she uttered.

"Rupert has failings worse than these.
He is mercenary; nor is he always a
man of truth. Heaven knows how I
have wept over these defects of character, and the pain they have given me
from childhood! But my dear, dear
father overlooks them all—or, rather,
steing them, he hopes all things; it is
hard for a parent to believe a child irreclaimable."

I was unwilling to let Lucy say any
more on this subject, for her voice, her
countenance, I might almost say her
whole figure, showed how much it cost

I was unwilling to let Lucy say any more on this subject, for her voice, her countenance, I might almost say her whole figure, showed how much it cost her to say even this much of Rupert. I had long known that Lucy did not respect her brother as much as she could wish; but this was never before betroyed to me in words, nor in any other manner, indeed, that would not have eluded the observation of one who knew the parties less thoroughly than myself. I could perceive that she felt the awful consequences she foresaw from her brother's conduct gave me a claim on her sincerity, and that she was sufon her sincerity, and that she was suf-fering martyrdom, in order to do all that lay in her power to lessen the force of the blow that unworthy relative had inflicted. It would have been un-generous in me to suffer such a sacrifice

Spare yourself and me, dearest "spare yoursell and me, dearest Lucy," I eagerly said, "all explanations but those which are necessary to let me know the exact state of my sister's case. I confess, I could wish to understand, however, the manner in which Rupert has contrived to explain away an engagement that had lasted four years, and which must have been the source of so much innocent confidence between Grace and himself."

Grace and himself."

"I was coming to that, Miles; and when you know it you will know all. Grace has felt his attention to Emily Merton for a long time; but there never was a verbal explanation between them until just before she left town. Then she felt it due to herself to know the truth; and after a conversation which was not and, after a conversation which was not very particular, your sister offered to release Rupert from his engagement, did he in the least desire it."

"And the least desire it."

"And that answer did he make to a proposal that was as generous as it was frank?"

"I must do Grace the justice to say, Miles, that, in all she said, she used the Miles, that, in all she said, she used the utmost tenderness toward my brother. Still, I could not but gather the substance of what passed. Rupert, at first, affected to believe that Grace, herself, wished to break the engagement; but in this, you well know, her ingenuous simplicity would not permit him to succeed. She did not attempt to conceal how deeply she should feel the change in her situaticu, and how much it might influence her future happiness."

"Ay, that was like both of them—like Rupert, and like Grace," I muttered huskily.

like Rupert, and like Grace," I muttered huskily.

Lucy continued silent an instant, apparently to allow me to regain my self-command; then she continued,—

"When Rupert found that the responsibility of the rupture must rest on him, he spoke more sincerely. He owned to Grace that his views had changed; said they were both too young to contract themselves when they did, and that he had made an angagement to marry, at a time when he was unfit to bind himself to so solemn a contract—said something about minors, and concluded by speaking of his poverty and total inability to support a wife, now that Mrs. Bradfort had left me the whole of her property."

"And this is the man who wishes to

"And this is the man who wishes to make the world believe that he is the true heir! nay, who told me, himself, that he considers you as only a sort of trustee, to hold half, or two-thirds of the estate until he has had leisure to sow his wild oats!"

his wild cats!"

I know he has encouraged such notions, Miles," Lucy answered, in a low voice; "how gladly would I realize his hopes, if things could be placed where we once thought they were! Every

dollar of Mrs. Bradfort's fortune would I relinquish with joy, to see Grace happy, or Rupert honest."

"I am afraid we shall never see the first. Lucy, in this world, at least."

"I have never wished for this engagement since I have been old enough to judge of my brother's true character. He would ever have been too fickle, and of principles too light, to satisfy Grace's heart, or her judgment. There may have been some truth in his plea that the engagement was too early and inconsiderately made. Persons so young can hardly know what will, or what will not be necessary to their own characters a few years later. As it is, even Grace would now refuse to marry Rupert. She owned to me, that the heaviest part of the blow was being undeceived in relation to his character. I spoke to her with greater freedom than a sister ought to have used, perhaps, but I wished to arouse her pride, as the means of saving her. Alas! Grace is all affections, and those once withcred, I fear, Miles, the rest of her being will go with them."

I made no answer to this prophetic remark, Lucy's visit to the shore, her manner, and all that she had said, convincing me that she had, in a great degree, taken leave of hope. We conversed some time longer, returning toward the cottage; but there was nothing further to communicate that it is necessary to record. Neither of us thought of self, and I would as soon have attempted to descerate a church, as attempt to obtain any influence over Lucy, in my own self, and I would as soon have attempted to desecrate a church, as attempt to obtain any influence over Lucy, in my own behalf, at such a monent. And my feelings reverted to my poor sister again, and I was dying with impatience to return to the sloop, whither, indeed, it was time to repair, the sun having some time before disappeared, while even the twilight was drawing to a close.

TO BE CONTINUED

THE ROMANCE OF AN OLD COAT

Eva Raeburn's income and leisure were strictly limited, but every year she contrived to spare from them sufficient to give a day at the seaside to a number of poor children known to her through her charitable work in Glas-

This year she had selected Saltcoats This year sale had selected sattcoats for the scene of the annual picnic. At the appointed place of meeting the others were waiting, with faces that had at least been dusted for the occasion, and in one or two instances washed. "Where is Teddy?" asked Miss Rae-

burn, missing that one of her pets whom she was most anxious should have a few hours of fresh air and sunshine afar from the dismal den he called home. But even as she spoke he appeared and at sight of him she stood aghast.

and at sight of him she stood agnast.

"Tedd! What in the world—who has allowed you to appear like this?"

Teddy, the youngest and smallest of the party, shook a tangle of flaxen curls out of his great brown eyes, lifted one bare foot and set it across the other, and replied with the sublime indifference to experience securities. ence to appearances peculiar to his sex at that early age:

" My ma said I'd do fine."

"My ms said I'd do fine."

"Your 'ma' is—"

Miss Raeburn snapped off her sentence abruptly. There was nothing to
be gained by expressing to the child
her plain unvarnished opinion of Mrs.
Edward Graham. Teddy's condition
only too plainly indicated what had
been her own when she sent him forth.

A week ago she had presented herself
to Miss Raeburn, bringing with her the
usual environment of whiskey, and demanding information as to whether her
boy was "to get going the trip as well
as Mrs. Paterson's Willie." Eva had
delicately alluded to the deficiencies of
Teddy's wardrobe, and confessed to her
own lack of funds and of wearing apparel snitable for him. It appeared parel suitable for him. It appeared that Mrs. Graham was in precisely

similar case.
"It's not my fault if he hasn't good clothes," she asserted, rather untruth-fully. "If his father had done what was right, we'd never have needed to ask

Eva reflected. Her clothespress was almost empty, but in it there still hung an old frockcoat made for a man of ample proportions, and she produced it, though rather doubtfully.

"There is enough material here to make Teddy quite a nice suit," she said. "I can lend you a pattern if you think you can cut it out and make it; but if not—"

"Oh, I'm not just useless, Miss!" Mrs. Graham protested, clutching the garment eagerly.

ment eagerly.
"You won't pawn it, will you!" Eva

"You won't pawn it, will you!" Eva asked appealingly.
"What would I pawn it for?" demanded the other lady in righteous wrath. "The taste of drink never darkened my mouth, if that's what you mean. Besides," she added, after inspecting the garment more closely, with a disappointed air, "I don't believe they'd lend anything on these kind of cats."

So Eva permitted herself to hope that Mrs. Graham's tailoring operations would keep her out of harm's way for a time, and even enable her to regain a shred of long-lost self-respect in the effort to clothe the child decently. And here he was, his thin legs thrust

And here he was, his thin legs thrust into the sleeves of the coat, its tails drawn over his shoulders, crossed on his chest, and fastened behind with a huge hatpin! Passersby looked from the grotesque little figure to the tail feir girl in her modest gray garb, sweet and fresh as a flower, but brought by the struggle against both laughter and weeping, to the verge of hysteria.
"We'll miss the train!" hazarded
Willie Paterson at last. Clothing,

Woman, Lovely Woman

Like morning roses bathed in dew is the complexion of a woman who has made herself lovely by regularly anoint-ing her face with the purest and best of all skin foods, "CAMPANA'S ITAL-

E. G. WEST & CO., Wholesale Drug-gists, 80 George St., Toronto.

especially that of other people, was not a matter of importance to him.

"You can't go with us to-day, Teddy."

Eva pronounced sentence with difficulty. "I can't possibly take you as you are. But you shall go another day, and soon—I'll manage it somehow. There's a penny for you and now run home, like a good boy!—Come, children, we've no time to spare."

Reluctantly, the girl turned, painfully aware of what she was sending him back to, conscious that he was standing still, staring after her, stunned by the unexpected blow, which even the presentation of a penny had failed to soften. Poor little Ted! "Oh to be able to take him away forever from his wretched surroundings!" she thought, as the train sped on between stretches of green, with sandy dunes and red-roofed houses.

The first glimpse of the shimmering

houses.

The first glimpse of the shimmering radiance of the Firth brought shouts of delight from the children, whose acquaintance with the Clyde was limited to the dark waters flowing under Glasgow Bridge. And so, in a glow of rapturous expectancy, Saltcoats was reached.

As the smarred from the station First

reached.

As she emerged from the station, Eva discerned that her retinue attracted a great deal of attention, which at last found audible expression. When such phrases as "That's a shame!" "I never saw the like!" smote her ears, a dire suspicion selzed her, and wheeling round she beheld Teddy, more grimy and dusty than ever, and still in the striking costume which had failed to win her approval.

"How did you get here?" she asked faintly.

faintly.

He explained that he had followed at He explained that he had followed at a distance to the train, got into a compartment unseen and hidden himself under a seat until he had heard some one say, "This is Saltcoats." His plan of campaign had been beautifully simple. The beat must be made of the worst now, and Eva shook her brains together, wondering if for three shillings (all she

now, and Eva shook her brains together, wondering if for three shillings (ali she had of spare cash) decent apparel could be purchased for Teddy—a question that was speedily settled by the recollection that his fare must be paid. She was sinking into the dead calm of despair when the sight of two small boys playing in a garden surrounding a large old-fashioned house, with the device "Jebb's Boarding Establishment," suggested a possible way out of her

vice "Jebb's Boarding Establishment," suggested a possible way out of her difficulty. She led the children to a seat on the esplanade, with a view of the sea and passing ships.

"All of you must wait here until I come back," she told them, and screwing her courage to the sticking point, she returned to the house with Teddy.

Teddy raised anxious, appealing eyes, not knowing what was going to be done

not knowing what was going to be done with him. His plea, "I was very miserable," would have softened a harder heart than Eva's. The "splendid isolation" of his attire began by force

isolation" of his attire began by force of contrast to trouble him, and he kept in the background while Eva advanced to meet the inquiring gaze of an elderly lady who was reading on the porch.
"I am sorry to intrude," she began nervously, "but I wonder if you have an old suit of boys' clothes—"
"Mrs. Jebb never sells things at the door," the lady interrupted, and again Miss Raeburn trembled on the verge of hystoria.

she said, and presented Teddy, then details, during the recital of which the severe lines of the lady's face relaxed into a compassionate smile.

"It was hard for the poor little fellow

to be left behind," she commented.
"Come in. Mrs. Jebb has several boys,
and I am sure she will help you if she Mrs. Jehb, four square yards of goodto the occasion with a dmirable prompti-tude; so that, after an interlude of soap and water, Teddy was speedily clothed in the garb of respectability. Mrs. Scott held Eva's hand closely in her own for a minute or two.

"You are a dear girl to take so much

Her glance followed the two depart-

anything from anybody; but, the way I'm placed now, I haven't a half-penny nor a rag to put on the poor wee thing. And that's the truth I'm telling you, Miss Raeburn, so it is." Eva reflected. Her clothespress was Eva reflected. With Comfort

The Old Pains and Aches Are Now Only a Memory

Tells of the Wonderful Benefits

Obtained From DR. CHASE'S KIDNEY-LIVER PILLS

Like many another Newfoundlander living far from doctors. Mr. Stone feels unbounded gratitude for the benefits obtained from the use of Dr. Chase's Kidney Liver Pills.

For years he had suffered from a con-

gested condition of the liver and kidneys, with headsches, backaches, pains in limbs and body. Words fail to describe his sufferings as well as the gratitude he wants to express for the

gratitude he wants to express for the cure.

Mr. Alex. J. Stone, West Point, Nfld., writes: "I suppose you thought I had forgotten all about you when I got Dr. Chase's Kidney-Liver Pills, but I haven't. You must excuse mistakes, for like many Newfoundland men I have not much education, but I want to thank you many times for your medicine.

"I cannot tell you what I suffered from liver and kidney derangements, indigestion and constipation, nor can I find words to express how much good

find words to express how much good this medicine has done me. I feel better than I have for five years and bave given some of these pills to friends, who tell me they have done them a wonderful lot of good. I want to express my beartfelt gratitude for the benefit derived from the great medicine."

Dr. Chase's Kidney-Liver Pills, one pills doe 25sts boy at all deelers or

pill a dose, 25cla box, at all dealers or Edmanson, Bates & Co., Limited,

What will be Teddy's next exploit I wonder? Children are always in mis-ohiet," she mused; and thoughts chased each other through her mind until, like waves, they struck on the rock of bitter memories, and the shadow of past sor-rows darkened her proud old face.

memories, and the shadow of past sorrows darkened her proud old face.

Several years had gone by since her only child Agnes had run away with the handsome scapegrace against whom her mother's doors had been closed; and though in the course of time Mrs. Scott had relented and been prepared to grant forgiveness, Agnes had never tried to obtain it. She had left Glasgow with her worthless husband, and out of the whirlpool of London into which they had plunged not a word had come and all traces of them were lost.

Mrs. Scott leaned back in her chair with closed eyes, marveling why the old wound throbbed anew to-day and why the voice so long unheard should seem to be ringing in her ears, until two young persons entered, sufficiently like each other to be known as brother and sister, though at present one was wearing a smile and the other a frown. As the latter laid down her golf clubs weather well.

Sh'sh! Aunt Helen is asleep." "Wish I were, never to waken!" said Clare, before Aunt Helen could repel the charge of slumber.

"If you were my child, you should be sent to bed with a heavy supper—crabs and cheese and lobsters and pork ples for choice," he said. "Then you'd be glad to have your dreams disturbed."

"It's easy for you to laugh," she retorted crossly. "But I am tired of having to go without things that every other girl has. And you have no sympathy."

other girl has. And you have no sympathy."

"What'il we do about this, Mrs. Scott?" It was the voice of Mrs. Jebb, who had just entered with something in her outstretched hand. "That little boy left his coat behind him in his hurry, and I was just giving it a shake when this fell out of it. Perhaps it belongs to the young lady. You'll see there is a name on it."

"It" was a much-tarnished locket,

longs to the young lady. You'll see there is a name on it."

"It" was a much-tarnished locket, which Mrs. Scott took mechanically, and examined with the aid of her eyeglasses. Next moment a sound that was half a sob, ha' a cry, brought them all beside her in alarm.

"Eric — Clare—look here!" She spoke in gasps. "It is a locket I gave to Agnes. She was wearing it when she went away. Her name is on it. See! My own portrait used to be inside."
Her trembling fingers could not open it, but Eric did that for her, revealing a ministure of herself, painted when her hair was not so white, and care had not traced so deep an autograph on her brow—but unmistakably a likeness.

"Surely that young lady will be able to tell us something. We must find her at once," said Mrs. Scott, every nerve quivering. "She was going to the shore with some children, and they will be there still. We must find her, Eric!"

"As you know her, that will be easy."
he said chearfaily. "I'm cartain was avery

"As you know her, that will be easy,"
he said cheerfully. "I'm certain we are
on our way to hear good news. Aunt.
Never mind how long you've had to wait

It was the time of year when Saltcoats becomes a suburb of Glasgow, and the shore was crowded with people from that city. Children digged and delved in the sands, or waded into the sparkling water, while their mothers exchanged confidences and opinions. To and fro, from group to group, Mrs. Scott led her niece and nephew until she recognized Eva and indicated her by a gesture, finding herself unable to speak.

The picnic had reached its most interesting stage—the distribution of the eatables. Eva was handing round sandwiches; and the eager uplifting of small sallow faces, the impetuous extending of bony fingers to grasp the food, the instantaneous devouring of it, told a tale that brought a glow to Clare's smooth cheeks. was the time of year when Salt-

wouldn't give me a sappaire oracelet; she murmured in a rush of wholesome self reproach. She had thought herself aggrieved because an unnecessary orna-ment was not forthcoming; here were

How strange it was! To Eric Scott

explanation.

"May I ask if this locket is yours or the little boy's?" he began. "One of you must have left it with the old cost

It was not Eva's ; so she called Teddy, the was not hears; so she called reddy, who responded, clinging fast to a large bun. He claimed the trinket without healtstion. It was his very own and he carried it about with him everywhere, because he did not want it to be " put

" And where did you get it, dear?" Eva asked.

Eva asked.

"It was mother's," he answered.
She noticed how, as he said that, the intonation and accent of the slums seemed to fall away, as it something of the influences of better times associated with "mother" asserted itself.

"Not Mrs. Graham, Ted?"

"Not Mrs. Graham, Ted?"
"She isn't my mother; she's my ma,"
he replied; the distinction seemed subtle, but Eva understood it perfectly.
"Do you know anything definite about
him?" Eric asked her.
"Yes, a little. He is an orphan. His
father's name was Edward Graham. You
know it I persoits"

know it, I perceive."
"Only too well!" said Eric. "Please

"Only too well?" said kris. Presse go on!"

"I surmise that Teddy's mother was a lady. She died suddenly in London, and his father came back to Glasgow and married again—this time a woman who dragged him lower and lower, until he also died, almost in destitution. The boy has been looked after in a way by his stepmother, but I have been hoping to get him adopted by some one rather more capable."

locket, Ted?"

"No; someone said it was granny's,"
he replied indifferently. Obviously the
name had no meaning for him.

Hya could not understand the emotion
in Eric's handsome face, nor the tenderness with which he put his arm round
the boy, and so led him to Mrs. Scott.

"Aunt Helen," he said huskily,
"whose brown eyes are these if not
Agnes? I will remember her!"

inion.

I need not remind you that, if the Salic Law obtained in France, as it did, neither our Henry V. nor Edward III. had much legitimate claim to the crown of France. Strange to say, before Henry had been in his grave thirty years, all that he had inherited from his topofathers, as well as his own connects. forefathers, as well as his own conquests in | France, were lost, except what stood behind the walls of Calais; and what England lost she never regained. Finally the 'fairest gem that sparkled in her diadem'—Calais—was lost to England, and its name was written on broken hearted Mary's heart. I want

instantaneous devouring of it, fold a stale that brought a glow to Clare's smooth cheeks.

"Eric, to think I was trying to quarrel with you to-day because you wouldn't give me a sapphire bracelet!"

"Here let me also remind you that during the fifteenth and sixteenth centuries there was hardly a good word to be said in England for Joan of Arc. In the seventeenth and eighteenth centuries there was hardly a good word to be said in England for Joan of Arc. wouldn't give me a sapphire bracelet!"
she murmured in a rush of wholesome self reproach. She had thought herself aggrieved because an unnecessary ornament was not forthooming; here were children who knew what it was to starve!

"Just stay here and take care of Aunt Helen," he whispered, seeing that Mrs. Scott was perilously near breaking down with excitement; and he went forward alone.

How strange it was! To Eric Scott it seemed that all the days of his life How strange it was! To Eric Scott it seemed that all the days of his life had been leading on to this moment, when he saw in the clear depths of a maiden's eyes possibilities and revelations of happiness as yet unknown. Her rising color recalled him to the necessity of explanation.

"May I ask if this locket is yours or the little bry's ?" he began.! "One of your must have left it with the old coat!

ing great bouquets of wild flowers to put at the feet of the First Woman of Oreation—God's Mother. This bright little child grew with her bruthers and sisters, lithe and vigorous, with a healthy kind of piety, not 'goodly' but thoroughly good, strong, well braced-up and splendidly but t, spiritually as well as physically. Nothing very much happened, or nothing that I need tell you, during her sayly childhood days.

the boy, and so led him to Mrs. Scott.

Agnes I will remember her i"

It was late in September now, and Miss Reaburn was the guest of the Sotts at Saltocate. Mrs. Sott occupied her customary chair on the porch, and at her feet her small grandom listened with a face of rapture to "Aunt Clares" recital of the gallant deeds of Bruce and Wallace—a picture which Eve contemplated with immense satisfactor are the shelter of conducted her.

"It is responsible, too, for my introduction to the dearest girl in the world. You are that to me, Sre, and more. I wonder—I wonder if you will give me the sacred right to take care of you, to protect you, and make you happy 'till deesh do sparts' may be gathered from a later remark of Mrs. See the saw of the sacred right to take care of you, to protect you, and make you happy 'till deesh do sparts' may be gathered from a later remark of Mrs. See and more. I wonder—I wonder if you will give me the sacred right to take care of you, to protect you, and make you happy 'till deesh do sparts' may be gathered from a later remark of Mrs. See and more. I wonder—I wonder if you will give me the sacred right to take care of you, to protect you, and make you happy 'till deesh do sparts'.

BLESSED JEANNE D'ARC

BLESSED JEANNE D'ARC

SERMON BY FATHER VAUGHAN,

IN TORONTO

At the beginning of the fifteenth contury, when she was born, it looked at if France and England were going to be united under one crown. Our aftith Henry crossed in 1415 to France, resolved seemingly, fot to be content till he had won the crown of Clovis for his brown, the inheritance from his greek grandisher, Edward Listor for further would make a grobe the beginning of the order of the first would make a grobe the surface of the first would make a grobe the first woul

punished, he furnished her with an escort to take her with letters from him to the Dauphin, who was living at his ease in the fortress castle at Chinon. For the first time this child leaps into the saddle, her hair oropped, wearing doublet and hose and spurred boots. She rides for eleven days and draws rein at length under the archway of the castle, after she had spurred her charger up the hill. Then she waited for her interview with the Prince. La Tremoille, the royal advisor, did not like the idea of a village girl coming to dictate a policy and to lead French armies under the French flag to victory. A little jealousy, a little envy, even under the brilliant uniforms of the army; from these we may learn little object-lessons the idea of a village girl coming to dictate a policy and to lead French armies under the French flag to victory. A little jealousy, a little envy, even under the brilliant uniforms of the army; from these we may learn little object-lessons as we go along. This girl was kept waiting before the Dauphin would see her, and I think it was on the eight of March she was told she was wanted in the great banqueting-hall. Accoutred as she was, in doublet and hose and spurred boots, she crossed the threshold and met the Dauphin, or rather met his 'entourage' a blaze of glory and a shimmer of gold and color. The simple maid was quite at home. Really spirit-England, and less ball to broken hearted Mary's heart. I want the circumstances of the case put before you, and so I have briefly recapitulated these facts, which I ask you for the moment to bear in mind.

ENGLISH ANTAGONISM TO JOAN

"Here let me also remind you that the great banqueting-hall. Accourted as she was, in doublet and hose and systeenth." maid was quite at home. Really spiritual people, even taken from the peasantry, are as much at home with the highest as with those of lowest rank: God's training to courtesy is so sublime Well, this girl looked round for the Prince, he partly perhaps through mis-chief and partly to discover whether her chief and partly to discover whether her mission was a true one or not, hid him-self among his retainers, but she went up to him shd told who he was, in spite of his trying to put her off, and said: 'May God grant you many years of life.' She called him saids, and told him her story and he believed her, but he would not act. She was submitted to many tests and cross-examinations and—clever tests and cross-examinations and—clever girl as she was—she was a match for them. For instance, let me just tell of one incident. A monk, a provincial man with a provincial accent put a cross-question to her, 'In what language did St. Michael speak to you?' She answered, 'In better French than

troops, she looked to the kit, she found what was wanting, she looked for points of vantage. She seemed to be especially skilled in all matters connected with artiliery—this girl who had not learned to ride or fight, who could neither read nor write. "The weak things of this world hath God chosen to confound the strong, and the foolish to confound the wise." He was doing it.

onfound the wise." He was doing it now.

VICTORY FOR THE SOLDIER MAID

"On the 6th of May, in the afternoon, the Maid astonished foe as well as friend. She went forth leading an attack on St. Loup. The English were full of expectation of ultimate victory. The battle of the Herrings had seemed to settle the case in their favor; besides the French were nearly starved into capitulation. Had not Dunois thought of giving up the keys to the Burgundians? only Bedford objecting said, sportsmanlike: "No, those who have beaten the covers must have the birds." And so they had forght on. This afternoon, May 4; for the first time Joan of Arc saw battle, and the terrors and the horrors of war, than which there can be nothing worse. Again she wept to see how men were slaughtered about her; but a shout of triumph that came from the French walls of defence proclaimed that for the first time. after months, there was victory for France, that the English had been actually worsted. They seemed to have been almost paralyzed by what they thought was a devilsent girl, a witch, an enchantreas.

"On the 7th of May the soldier-maid said the seige must be raised, and she drew forth her forces and attacked not St. Loup, which had been taken in the first fight, but Les Tourelles, the great fortress that stood on the bridge which with its fifteen arches spanned the river. Cannon was mounted on the walls and on the forts held by the English. The Maid led her forces, her spearmen and her archers, who were to make straight for

AGAIN VICTORIOUS

"On the 7th of May the soldier-maid said the seige must be raised, and she drew forth her forces and attacked not St. Loup, which had been taken in the first fight, but Les Tourelies, the great fortress that stood on the bridge which with its fifteen arches spanned the river. Cannon was mounted on the walls and on the forts held by the English. The Maid led her forces, her spearmen and her archers, who were to make straight for Les Tourelies, that central fort of the English. And as she stood by—because she never herself drew a sword, she never drew blood—she urged her countrymen to do their work bravely and well. The battle was disputed now by the one side and then by the other, every inch of the ground being obstinately fought for. But victory seemed to favor the side of the French, who fighting under the eye of the maiden, at the sound of her voice felt that they were called by God to carry out their great mission for their king and country. While the warrior-maid stood encouraging her fighting men beside the fortress wall, a shaft winged by an English bowman caught her in the neck and she reeled and tottered and fell. This disaster gave the English fresh courage, thinking the enchantress was at last laid low by their country nen; but soon, with her own hand having drawn out the barb, she was seen again urging on her men, until at last they flung themselves upon the great bridge and seemed to fill the Tourelles. Presently fres were soon blazing and soon the bridge gave way, and the English, as they tried to make to the mainland, found the bridge was broken down, so that those who were not drowned, and those who were not drowned, and those who were not drowned and this those who were not drowned and the seen.

THE DO NOTHING DAUPHIN

"After a Mass of Thanksgiving, the

THE DO NOTHING DAUPHIN

real princeling, an idler. He had splendid work to do, he had all in his spiendid work to do, no had a in his hands, and yet with folded arms and crossed legs, he lost time, he did nothing, a girl, a village girl, having to do his work for him. She did it far better that he could have done it. THE DAUPHIN CROWNED AT RHEIMS

"At Jargeau she met the bold, stubborn and dauntless Suffolk, and there she fought him, and he was taken prisoner. At Pafay, Talbot, who had known nothing of defeat, had to yield to her forces. She cleared, she swept the valley of the Loire, and to make a long story short, she at last compelled by her achievements the Dauphin to follow her to the gates of Rheims, which on the 16th of July were flung open to receive him. There, laid by the Maid, the king, amid the pealing of bells, the braying of trumpets, and the shouts of the people, took possession of the royal city. Next day he was seen kneeling in the sanctuary of the cathedral with Blahops and abbots and priors and serving men beside him, the body of the great basilics filled to overflowing with the peers, knights and generals in devil—I should pay him no such compilmost; I would bell him to go to his own
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an athlete was about to scrabble up the slope of the ramparts, urging her men and her archers to storm and take the citadel, in the name of their sovereign and her archers to storm and take the citedel, in the name of their sovereign and country, when again some bowman's arrow plunged into her shoulder, and presently, faint with blood she fell into the most. The men lost beart, and when the sun was down they lifted her up and carried her to a little village between the city and St. Denia. Next day, when she hoped to renew the attack, she was told by de Gaucourt that the king had sent orders that she must not storm the city, nay, that by his command the bridge, over which she would have had to pass to do it, was broken down. She could scarcely believe he had been so ill-advised. She was terribly disappointed, but not at all downcast. She had done her duty, and no one doing duty need or ought to be discouraged.

FALLS INTO THE ENEMY'S POWER "Now when the spring came round—because I must hurry on—she found an opportunity of doing something for her sovereign. She thought she must go to the reitef of Compeigne, one of the last strongholds, loyal as loyal could be to this poor makeshift of a king, I was going to call but a numer king; he was not of this poor makeshift of a king, I was going to call him a puppet king; he was not of the stuff that made a St. Louis of France. She thought she must go to the relief of Compelgne, for the Burgundians and the English were closing in around it, tightening their grip upon it. So to Compelgn she went, this girl who was so completely in the hands of her Maker. Do you know, that when she not was in the saddle abs was on her kness — this girl saddle she was on her knees - this girl saddle she was on her knees — this girl who had no complaint to make of anyone, who was, by her peerless character, like a tower for all time in the landscape, but as a thing of beauty and of joy to her country forever. This child managed to make her way into Compeigne, and on the 23rd of May, 1430, at sundays. and on the 23rd of May, 1430, at sundown, when she thought the Burgundians and the English would be unbucking their armor and retiring for the night, she rode from under the portculits over the bridge, deployed her forces, and swept with all her force down upon the Burgundians. They, quick as lightning, rallied, mounted their chargers, and, being many hundred times more numerous than the little five hundred horse under her command, drove her forces back. As they retired, and were about to beat a retreat and to get within about to beat a retreat and to get within the citadel, they were intercepted by the English; while she, as she turned the English; while she, as she turned her charger's head and was riding over the bridge hoping to find a shelter behind the city walls, saw the draw-bridge rise up before her and the city shut out for-ever from her sight.

ACCUSATIONS AGAINST THE MAID "The rest of the story you know. She was captured. You remember what Bedford thought of her, how he wrote to her king, saying that she was an illher king, saying that she was an ill-conditioned woman, dressed in man's clothes and leading a bad life. They could not believe in this girl; they would bring her to trial. Having bought the girl for a price, Bedford first thought of Paris, but he could manipu-late Rouen more easily, so to Rouen the maid was brought for trial. You know how she was kept in that tower, how she was held by chains within a sort of iron-cage like a wild beast not to be let loose

cage like a wild beast not to be let loose even behind iron bars; how for months she was under the eyes of rabble soldiers, rude, rough men of those times.

"Think of the exquisite tortures of a pious maiden, not for a moment, not for a second, to be screened from the rude gaze of men so vile. It was a condition of things worse than any other trial. Only think what a relief it was to her when her mock trial at last began in Only think what a reiter it was to ner when her mock trial at last began in February of 1431, when she was brought forth to find herself before her judge, Cauchon, Bishop of Beauvais, Jean Lemaitre the Vice - Inquisitor, and Estivet, the Promoter.
"Was there ever such a trial recorded

must go forth to be burned alive. She was found guilty of being a devil-worshipper, a traitress, an idolator, a suicide one in despair, a chismatic, and the French University sudorsed all that and added: 'And she is, too, a liar and an enchantress." She heard the ver-

dict, she fortified herself with the Bread of the strong and the Wine that brings forth virgins. She clothed herself in the garments of innocence, like her Master, she mounted the cold, grey wagon that was drawn up by her prison CONTINUE ON PAGE SIX

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Apostolic Delegation.
Ottawa, June 13th, 1905.

Mr. Thomas Coffey
My Dear Sir.—Since coming to Canada I have
been a reader of your paper. I have noted with satisfaction that it is directed with intelligence and
ability, and, above all, that it is imbued with a stong
Catholic spirit. It strenuously defends Catholic
principles and rights, and stands firmly by the teachings and authority of the Church, at the same time
promoting the best interests of the country. Following these lines it has done a great deal of good for
the welfare of religion and country, and it will do
cover and more, as its wholesome influence reaches these lines it has done a great deal of good fo welfare of religion and country, and it will de and more, as its wholesome influence reache Catholic homes. I therefore, earnestly recomd it to Catholic families. With my blessing or work, and best wishes for its continued success. Yours very sincerely in Christ.

Donatus, Archbishop of Ephesus.

Apostolic Delegate

University of Ottawa, Canada, March 7th, 1900.

Mr. Thomas Coffey
Dear Sir: For some time past I have read you 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. Bless ing you and wishing you success, believe me to remain.

Yours faithfully in Jesus Christ. †D. Falconio, Arch. of Lariss Apos. Deleg.

LONDON, SATURDAY, JANUARY 6, 1912

"WRECKING THE HOME"

In a recent number of the Christian Guardian under the above title there is an editorial which, considering the point of view, is not so very unfair, and vet is likely to do much harm.

The term "Romish Church" is scholarly; is it decent? We do not think so. Why not "papish" or "papisher"? We do find in the dictionary the term "Romish," which we are told is used in an opprobrious sense Is it gentlemanly to use an opprobrious epithet? We do not feel hurt, but we do feel a certain pity for the man who can descend to the use of such language.

The editorial in question is an answer to the Honorable Sir Richard Scott's article on the Ne Temere which recently appeared in the RECORD, and which the Guardian admits treats the subject "exhaustively and temperately." We thought so; we have no place in our columns for intemperate treatment of this question. Yet the Guardian says the article "only shows more clearly the weakness of the Roman Catholic position.'

The Guardian in its statistics overlooks the fact that the decree is intended to prevent such mrrriages as take place at Windsor and Niagara Falls, much to the dishonor of the Christian clergymen who perform them-marriages which do not appear amongst the divorce records of Canadabut it is only the other day that we read of four divorces being granted in Detroit where the marriages were performed the previous week in Windsor.

"It is all very well to claim that the e Temere binds only Roman Catholics, but in the case of a mixed marriage whatever affects the Roman Catholic must affect also the Protestant.

This is perfectly true.

"And it is little to the point to argu that the Church decree does not affect the legal status of the marriage it declares invalid."

Why?

In so far as the laws of the land can affect marriage, is not the legal status the whole thing? Do you want a civil enactment regulating the conditions under which the Sacrament of matrimony may be received?

It is quite true that the Catholic party may return to the Catholic point view, and then he or she will not consider themselves married at all. But the Protestant party must always remember that this is possible, and must have a Catholic marriage to prevent such complication. The Protestant party can always prevent such complication by having the marriage ceremony performed by the parish priest of the Catholic party. The priest is a competent civil officer to receive and register consent to marriage, so that the parties will be not only civilly married, but the marriage will be recognized as a sacramental union by the Church. It may be urged that this is forcing the Protestant to go before a Catholic priest to be married. But is there any force in such objection? The whole acitation is based on the refusal of the Church to recognize as valid sacramental unions the marriages of Catholics unless they go before the duly authorized priest for the marriage ceremony. Either the Protestant party cares nothing for the opinion or recognition of the Church, in which case where is the grievance? Or he does care, in which case he can be civilly and sacramentally married by the priest without any extra trouble or expense.

The Guardian concedes to the Church he right to make any sort of decree for the guidance of her members. Is there a single Christian sect that does not claim in spiritual matters entire liberty? Even the individual who is affilisted with no religious communion claims and exercises absolute liberty in such matters. Would he not resent as unwarrantable interference a civil law controlling his conscience in any way? Catholies, then, must be free to believe and practice what they please in spiritual matters, including the sacrament of

The great objection, however, that the Guardian urges against the working out of the marriage decree is one that we must admit must appear to Protest ants very serious.

"When the Roman Catholic priest nters the home and seeks to separate usband and wife, we think the limit enters the home and se husband and wife, we has been overstepped."

We quite agree with our contempor ary. We do not think there are many priests in Canada who would so mistake their duty in the premises. We are sure that no priest would have the approval of his bishop in such a course. The course of procedure would be to validate the marriage, and if the Protestant party should refuse to renew consent to marriage, there is a dispensation in radice which would apply should the Catholic party desire to have the marriage made valid in the eves of the Church.

"Only last week," the Guardian proceeds, "we were informed of three such cases in three small towns. In the first case the husband was a Roman Catholic and the wife a Methodist, and the wife and children were attending the Method ist Church. The priest visited the man and told him bluntly he was not married. that his children were illegitimate and that his wife was simply his mistress.

From what we have already said, it can be seen we consider that priest to be coarse-grained and mistaken in his duty. The man ordered the priest out, which was the proper thing to do.

"In another case the wife was a Pres byterian, and the same tactics were resorted to, but without result. In the third case, however, the husband actually left his wife and children, and fo nearly a year he has never contributed cent for their support.

Here are three cases, in two of them the alleged action of the priest had no effect whatever: in the third it is not clear that the priest had anything whatever to do with the desertion of the husband In any case the wife had all the rights that the law could give her, and might have brought an action at law against the husband for non-support. Such cases occur every day and are not chargeable to the Ne Temere decree. We believe that the very undesirable feeling that obtains, owning not so much to the Ne Temere decree as to the Ne Temere agitation, can only be allayed by educated and influential men, Catholic and Protestant, calmly facing the question as it stands and wisely seeking a solution.

"ST. GREGORY THE GREAT"

A few years ago we stood in the Church of St. Gregory the Great, and touch with the faith St. Patrick planted n a marble slab inside the door were in their native country. Ireland will that, in the Dominion's commercial and these words: "Step, pilgrim, and read." ever continue to give to the world the And there, together with two English best and bravest spirits, by sheer worth Protestants, we read the names of forging their way to the top in every Augustine and the forty monks who sphere that ennobles humanity. The the first Bishops of the old historic English Sees. What the feelings of our Protestant friends were we do not know: but they seemed deeply impressed, and later when the caretaker-an old woman -asked us to sit in Gregory's chair in the little room or cell off the sanctuary, one of them said reverently : " No. w are not big enough to fill that chair.'

Are there any living who are big

enough to fill that chair ? St. Gregory the Great, the only man to shom history has given both these titles -Saint and Great-was the first monk to fill the chair of St. Peter. Much had the monks done already and more they did later for the civilization and Christianization of the world. Even Catholics

do not realize how much Gregory, the young monk noting the white bodies, the fairfaces, and the golden hair of some youths who stood in these slaves come?" "They are English Angles," the slave dealers answered. Not Angles, but Angels, with faces so Angel-like," answered Gregory. "From for years he gives them province of Britain. "De Ira," was the lish, from wrath.

In 590 he was elected Pope; but so

The conversion of England, though it touches us perhaps more closely than anything else he did, was only one of

adopted in the preamble of official documents, the fine title "The Servant of the Servants of God," which impresses the seal of humility on the papacy it- to have a wide open mind on Christian with all these dishonest methods of of the difficulty.

self, and has become the distinctive title of his suc

No name is better worthy of the atudy of Catholics who love to seek out the great characters who have largely made the history of the world.

MR. BERNARD SHAW As a writer Mr. Bernard Shaw is in the public eye. He is original and flinpant, but his pen leaves at times a trail of prejudice. Mr. Bernard Shaw has taken upon himself the defence of those unlovely people from Ireland who are known as the "Irish Players." In many of the American cities they have present what is called the "Playboy of the Western World." The Playboy murder his father. For this he receives unstinted applause from his fellows; and this is called a perfect delineation of Irish character. Perhaps in no country in the world are parents held in such veneration as in Ireland. When, therefore, Mr. Bernard Shaw calls this theat rical outfit a real Irish conpany it will be noted that Mr. Bernard Shaw has risen superior to the truth. When Mr. Bernard Shaw declares that there are not a half dozen real Irishmen in America outside that company of actors h will be adjudged guilty of a gross inaccuracy of statement. As well might he say that Harry Lauder is the only real Scotchman extant. Mr. Bernard Shaw calls Mr. John Synge, the writer of the "Piavboy of the Western World." an Irish writer with a real Irish name The Kellys, Burkes and Sheas he would not admit to be Irish at all. Mr. Bernard Shaw belongs to that class of Englishmen who retain a deep hatred for, and will look but with contempt upon, all natives of the Emerald Isle who will not consent to be retrievers for them. The real English gentleman is one of the noblest specimens of mankind. Mr. Bernard Shaw is far removed from that class. He is of those who possesses than his share of inflated boastfulness, and firmly believes that our good Lord created the Angles and the Saxons first and made all other human beings afterwards for their special benefit. Yes, Mr. Bernard Shaw hate, the Irish with a vehement hatred; and against such men as Mr. Bernard Shaw may be laid the charge that for centuries they have been the means of preventing the creation of a feeling of amity between Ireland and England. Once upon a time men like Mr. Bernard Shaw James Anthony Froude for instance were liberally paid out of the secret service money of England to defame the Irish people. They were sent to America for that purpose. Moreover, English gold was employed to buy up the editorial columns of some of the New York press in the old days with object of crushing the spirit of Irish nationality in America. But all these efforts failed, and the Irish to-day in the United States form a powerful element in the government of that country. And so it will ever be, for it matters not where the Irish go they carry with them the fear and love of God and keep in close

us when the Shaws are forgotten. PUT OUT THE OLD Paragraphs appearing almost every day in the newspapers prompt us to call attention to conditions which are becoming a scandal amongst the sects. and would lead one to suppose that their churches are fast becoming commercialized. It is a species of Modernism which will tend in the long run to lead the sects into a still greater variety of divisions and subdivisions. We have reference to the prevailing system of preachers receiving "calls." In some cases this breathes a harshness, an unthe market place at Rome to be sold as charitableness and altogether an unslaves, asked: "From what country do Christianlike behaviour on the part of the congregations. A young or middleaged man is assigned to lone of the churches of the sects and the what country come they?," "From best that is in him. At long last Deira," which was the name of a the pew-holders become weary of his sameness, his line of thought becomes untranslatable reply. De Ira, in Eng- tiresome, the old gospel message becomes wearisome, and there is an absence of flights of oratory on averse was he to accept the great honor burning questions of the day which that he disguised himself and fled, but have no reference to religion. The was discovered and brought back to Church committee—as politicians would say who are a long time out of powerthink it "time for a change," and they are on the lookout for a more desirable occupant of the Sunday pulpit. Some the great things done by this great times a man much talked about is invited to preach to them, and, to use a term used in one of Ian MacLaren's books, the "sermon-tasters" are to the fore. If the young man, fresh from a seat of learning where it as customary

and multiplying in the land of the Puri-

tans, whilst the Miles Standishes have

become well-nigh extinct. And the

doctrine, proves to be attractive, eloquent, forceful, humorous at times, and original, he receives a "divine call" to ome and be their minister, But what of the man who had given them faithful service for years. He is provided for, of course, but as a general thing placed small congregation oftentimes in an out of the way rural locality, and in looking back upon his life work the bitter re flection comes to him that his preaching was all in vain, that his hearers were but the slaves of the entertainment plan and that the fundamentals of Christianity had but little place in their daily lives. How different the system prevailing in that Church founded by our divine Lord. The sheep and the shepherd are as one, the former looking up to their guide with holy love and trust, the latter looking upon his flock with affection, ever guiding and guarding beam through life. His place is secure He may have come to them in the hev day of youth and when the winter time of life comes to him the love that sub-

sisted between them at the beginning

has not only increased but partakes of

that spirit which almost universally

prevails between a model father and the

hildren of his household

BE UP AND DOING A play entitled "There was no room or them in the Inn " was last week preented in St. Peter's Hall, this city. It was the work of amateurs, but, notwithstanding, a very creditable performance. Other entertainments of an equally interesting character have taken place in the same hall and the result has given us reason to be thankful to the teachers of our Separate schools-the Sisters of St. Joseph - and to Father Odrowski. who seems to have a special aptitude for bringing out the very best that is in the boys. These entertainments prompt us to draw attention to the importance of frequently bringing our Catholic people together to enjoy this and kindred amusements. Where they have not the same advantages as in London, the possession of perhaps the best parochial hall in Canada, school houses could be utilized where entertainments of a literary and musical character could be frequently given. It is of importance, of course, that innocent recreation should have their place, but the main work, it appears to us, is the building of a strong Catholic character and the promotion of a taste for the higher things in life. Pastimes, as we said, have their place, but when undue prominence is given to such -- when spare trained minds. It were difficult to realize the full importance of promoting as far as possible a taste for good reading. This will give the boys and girls a golden asset that will be of inestimable value to them as long as they live. The boy or the young man who thinks only of or whist games may possibly develop removed from the society of those who count for much in the community. He will be but a blank, and a bad blank at

professional activities. WHAT WILL WE DO ABOUT IT A five hundred million dollar meat

merger has been stopped by the action viled in the old days by the Puritans, of the United States government against but they are now living and thriving the meat packers. A Canadian contemporary tells us that this is an example of the combinations which control even the food of the people across the line. Kellys, Burkes and Sheas will be with 'Those who live in glass houses, etc.' We have some combinations in Canada which are equally vicious. Is it not a fact that certain gentlemen engaged in the ment trade in this country meet from time to time in Toronto and agree as to the price they will pay the producer for his goods and the price they will demand from the consumer. In the one case they will cut it down to the very lowest notch, and in the other de mand an exorbitant price. They stand these Buffalo Bills of commerce, between the producer and the consumer, bleed ing both, and at the end of a season's business they divide amongst each other profits which may range from fifty to one hundred per cent on their investments. In the case of pork they pay about 6cts per pound for the live hog and charge from 22cts to 25cts per pound for bacon; and be it remembered nowadays everything in the hog except the squeal is made marketable Had reciprocity carried they would have utilized the squeal. When complaint is made the filibusters of trade strike an attitude and ask, "What are you going to do about it ?" These dishonest business methods do not apply only to food products. The factory men also have their time of trial. The United States shoe machinery company is now before the courts and startling evidence has been submitted. Some of our Canadian factories wish to buy their machinery, but, according to the evidence of Mr. Thomas Duchaine, the shoe machinery company would not sell it unless they put all other machines they had been

doing business. Prosecutions spiracy and imprisonme guilty seems to us to be the only course The infliction of fines will have little or no effect. The fines are paid and the conspirators will continue to do busi ness at the old stand as usual.

TIME TO ACT

our people are beginning to pay serious

ion to the harm done by reckless

. We are pleased to note that

and oftentimes bigoted newspaper writers. The Canadian Press Agency in Winnipeg have been sending broadcast a story in regard to a case bearing on the Ne Temere decree which took place recently in Winnipeg. The story is told that a Mrs. Frederick Brewste of that city was prevented by the Mother Superior of Hospital from visiting her husband on the plea that under the Ne Temere decree she was not his legal wife. The lady, it seems, is a Catholic and the husband a Protestant, and they were married in a Protestant church. The yellow journal reporters have found in this incident an opportunity for playing all sorts of pranks with truth and the facts of the case will no doubt shortly come into view, probably followed by the punishment of those people who have a habit, contracted through prejudice, of reviling the Catholic Church. We are now told that Mr. John' O'Connor, Barrister, of Winnipeg, has been retained by a Catholic society to conduct an enquiry into the facts of the Ne Temere case recently aired in Winnipeg. He is examining witnesses and rumor says if the outcome is favorable action may be taken against attitude of the Church in the matter. Because of the fierce and unjustifiable onslaughts which have been made on the Church from time to time by cleric and lay demagogues, it seems to us most advisable that steps should be taken to put a term to this nefarious work, which not only inflicts injustice upon the Catholic Church, but tends to create a spirit of unrest and distrust in the community and retards the real progress of the country.

A FREAK COUPLE This is what keeps the divorce courts working overtime : Justice of the Peace B. J. Meyer, of St. Joseph, Mich., mar ried a couple in the Savoy saloon on Dec. 21st. Solomon Scott was the happy bridegroom and Margnerite Campbell the blushing bride. The ceremony took place in a wine room and hours are almost entirely devoted to the despatch tells us that beyond the them-nothing is left but vacant and un- door of that room could be seen the bar and, as the words were spoken tha made the two man and wife, the clink of glasses, smirks of tipplers, and the facetious wink of the wine clerk added in terest to the ceremony. The Justice said he married the couple because they both had insisted on the saloon as the shuffling pieces of paste board in euchre place for the wedding. It may be taken for granted that Mr. Solomon Scott and into the gambler. He will thus be far the lady who is now Mrs. Solomon Scott have the most supreme contempt for the would raise impediments to marriage. We should not be surprised to hear that Mr. Scott and his wife would live together for awhile, then come over to Windsor and get married again to other

partners. Another bitter enemy of the Ne Temere decree is Mr. Alex. Taylor Sturgeon, thirty-five years old, of Maybole, Ayrshire, Scotland, who was arrested in Toronto on the 26th of Dec. at the instance of the Chief of Police of second wife, an innocent party it seems, was handed over to the Presbyterian Moral Reform Association. Sturgeon was an employee of the Toronto Street Railway Company.

As we write the agitation sgainst the Ne Temere decree, which would prevent buses of this kind, at least so far as Catholics are concerned, is still in full swing amongst a certain set of preachers who make it a practice on general principles to deal a blow at the Catholic

Church on every occasion because the pew-holders smilingly acquiesce. WILL THERE BE UNION? The organic union of the Methochurches in Canada, having passed the ecclesiastical courts, has now been sent to the people for their decision. It is neet with the approval of the laity of the different churches. Our separated friends are engaged in a hopeless task, for outside the Catholic Church there will never be anything save disunion. As long as private interpretation of the Scriptures is adjudged to be a basis of Protestant belief, nothing else can be expected but a variety of churches, all holding contrary doctrines. In the event of the church union proposal being carried by the majority of the Protestant people of the denominations named, what then may we expect? At least a portion of the minority will formulate brand new churches, and as consequence there will be greater disusing out of their factories. The fu- order and disunion than ever. "Back ture clone will tel! what is to be done to Rome" is the only possible solution

" ADVERTISE"

A preacher in New York named Rev. Chas.Stezle, who is Superintendent of the Presbyterian department of the Labor Church, advises that churches ought to follow the example of successful business men and advertise freely. He would have the preacher offer a choice selection of attractions for every Sunday service. Surely this is going far away from the old standards. The Christian church is supposed to be a place of worship, not a vaudeville. The reverend gentleman, we suppose, would have bargain days, grand openings of spring and summer styles in theology, a resuscitation of the old operas, and a presentation of the newest comic ones. are living in a fast age, an age of sham and inconsistency. Whilst the parish ioners of the reverend gentleman referred to are fast becoming dechristianized, they are ever ready to contribute liberally towards extending the gospel of salvation to the heathen.

MORE CARDINALS-PERPAPS A despatch from Rome dated the 26th, which may be true, or which may have no foundation whatever in fact, but which we give for what it is worth, announces that the Pope will hold another consistory in the spring, when several prelates, among them at least one American, will be elevated to the Cardinal ate. Some wonder, we are told, was expressed that the consistory would follow so closely the conclave hald recently, But this was partly explained by the growth of Catholicity and the changes in conditions governing the Church. The report, we are furthermore advised. Winnipeg publishers to vindicate the has given rise to a great deal of speculation as to the personnel of the new American cardinal or cardinals. Of course there may be other appointments from this country to the Sacred College and in the meantime the yellow press will have its candidates named for pro motion. The Pope, however, has a habit of sometimes disappointing these people and naming men for promotion who are not in the minds of the associated press gentlemen.

NOTES AND COMMENTS

PETER PENCE this year in the Archliocese of Philadelphia reached the magnificent total of \$27,867,62, and Boston almost doubled it with a total of over \$50,000. What more eloquent testimony than this could be desired to the vitality of the Faith in America and the hold Pius X, has upon the hearts and minds of American Catholics !

STATISTICS OF Catholic missionary ork among the colored people of the United States evidence a healthy growth. There are now thirteen priests and one hundred and twenty-nine seminarians actively engaged or in advanced preparation for the vast undertaking of bringing this numerous people to the knowledge of the true Faith. Hitherto they have been a prey to every upstart fantastic sect, but signs are not wanting that the harvest is ready for the Catho-Ne Temere or any other decree that lie missioner, and that its garnering depends upon the interest and support of good Catholics everywhere. Let us hope that this will not be lacking.

The Christian Guardian applauds a Chicago contemporary for this characterization of Dr. R. J. Campbell, the London preacher whose "marvellous face" and wondrous eyes" were the subjects of much newspaper twaddle during his recent visit to Toronto. "His theology," said the Continent, "is neither construc-Edinburgh on a charge of bigamy. His tive nor destructive; it is simply vapor ous, almost non-existent. By all signs the Lord never made him for a theolog ian at all, and the only pity is that Mr Campbell did not find it out sooner.' This the Guardian considers a not un fair way of "putting the situation," and adds: "it is often the would-be theolo gians and the would-be critics that stir us trouble in the church and unsettle what it takes the real scholar in these realms a long time to settle."

THE CHARACTERIZATION is true to the life, but there is an amusing side to it since the Guardian seems blissfully unconscious that it applies with equal force to the Protestant (or the Methodist, Congregational and Presbyterian dist) ministerial body as a whole. One has but to recall the proceedings of the different Methodist deliberative assemblies of the Dominion within the past quite evident that the proposal will not year to be convinced that Campbellism, or Jacksonism, or Workmanism (call it what you will.) has eaten into the very vitals of Methodism and become the predominating factor. The average Methodist theologian has about as much Christianity as the said Campbell, and that is just about none at all. This "unsettling" and "settling" process has become the normal state of the sect, with special emphasis on the "un." Under its influence Methodist theology is, to use an old simile, as clear as mud. and from the nature of the case must ever remain so.

> MEANWHILE THE rank and file of the Methodist laity are enquiring anxiously through the columns of the Guardian as fying in the least the heavy catalogue to what the fundamentals are. One of misdeeds with which the French may correspondent writes: "I would like to

ask this question—what doctrines must be accepted as essential to salvation— absolutely fundamental"—and, "is that a question for full and free discussion?" anxious soul has about as much pros-pect of receiving an answer as if he asked Sir James Whitney for his opinion on bi-lingualism- for the simple reason that those whom he interrogates do not know. They have, so for as they are faith, and are beating the air in a phrenzy of wild conjecture as to the very first principles of revealed religion. What then have they to offer to this eager quest for the bread of life, but the stones of the street!

THE GUARDIAN is much concerned

bout Home Rule for Ireland, and while unable to shut its eyes to the inevitable seems to be possessed of a lingering hope that some way, somehow, the blow may be averted. Ulster Unionists, it says, will demand "fullest safeguards against the sinister influence of the Roman hierarchy," and then it goes on to ask if this arises from mere prejudice or is based on jundeniable facts; The Irish peasant, it opines, is all right (in the light of the past a significant if tardy admission.) but, " many Irish Methodists seem to have profound distrust of the Roman priesthood." Of course they have! The priesthood has blocked the way to every Methodist attempt to undermine the faith of the Irish people. Priests have mounted guard over the faithful peasant in every phase of the warfare against hatred and oppression. They have stood at his bedside through the numerous famines and pestilences that have well-nigh decimated the country. They have been his faithful friends and counsellors through the long dark night of persecution and trial, and are with him still as the morning dawns. This, the Guardian's friends know, and having no love for the hereditary faith of Ireland they naturally distrust (the word is very artless) its sleepless guardians. In this case Methodist distrust is the Irish priesthood's highest testimonial.

IT MAY still be a question whether France as a Christian potion will survive, but that, despite the trend of events in that country, the largest part of the French people adhere to their ancient faith signs are not wanting. Official statistics show that the antireligious policy of the government is, especially in the West, leading to a revolt of parents against the teaching of atheistic materialism to their children. Last year, it is shown, that while the number of public schools increased 3.10 per thousand. Christian schools grew at the rate of 9, per thousand. The pupils in the former showed an increase of but 17.26, while in the latter the increase was 28 per thousand. Further: in La Vendee, while in four years the State schools have lost 8,780 pupils, or 196 per thousand of the total, the Christian private schools have gained 3,129. This decrease in State schools is also evidenced in those of Loire Inferieure with a falling-off of over 1,000 in a single year; and in Côte du Nord and Loire of more than 2 000 each.

A STUDY OF France from another point of view is furnished in Mr. Charles 'France and the French. issued from the press of the Macmillan Company. The book gives impressions of ten years' residence, and while it contains much that to a well-informed Catholic is ridiculous, even grotesque, it is valuable as lifting the veil here and there and telling some, to outsiders, unpalatable truths. For instance, Mr. Dewbarn reminds us that in seeing France one does not necessarily see the French. and that some of the phases of Parisian life with which the world is most familiar can scarcely be called French at all. There is, he tells us, a Paris provided for tourists which the Parisian, as such, rarely enters. And so, as this writer assures us, the Moulin Rouge closed its doors during the South African War, when the tide of English visitors fell off.

WE HAVE at hand evidence confirms. tory of this, in a lecture delivered last winter by Principal Maurice Hutton of University College, Toronto, who had just returned from a year's sojourn in Paris. "The gaiety of Paris," he said, ".is, I think, rather an undeserved reproach. Every visitor finds the Paris he is looking for, and to many visitors Paris means one or two depraved music halls and cafes. These are kept open principally for English and American visitors, and are not usually patronized by the French." And our readers may recall how the well-known lecturer. Max O'Rell, lost an election for a candidate for public office in an American city by putting to him the embarrassing question: "Will the gentleman tell us where he spent that Sunday in Paris?" The candidate had been inveighling against the introduction of what is called the continental Sunday, and cited Paris as an example. So, without qualibe chargeable, it is well to bear in mind

while their transgressions are world's, their virtues are their own. are the

THE FOLLOWING delineation of the Anglican Church will scarcely meet with the approval of such controversial crusaders as, say the Rev. Mr. Holmstead who in taking exception to Father Vanghan's characterization of that body as the creation of an act of Parliament, would claim rather for it identity with the Catholic Church throughout the world. Dr. Inge, Dean of St. Paul's, has apparently no such lofty aspira-tions and has told the truth about it in a homely and ingenuous fashion. In an address to women recently on the co-operation of the church with the spirit was a characteristically insular instituits present shape it was the product of a political compromise which was so framed as to include Catholics (sic) who would renounce the Pope, and Puritans who were not anarchists on principle. It was officially Protestant and disliked the name. It has been, in a word, the church of the most honest and most illogical nation on the face of the globe. What it was now, it was very hard to say. If they took the whole English - speaking population into account they would find that Episcopalians only ranked on a par numerically with the Methodists and one or two other sects whom they called Dissenters -an unpleasant fact, which they too often forgot."

MR. HOIMSTEAD and those who think with him will not derive much comfort from these artless admissions of, in the matter of rank, a greater than they. Nor will they sit easily under the Dean's conception of "re-union." This Dr. Inge thinks most unlikely to come about with Rome, since that could only be effected by complete submission. Nor does he favorably regard the aspiration of some for re-union with the Greek Church, which he considers "the State church of a semi-barbarous autocracy." The only other alternative then is re-union with the Dissenters "with whom they have much in common though the question is not yet one of practical politics." Mr. Holmstead will have to revise his ecclesiastical outlook. Meanwhile he will have enough on his hands to frame an answer to Father Canning's questions.

PROOF THAT PROTESTANTISM IS NOT HIS. TORIC CHRISTIANITY

is an interesting world and a treasury of vast sources of contemplation, in which I read the true and the beautiful, but the world cannot satisfy me. Philosophy and civilization are good, but philosophy cannot answer the questions patiosophy cannot answer the questions of my sout, nor civilization gratify its hunger. I need more, and I know that is your state also. A man may be foris your state also. A man may be for-tunate and successful, but never satis-fied; often the more he owns of this world's wealth, the more he is unhappy. It is not the world's fault. It is the heart that is too large for the world. We are wonderfully made in mind and heart, and the most wretched and ragged beggar on the streets knows that if all the world were given to him. he would want something given to him, he would want something more. This craving does not come at every turn; yet in every life there are moments of wonderful insight, when the inner being cries out: "I am unhappy. I crave you to do something for me."
This is not the cry of the beggar alone, it is the cry of the king also. We need more than this world can supply, and therefore, I maintain that we were made for a hereafter, where mind and heart and senses will be sated, else this life is a mockery, and God would have given us faculties and aspirations simply to make us wretched. I need religion and I expect God to communicate with me. to do something for me

that they have virtues too, and that its peculiar views of justification, on the

the first two centuries. They would see the same beilef, the same seven sacraments as the channels of grace, the same holy government, the same final appeal in doubt and dispute to a See exercising jurisdiction over the whole of Christendom. They would see in her a growth in wisdom and knowledge and truth, the natural expansion of the remarkly word and of the grace of Jesus vealed word and of the grace of Jesus Christ. They would recognize her features in undying youth, yet admire features in undying youth, yet admire her growth in prudence gained by living experience and her skill formed by protracted warfare. They would, in the twentieth century, see her in her pope and bishops, the self same as when she blessed the Roman soldiers as they fell around the cross at the bidding of Constantine, the first Christian em-

Historically, the Church was called

Though I have had no variation of religious personal history, yet have I ligious personal history, yet have I analyzed the reasons of my faith, and have dug down to the foundations on which it rests.

And, first, I must be religious. This is an interesting world and a treasury in medical treatise to a man and tell him medical tr medical treatise to a man and teil him to core himself, yet it is by a long way easier to interpret these books than to wrest the true meaning of Christ from the written word of God. Our fore-fathers were practical people. Had they handed to every man a copy of the laws and institutions of the country. laws and institutions of the country, would they have safeguarded them? No, but they, instead, established at the No, but they, instead, established at the outset a supreme court of appeal. And what for? To decide on the meaning of any position of the laws or constitution which fell into a dispute. It is as infallible as a human constitution can be, and, if by its vote, the people of America could make it infallible in the sense in which the Catholic Church claims infallibility, every man would record his vote. Yet this is a mere temporal matter and not to be compared with the right understanding of Christ's message. Will Christ be less wise than men? He had every advantage. He message. Will Christ be less wise than men? He had every advantage. He could establish an infallible court of appeal. Did He do so? I believe He did, and that is why I am a Catholic. What a security I find here! It never cocurs to me to speculate about the What a security I find here! It never occurs to me to speculate about the maning of a text, because I believe Christ is assisting His Church so that she cannot err dootrinally. My intellect finds rest in certainty. The Church tells me that she has sealed every article of the creed with the stamp of the truth of Christ and that there can be no error to it.

it its peculiar views of justification, on the nature of grace, on the sacramental system, on its rejection of the sacrifices and sacrificial prieshood, on its rejection of orders and of a ministry with the street of orders and of a ministry with the street of orders and of a ministry with the street of orders and of a ministry with the street of orders and of a ministry with the street of orders and of a ministry with the street of orders and of the Lollard Winches in energy flowers on the Reformation. Geremony with the street of some stately dathedral and it know, but the mirth of England idea of the Reformation. Geremony was once happy, now it is cold and the turrent of some stately dathedral such early with the street of some stately dathedral such early with the street of some stately dathedral with the street of the street o stricken, beating along with my own poor heart?" This is realizing the Christ and making life in this world less miserable than it was. Go to a Cath-olic country and there you will find the olic country and there you will find the beggar everywhere. He is not molested, he is a natural part of the social system, he is the Lazarus of the time of Christ, in whom the people see Christ, and they give to the beggar gladly, and he receives it as his due, but pays for it with his own coin, "God bless you." He cannot ask alms here in the name of Christ, nor in Protestant England without a license, but he is encouraged in other fess that after my own utilitarian American breeding I have found it hard

American breeding I have found it hard to fall in with the custom.

But does he not make the way happier and does he not give you many a healthy opportunity for the practice of charity, and does not his cheery "God bless you," follow you alone with a real blessing? We call these disadvantages. I wish we had more of them to soften hearts and bring the classes and the masses nearer to godly charity. And look how the Catholic child's heart leaps for joy when he joins in the pro-MOST REV. J. J. KEANE, ARCH-BISHOP OF DUBUQUE, OFFERS, INDISPUTABLE EVIDENCE OF THE FACT

Personal history has an exceptional facility and the series of the chard and mercifal, I want certainty of the practice of the unvariable truth, which will show me a God sympathetic, loving, in show me a God sympathetic, loving, in the unvariable truth, which will show the certainty in the unvariable truth, which will show me a God sympathetic, loving, in the unvariable of the change the unvariable truth, which will show the conduction of the Bissed Secration of Catholic, but, and the cription? To give me intellectual certainty in the unvariable truth, which will show me a God sympathetic, loving, in the unvariable truth, which will show me a God sympathetic, loving, in the unvariable truth, which will show me a God sympathetic, loving, in the unvariable truth, which will show me a God sympathetic, loving, in the unvariable truth, which will show me a God sympathetic, loving, in the unvariable truth, which will show me a God sympathetic, loving, in the unvariable truth, which will show me a God sympathetic, loving, in the unvariable truth, which will show me a God sympathetic, loving, in the unvariable truth, which will show me a God sympathetic, loving, in the unvariable truth, which will show me a God sympathetic, loving, in the unvariable truth, which will show me a God sympathetic, loving, in the unvariable truth, which will show me a God sympathetic, loving, in the unvariable truth, which will show me a God sympathetic, loving, in the unvariable truth, which will show me a God sympathetic, loving, in the unvariable truth, which will show me a God sympathetic, loving, the unvariable truth, which will show the unvariable truth, which will show me a God sympathetic, loving, the same right to believe that the masses again the right to be a serving and the case of the mi

tell you that he is in the house and in the presence of his own brother and fellow man, Jesus Christ, and he acis as if he realized his kinship with the God man. Enter one of our old cathedrais. How they speak of God. They were built for an altar and sacrifice. The place is still there. They tell of the place is still there. They tell of the days of faith and of inspiration of Catholicism. No mere genius built Notre Dame at Paris. Faith built it after inspiring it. Faith in and love for Jesus in the little tabernacle reared these monuments to heaven. Do I believe that Jesus Christ is present in this little Host? Yes, and if I had an ambition, it would be to lay down my life for that truth. God is everywhere, but Jesus Christ is not everywhere, but in heaven and in the Blessed Sacrament. I believe that Jesus is in the little Host, night and day; that angels little Host, night and day; that angels little Host, hight and day; that angels little Host hat His hand is there to ment. I believe that Jesus is in the little Host, night and day; that angels keep watch; that His hand is there to bless me and His eyes to look on me. Put yourself in my position. Is not this something to make life brighter than the professional hands and massion? In its position. and happier and merrier? Is it not making life more divine?—Church Pro-

NONCONFORMITY AND THE "NE TEMERE"

The latest protest against the "Ne Temere" decree comes from the Wesley-an Methodists. No doubt the greater number of those who protest—or at least, of those who organize the protest—know broadly that the "Ne Temere" is a decree of the Holy See by which the marriages of Catholics, under pain of nullity, must be celebrated by a Catholic priest authorized for the purpose. But to protest against the decree it is not always necessary to understand it. Somebody has said that the Protestant Alliance would gladly hold a meeting any day to protost against anything coming from the Pope just because it came from him, and even if it were only an ntterance embodying the Sermon on the Mount or the Ten Commandments. Uncertified people of that kind, however rampant and at large, are naturally a negligible quantity.

minded men, and we shall remain quite to convinced of that, in spite of much that some of their leaders and platform constructions and the state of the convinced of that, in spite of much that some of their leaders and platform constructions and the state of the convinced of that, in spite of much that some of their leaders and platform constructions and the state of the convinced of their leaders and platform constructions and the state of the convinced and the state of the convinced and the state of the convinced of the convi

of the "Ne Temere."
Considering the fact that the decree is addressed by the head of the Catholic Church to Catholics, and it deals with the marriages of Catholics alone, and that it leaves the marriages of Protestants amongst themselves absolutely untouched, it is not to be wondered at if there are Catholics who regard the decree as a matter which is domestic to the 'Catholic Church, and feel some measure of surprise that non-Catholics should to intervene in what can hardly be said to concern them. That ground would be unexceptional if Catholics only married, Catholics. But sometimes—too often i—they marry Protestants, and hence the Protestant public may very pardonably take an interest in the stability of such marriages in so far as they affect the status and happiness of the Protestant party. It may plead that the Protestant party in such "mixed marriages" needs protection, and it may feel it a duty to sak the civil power to intervene for that purpose.

It seems to us that the Committee of

pose.
It seems to us that the Com It seems to us that the Committee of Privileges, which speaks for the Wesleyan Methodist body in this matter, has, while adopting this standpoint, allowed itself to take up a very illogical position and to indulge in language which savours not of sober thought, but of more sectarian rhetoric.

It has stated its grounds of hostility to the Papal deares in the following

The Decree declares null and void marriages contracted between Roman Catholics and persons who are not mem-bers of that Church, even when such bers of that Church, even when such marriages are perfectly valid according to the laws of this Realm. The Decree degrades those who contract these marriages to the level of persons living in open sin, and by consequence affixes the brand of illegitimacy upon their chil dren. The Decree, by declaring such marriages null and void, incites unworthy persons to evandiate their most searce. persons to expudiate their most sacred obligations, and exposes their wives and children to cruel desertion and des-

The Committee of Privileges there fore regards the promulgation of this fore regards the promulgation of this Decree as constituting a serious danger to the public welfare, and calls upon His Majesty's Government to do their utmost to protect British subjects who may become its helpless victims.

This attitude is quite conceivable rom the Erastian theory that conceivable must be appropriated when the

of the State; if they will invoke the power of the State to coerce us into believing that these mixed marriages contracted outside the conditions of the "Ne Temere" decree are valid, not only in civil law but in conscience and in the eyes of God, and into suppressing under penalties the expression of our conscient. penalties the expression of our cons penalties the expression of our conscientious conviction to the contrary, then we can only fell them that they are asking the State to do what it cannot do, and, moreover, that they are intermeddling and attempting to induce the law to intermeddle in the domain of our conscience and consequently, that they conscience, and, consequently, that they are engaged in what we can only describe as a hopeless and at the same time an exceedingly non-Conformist

For, after all, when it comes to

To the Catholic and Christian mind it would mean the bathos of barn-yard morality. Yet it is by no means impossible that now, or in the future, the Legislature of some European State might be found to contain a majority favouring these bestial ideals of free love or lessehold marriage, and might pass a code of laws declaring such unions terminable by mutual consent to be valid marriages. Who will say that Catholics in such a case would have to be valid marriages. Who will say that Catholics in such a case would have to recognise such validity as binding in

tioned open polyandry or polygamy?

To maintain any such obligation is to say that we must give the State a blank cheque upon our conscience, and that we must blindly accommodate our con-science to concern to whatever any State may set up in the way of marriage laws now or in future. Clearly that would be not the liberty but the proatitution of conscience. What is more, it tution of conscience. What is more, it would in its very essence cut at the root of the whole meaning and principle

root of the whole meaning and principle of non-conformity.

And why? Because if my neighbour considers himself free to believe that God has made no restrictions or regulations as to marriage, and that society, organised in the State, has consequently a free hand to decide for itself the conditions of civil validity—which in that case would be the only conceivable sort of validity—he is exercising what he deems to be a conceivable sort of validity—he is exercising what he deems to be a right of conscience. But I, too, have surely, on the same grounds, precisely the same right to believe that there is a God, and that He has made restrictions.

and the civil effects which flow from it and the civil enects which how from it as lying within the competence of the State; but at the same time we keep our conscience free to accept from God, through the teaching of His Church, through the teaching of His Church, what is or is not required that a marriage shall be valid in conscience and in the eyes of Him Whose joining no man may put asunder. That is only to say that as Christians we refuse to put our consciences in the pocket of Cæsar and to hold them ready to say yes or no, according to the fluctuations of majorities in the present or any future Parliament. The State in last analysis is, after all, the sovereignty of our fellow-man organized into that function, and the submission of our conscience to our fellow-man as such is just about the

and the submission of our conscience to our fellow-man as such is just about the last thing which Catholics would brook as tolerable.

Surely in all this there is nothing that non-Conformists ought not to be the first to understand and appreciate. the first to understand and appreciate. They above all others ought to remember that what makes to our consciences a real marriage, and one that is conscientiously binding is a matter of Christ's teaching, and consequently a matter of religion, and that it is elementary liberty of conscience that we should have a perfect right to consider it to be so. We expect them, of all people, to be the last to question that right or to join in the degrading Erastianism of the cry "that what the law of the land pronounces to be valid no man must call invalid"—or, as we should put it, make us wretched. I need religion and I expect God to communicate with mo. I look on the civilized world and I stand on the civilized world and I shools, Catholicism and Protestantism. I could not be a Protestant, and so I am a Catholic. Now, why can I not be a Protestant, and so I am a Catholic. Now, why can I not be a Protestant of Christ and the can be no error to it.

I ask religion to give me a law for my action of the creed with the same of the truth of Christ and the marriages of Catholics, make by Jesus Christ to the world, and that He intended it for all future generations of men. I must, therefore, be certain that the creed which I profess is apostolic, that it has come down authernicated from the sposties who were sent to deliver his revealed message to all men. Now, where is a fifficulty with Protestantism. Christianity as fact. It has lived an objective life. There is a history of its present state. Now, I know Protestantism: Christianity as fact. It has lived an objective life. There is a history of its present state. Now, throw Protestantisms is not historic Christianity.

I cannot find its name. And its tenets,

case is freed from an invalid marriage can never be set free from the obligations of natural justice. It cannot be a case of "casting adrift," as certain orators are very ready to imagine. Whatever fair and just treatment of his late partner and of his children may require him to do, he is bound to do it. Naturally there is in such a separation much that cannot be compensated. much that cannot be compensated and when he has done his utter and when he has done his utter-most, his action may still en-tail hardship. This is undoubtedly true, but it is to be observed that such hardship is not confined to cases which arise under the application of the de-gree "Ne Temere." If A had married conscience or in the eyes of God, any more than if the law of the land sancoree "Ne Temere." If A had married B as the divorced partner of a man still B as the divorced partner of a man still living, or as a widow, and subsequently discovered that her husband, supposed to be dead, was still alive, precisely the same difficulty would have pre-ented itself as far as the hardship to B is concerned. Yet no one would have felt it necessary to raise an agitation over this inexitable conflict between conscience. necessary to raise an agitation over this inevitable conflict between conscience and civil law, or to engineer public meetings of protest in the Albert Hall for the protection of the aggrieved party. On the contrary, people would have spoken philosophically about the need that persons entering into matrimony have to take proper precautions to know whom they are marrying, or at most to put up with loss, which if not their fault is their misfortune. With all such cases of grievance we have every sympathy, and press the duty of all such cases of grievance we have every sympathy, and press the duty of every possible redress; but we do not see how they can be allowed to trammel

as to the sinfulness of the union.

It follows that, unless we accept the Erastian alternative with its slavery of conscience, the non Catholic party in mixed marriages has already received from the civil law, which guarantees civil validity and civil effects, all the protection which the State is, or even can be, in a position to give. If non-Catholics who enter into

such marriages want more than this, the "protection" can only come from themselves. They could, of course, protect themselves, antecedently by not marrying Catholics at all, and there would be much to be said in favor of that solution of the difficulty. But if they insist upon contracting marriage with Catholics, they can protect themselves abundantly, by seeing that the marriage is celebrated according to the conditions prescribed by the Catholic Church. They will then have the protection, not only of the civil law but of the Catholic Church, for the validity and stability of the marriage. For it stands to reason that it never can be to the interest of the non-Catholic party that his or her union should be one against which the conscience of the Catholic party revolts, or may at any time revolt, as invalid and sinful.—London Tablet.

SOCIALISM AND PLUTOCRACY

ready to use her dispensing power and validate the marriage without any further public ceremony. In either case the canon law recognises fully the legitimacy of the children.

But if A, finding that his marriage is null and void before God and the Church, should wish to reclaim his freedom, what is to become of B, the other partner?

No one can constrain A to believe, as a matter of conscience, that B is his wife when the Church and his own conscience declare that she is not, nor to remain in marital relations which he is convinced would be sinful; but he may well be constrained to do all that is equitable in the discharge of civil or external obligations.

Notwithstanding the remarkable failure of socialism in practice, as beheld in the case of Milwaukee (commented on in a recent issue,) the socialism in practice, as beheld in the case of Milwaukee (commented on in a recent issue,) the socialism in practice, as beheld in the case of Milwaukee (commented on in a recent issue,) the socialism in practice, as beheld in the case of Milwaukee (commented on in a recent issue,) the socialism in practice, as beheld in the case of Milwaukee (commented on in a recent issue,) the socialism in practice, as beheld in the case of Milwaukee (commented on in a recent issue,) the socialism in practice, as beheld in the case of Milwaukee (commented on in a recent issue,) the socialism in practice, as beheld in the case of Milwaukee (commented on in a recent issue,) the socialism in practice, as beheld in the case of Milwaukee (commented on in a recent issue,) the socialism in practice, as beheld in the case of Milwaukee (commented on in a recent issue,) the socialism in practice, as beheld in the case of Milwaukee (commented on in a recent issue,) the socialism in practice, as beheld in the case of Milwaukee (commented on in a recent issue,) the socialism in practice, as the case of Milwaukee (commented on in a recent issue,) the socialism in practice, as beheld in the case of Milwaukee (commented on in a recent issue,) the soci vanta and municipal there's vanta in scores of cities and towns. Simultaneously with the publication of these tidings came this announcement:
Andrew Carnegie turned over \$25,000,000 to the Carnegie Corporation of

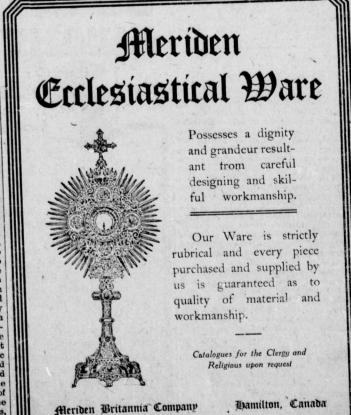
New York, the body which was incorporated by the Legislature on June 9 of the present year for the purpose of taking over Mr. Carnegie's work in consection, with educational institutions.

taking over Mr. Carnegie's work in con-nection with educational institutions, libraries and hero funds.

The gift was in the form of a 5 per cent. first mortgage bonds of the United States Steel Corporation, the bonds being given as at par. The income of which the corporators will have the dis-

being given as at par. The income of which the corporators will have the disposition is \$1,250,000 a year.

Mr. Carnegie has distributed about \$2,000,000 in educational and other philanthropic work. Mr. Rockefeller has given more than \$50,000,000 for similar work, and for university purposes separately over \$25,000,000. These are not the only millionaires who have had much puzzling of their brains about the disposal of a wealth that they must perdisposal of a wealth that they must per-force leave behind them at their de-mise. When the social and economical mise. When the social and constant legislation of any country favors the accumulation in individual hands of such enormous hoards of money, the work of the teachers and disciples of a work of the teachers and disciples of a doctrine of levelement and confiscation is rendered as easy and agreeable as playing at golf. Thinking men who would not willingly behold a magnificent Republic handed over to the rule of the men will are added to the characteristics. of the mob will lay aside long cherished shibboleths of party life and ask themselves is it not better to let watchwords that have lost their significance with the altered circumstances of the times, to find a solution—because for every equation of this kind there is a rational solution, if only an honest desire to find it be existent. This is a law of physi-



FIVE-MINUTE SERMON

THE EPIPHANY

THE TESTIMONY OF THE SPIRIT For whoseever are led by the Spirit of God they e the Sons of God. (Rom. viii. 14.)

For whosever are led by the Spirit of God they are the Sons of God. (Rom. viii. 14.)

The end of our pilgrimage, like that of the three wise men, my brethren, is union with God, through Hia power and His being present every where, a lways exists, whether we are His friends or not. But the state of grace is the union of love. By that union God rules our souls. By that union the Holy Spirit of God, the third person of the most Holy Trinity, really dwells within us. In the state of grace we are brought into loving contact with the divine Spirit. Now the Apostle, in the words of our text, wishes to teach us one effect of that wonderful union. "For the Spirit himself giveth testimony to our spirit that we are the sons of God." That is say, when the Holy Spirit enters into your heart He announcesHis coming, He sasures you of His friendship, He excites within you a sentiment of fills laffection for your Heavenly Father. How could it be otherwise? Could God be long in our hearts, and we be altogether ignorant of it? Of course He does not take away the natural fickleness of our minds; the star sometimes shines faintly, or even for a while disappears from view. God does not reveal Himself as He is; He does not reveal Himself as He is; He does not interfere at all with His external in the holy church; He does not substidoes not reveal Himself as He is; he does not interfere at all with His external in the holy church; He does not substi-tute His interior action on the soul for that exterior action of visible authority and sacramental symbols. It is, indeed, by means of this external order that the by means of this external order that the Holy Spirit enters into our hearts; it is, besides, only by means of the church's divine marks, her divine testimony, her divine influence in the sacraments, that we can be quite sure that Almighty God has come down into our souls. Yet the Holy Spirit really has a secret career within us. "Deep calleth unto deep"; that is, the infinite love of God calls into life our little love. He has His inner church in our souls, so to has His inner church in our souls, so to speak; or rather He brings into His apiritual and hidden temple all that is outside, spiritualizes the external order, outside, spiritualizes the external order, joins the purely mental with the sacramental, and, having set our faces in the right direction and started our feet moving in the right road, He sets us to thinking right, He stirs up noble aspirations, He purifies our feelings, and finally gives us testimony that it is really Himself, the Spirit of God, who has thus

Himself, the Spirit of God, who has thus been at work making our inner life such as befits the sons of God.

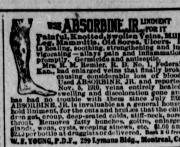
Now, my brethren, as I said before, this testimony of God within us is not like the splendors of Paradise bursting upon the soul; nor is it so very plain as to be able to stand alone without the external criterion of His Church as a testimony of God's friendship, except new and then in the case of some great saint. Yet there are many things in our inner life that, if we study them over a little, show that God has been acting upon us. What else is that wonder of the world called the faith of Catholics? Who else but the Spirit of God could give such power to believe very mysterious truths, such a stability to wavering minds, such a humility of belief to proud minds? And what except divine love could be as sweet as the taste the soul enjoys in the reception of the ascraments? Call to mind the utter transformation of soul that so often takes place at First Communion; remember the flood of divine influence at your Christian marriage; remember how after that death bed scene your at your Christian marriage; remember how after that death bed scene your how after that death bed scene your broken heart was cured of its despair when you turned to God; remember how at missions or during seasons of penance, or at one or other festival, it seemed to you that heaven was beginning before its time. All this is God's work on your life. The tender emotion at hearing the divine promises, the loving regret for sin, the joy of forgiveness, the imagination filled—plainly by no human means—with images of celestial peace, the understanding as clear of doubts as heaven of clouds, the will of doubts as heaven of clouds, the will strong and easily able to keep good resolutions, sometimes the very body sharing the lightness and vigor of the soul—what is all this but the embrace of the Holy Spirit? And if one says he does not feel it, and yet hopes he is in the state of grace, I ams wer that he will not be long deprived of it. Or it may be he is tepid; his soul is not able to feel any more than a hand benumbed with cold; his ear not hearing because his attention is too much fixed on the voices of the world to hear the voice of the Holy Spirit. His eye is too much daszled by the false glitter of the world to catch sight of the star that leads to our Lord's feet.

THE BIBLE "WITHOUT NOTE OR COMMENT"

How the Bible "without note or

How the Bible "without note or comment" serves in missionary work is well shown in an article in the Catholic Times (London) noting points from the 107th annual report of the British and Foreign Bible Society. The constitution of the Society, the writer says, directs that its operations shall be confined to printing, salling and distributing the Bible and portions of Scripture "without note or comment." The only English version to be so used is the Authorized Version. Besides propagating this English Bible the Society undertook the preparation and distribution of versions in various foreign languages. This is now the largest part of its work.

It was founded by a group of zealous enthusiasts in the days when, far more widely than is the case at present, the British public believed that, if one could put a Bible into a man's hands and persuade him to read it, he would infallibly discover from its pages "the truth, the whole truth, and nothing but the truth" about God's revelation to man, the code of Christian duty, and the way of salvation. It was a theory that had to exist in face of the hard fact that Bible readers were fatly contradicting each other about the meaning to be drawn from the sacred pages. But even those who held it must have believed what they said in a very limited sense, for if the written Word were so easily and certainly intelligible, it was surely something of an impertinence to



bring to its help a host of commentators, interpreters, preachers and ministers, and to set beside it, as explanations of what has already clear enough catechisms, articles of religion, and books of homilies.

bomilies.

THE BIBLE IN CHINESE

But though it was tacitly admitted that such helps were useful and even necessary to educated readers in Europe the Bible Society has clung for over a hundred years to the rule that not one word of explanation or introduction must be added by way of preface to versions of the Bible which it has poured out by millions of copies into far-off lands, where the whole character of the people makes even what is plain enough to us unintelligible or misleading to the native reader. Thus it appears from the 107th report that last year a million and a half of Bibles, Testaments, and portions of Scriptures went to China. Now, again and again in the Missionary Conferences held by the Protestant missionaries of China it has been urged that a Bible printed in Chinese, without one word of explanation, is not only useless but positively misleading. At the Shanghai Conference of 1890 speaker after speaker took this line, in the face of an opposition from the adherents of the old Protestant view that the Bible is self-explaining, even to people who have only pagan ideas connected with God, and for whom the ideas of atonement, salvation, and the rest are enigmas; or to take another class of difficulties, to people who like millions of the Chinese, have never seen a sheep and whose literature and folklore say nothing about a shepherd of any kind, and who reading that "The Lord said to my Lord, sit thou on my right hand,,' will wonder what can be meant, the left being for those strange people of China the place of honor.

se strange people of China the place

The same objections to "the Bible The same objections to "the Bible without note or comment" were made by some of the speakers at the great Centenary Conference of Protestant missionaries held in London as long ago as 1888. Thus, speaking in the name of many of his colleagues, Mr. John Archibald said:

MISSIONARIES' DIFFICULTIES

"Missionaries want permission to "Missionaries want permission to issue some explanation with the Bible. There is nothing to show those people what the Bible is, what it claims to be, where it was issued, and what it is about, and the man who has it cannot make it out. * * * Chinese is a very bad vehicle for conveying Christian truth. These who have translation put Christian ideas into Pagan tongues without some explanation. The very term 'God' the native reader has no idea of, and whatever word you use gives him a wrong impression. So with regard to grace, mercy, and other things, if you simply translate these words you do not convey the truth, but you convey something which is not the truth."

" TO IMITATE THE BOMANISTS" There were protests that to add notes would be "to imitate the Romanists," and the awkard question was asked who was to write the notes for the Bibles produced at the cost of subscribers of many different denominations. So the production of millions of unannotated Bibles goes on, and each year cargoes of them are sent to China, where, by the way, not one man in ten can read by the way, not one man in ten can read an ordinary book and make anything of

by missionaries, who presumably can give an enquiring reader some explana-tion. But the bulk of the work is done by a small army of colporteurs. "Colporteur" is a word that is almost sacred
to Bible Society reports and similar
documents. Why it is used is a little
puzzling. It is a French word, the plain
English for which is hawker or pediar.



You don't have to mix " Black Knight" Stove Polish.

There is no black watery liquid to stain your hands or dirty the floor.

There is no "hard brick" to scrape—no trouble—no waste-no hard rubbing.

"Black Knight" is a firm paste-ready to usequickly applied-and shines quick as a wink.

It's as simple and easy to use as shoe polish, and a big stove can be shined with it almost as easily.

Perhaps your dezier does not handle "Black Knight" Stove Polish. If so, send sec. for a big can, free postpaid.

THE F. F. DALLEY CO. LIMITED, Hamilton, Ont. 25 Hamilton, Ont. 25

In China the hawkers are (if travelers are to be believed) men who are not fitted by education to do wore than dispose of their wares, and certainly are not trained missionaries. They are given a scale of prices that makes their sales a heavy drain on the subscription list of the Society. The books are almost given away. We are told in the report that a Chinese New Testament sold at one penny cost five pence to produce. Apparently to this must be added a proportion for freight office expenses, and the colporteur's or hawker's wages. In any case, the price of one penny is less than the cost of the same quantity of paper in China. One does not wonder then at the statements made by more than one writer on China that Bibles are freely bought, but not always to read.

They are cut up for wrapping paper.
One native banker was found using Bible pages for rolling up money. Thousands of Chinamen are walking about in slippers the paste board soles of which were once in the Bible Society's warehouse. This partly accounts for the disspearance of the acores of millions of Bibles that have been account into China by the British and for the disspearance of the scores of millions of Bibles that have been dumped into China by the British and Foreign Bible Society and the various other organizations that work on the same lines. If the Bibles had all been beept for their proper use there would be by this time not a house in the Chinese cities, not a junk on the Chinese rivers' without several copies.

When Catholics express their doubts about the good done by this wholesale scattering of the Bible in Chins, although they have the support of practical-minded Protestant missionaries themselves in their criticism, the reply often is that naturally "Rome" wants to keep the Bible from the Chinese people. One would have supposed that Dr. Morrison's Bible was the first ever seen in China, though that pioneer of Protestant Bible versions for the Far East states plainly in his memoirs that they used the Chinese Bible of the Jesuit missionaries as a help in preparing his own translation. Catholics object not to the reverent use, but to the reckless abuse, of the Scriptures. One would have thought that the experience of a century, the protests of even Protestant missionaries themselves, might by this time have led the Bible Sciety to consider its methods. But one may say of the scriptures themselves, might by the THE CHINESE BIBLE OF THE JESUITS

time have led the Bible S sciety to consider its methods. But one may say of those who direct its policy what Napoleon said of the Bourbons—"they have learned nothing and forgotten nothing."

The society does not confine its activities to the pagan lands of the East. Last year it exported a million and a half copies of its publications to the Continent of Europe, and a considerable portion of these went to Catholic countries. We are told that the colporteurs were busy at Oberammergau during the tries. We are told that the colporteurs were busy at Oberammergau during the Passion Play. One would have thought that they might have reserved their energies for some place where the Gospel Story is unknown. What have those Bavarian peasants to learn from the agents of the English Bible Society—those men and women of Oberammergau who lives in lifelong touch with the great truths of both Testaments?

THE OLD PROTESTANT TRADITIONS But the Protestant tradition still sur-rives that the Catholics of the contin-nat are ignorant of the truths of the

Bible.

And the society's report tries to foster this tradition. We are told that in the Austrian Tyrol it is a crime to sell

the Austrian Tyrol it is a crime to sell a Bible, and the report says:

"The work of the society in the Austrian half of the Dual Monarchy has always been a struggle against adversity. Enemies, concealed or open, have waged war against us for three generations, and are as bitter and inexorable to-day as they were a hundred years ago. During 1910 Austria absolutely closed, some of its fairest provinces to the work of our society. In Upper Austria, in Salzburg, in the Tyrol, and in Voarlberg the governors distinctly The distribution is partly carried out decline to admit colportage. They give decline to admit colportage. They give no reasons for refusing, but no one is in doubt regarding the power behind their thrones. Among the other provinces of the Empire there is no tone in which we enjoy complete liberty, not one in which we are not hampered by a set of medieval restrictions and regulations which no free people would televise for a mement."

The plain fact is that in the Catholic provinces of Austria the hawkers who are dumping these Bibles of British manufacture are not wanted. The Tyrolese are a free people in the fullest sense of the word, but they are amply provided with Bibles by the press of their own capital and university city of Innsbruck. To talk of its being a crime to sell a Bible in the Tyrol is to indulge in the old-fashioned English Protestant nonsense about Catholic countries. Bibles are sold there every day, and the Tyrolese peasant knows more of Bible truth than the average British farm laborer.

We are told how the colporteurs sell

COMPLETELY CURED

By Na-Dru-Co Dyspepsia Tablets

We are continually hearing from grateful people who have had experiences like that of Miss Alice E. Cooper, of Niagara Falls, Ont., who writes:

"I wish to express my gratitude to you for the benefit I received from your most wonderful Dyspepsia Tablets. Having taken other medicines without having received the slightest relief, I heard of your Na-Drn-Co Dyspepsia Tablets and thought I would give them a trial. I have been completely cured of dyspepsia. I will be only too pleased to advise any one troubled with dyspepsia to give them a fair trial."

Na-Dru-Co Dyspepsia Tablets not only give the immediate relief from heartburn, flatulence, acidity of the stomach and biliousness, which is so much needed, but if taken regularly for a few days or weeks they completely cure the most aggravated cases of stomach trouble. When for 50c. you can get a box from your druggist, why go on suffering? National Drug and Chemical Co. of Canada, Limited, Montreal.

"Nazarene was the mother of Christ, Nazareth was His father."

"'Thou are the man' are words said by Judas to Christ."

"Before the cock crows thou shalt deny Me thrice was said by Christ to one of the thieves hanging beside Him

in the Crucifixion. "The Mess of Pottage referred to the

"The Mess of Pottage referred to the Lord's Supper."

Many more might be quoted, and these revelations of hopeless ignorance of the Bible are from examination papers of the Protestant University of Michigan. In the light of such facts one may suggest that, the Bible Society might save some of the money wasted on China, and on sending unwanted. Bibles to Tyrol or to Lourdes or Oberammergau, and try to introduce a few copies into some of the non-Catholic schools and universities of America.

BLESSED JEANNE D'ARC

CONTINUED FROM PAGE THREE or, and she passed slowly over the people who had come forth to see her die:
The wagon halted in the great marketplace where there were ten thousand
persons waiting to see her burned alive.
Presently she mounted the scaffold.
Her hands were tied behind her; she
looked up and around, proclaimed that she had been true; and then she saw the great faggots light beneath her, the great laggots light beneath her, and the flames began to toss their heads and to leap around her, swaying about her, licking at her clothes. A cloud of smoke hung like a funeral pall over her smoke hung like a funeral pall over her head. Then, above the shouts of the people, and the screams of the children, the hissing of the flames and the noise of all about, pieroing this funeral can-opy and rising above it all, was a lifted voice, and its sound seemed to pene-trate right into the land beyond the stars—a pleading voice crying out; 'Jesu Marie! Jesu Marie! Jesu! Jesu! Jesu!

A SOUTHERN PLANTER'S HOS-PITALITY AND ITS FAR-REACHING CONSE-QUENCES

The golden jubilee of Sister Mary de Sales (Smith) celebrated at the famous old Visitation Convent, Georgetown, D. C., brings to light a singularly beautiful episode in the family history of the verable nun.

She was born on February 16, 1837, in the Convert Verable daughter of

London County, Va., the daughter of Hugh Smith, High Sheriff of the county, and Elizabeth Jones, also a Virginian. Their total family nucleored six sons and

New York—who had come to the place as a witness in a trial, and was capitrated by his keen intellect, his straightforward honesty, and his wonderful oratorical powers. Talking with Professor Hughes on religion, Mr. Smith was greatly strengthened in his desire to become a Catholic, but he could not then get the books recommended by the priest, as the merchants refused to bring a Catholic book in the town.

A few years more went by, and one day in Alexandra, Mr. Smith went into a candy store to buy bon-bons for his little ones. On the counter lay a prayer-book, a cross on the cover. Picking it up, he asked eagerly of the shop-keeper: "Are you a Catholic?"

"Thank God, I am," answered the Widow Appick; and to his further questions about Catholic books, she volunteered to take him to the priest's house, where he would be well surplied. The priest was Father Dubuisson, a Jesuic, Mr. Smith went immediately under instruction, and was soon received into the Church. He now sought Catholic schools for his children, all of whom save the eldest son, had been baptized.

The future nun entered Georgetown Academy of the Visitation in 1850—16

The future nun entered Georgetown

The future nun entered Georgetown Academy of the Visitation in 1850—It had been more than half a century in existence then—and in 1856 she was graduated with honor. Four years later, she returned to enter the novitiate.

After her canonical year of noviceship, she made her perpetual vows on August 10, 1861. It was the time of the Civil War, and the heart of the young novice had many a crucial test during these terrible years—culminating in the

novice had many a crucial test during these terrible years—culminating in the death of her good father. His noble ploneer work in the Catholic cause had made scarcely any visible progress, on account of the dearth of priests. He had, however, once or twice in the year, a priest to say Mass in his own home. He was taken ill in 1863. His anxiety to see a priest was well known in the town, and a blacksmith, in order to be able to go North to proque one, took able to go North to procure one, took the oath of allegiance to the Feder-

The man went direct to Georgetown The man went direct to Georgetown, and obtained a letter from Sister Mary de Sales to General Meade who was stationed at Alexandria. The General not only gave the priest a pass, but allowed him the use of his own horse and buggy, with liberty to stay in Middle-burg as long as he desired. The Father stayed three days, and prepared the soul of the good and faithful servant of God for death. For nine months, his God for death. For nine months, his cloistered daughter was kept in an agony of suspense. In June, 1864, she learned that his soul had gone forth to God on May 21, three weeks before.

Sister Mary de Sales has inherited her father's magnanimity and other noble qualities. Gifted in many ways, and generous in her activities, she is still more devoted to the spiritual life. Endowed with a special power of winning children, she has been employed at the Academy in French and English classes, in drawing, painting and music; and in drawing, painting and music; and ahe is remembered with love and blessings by many who are mothers and even grandmothers of families, as well as by hosts of souls who serve God lovingly, in the shadow of the sanctuary.

THE HOTEL BIRON

From America In consequence of the iniquitous laws

The Northern Life **Assurance Company of Canada**

ENTHUSIASM is the key note of success in the profession of a Life

Enthusiasm for the work: Enthusiasm for the Company. The Northern Life has room for good men who are honest and have the ability to write Life Insurance.

W. M. GOVENLOCK.

JOHN MILNE.

Managing Director



BEFORE THE YEAR CLOSES

It would be advisable for you to carry out some of those good intentions which have remained so long unfulfilled.

If the matter of insuring your life has been one of these, it would be well

to remember that delays, besides being dangerous, only add to the cost of procuring a policy of life insurance.

It will pay you to have a talk with one of our representatives, or write to-day to the

North American Life **Assurance Company**

Home Office

Toronto

was fourteen years of age, asked her hand in marriage. According to the ideas of time, Anne Marie was of a marriageable age, but her mother had other views, and discouraged Monsieur de la Roche Courbon's attentions. The child, she was little more, wept and entreated, but her pleadings being disregarded, with extraordinary resolution she took the law into her own hands.

she took the law into her own hands.

On October 22, 1737, she informed the Superioress of her convent that her mother was going to send a carriage for her. At the stated time the carriage appeared, and Anne Marie, accompanied by her governess, drove away. Suddenly the governess noticed that they were following what was to her an unknown road, and she was about to stop the driver, when Anne Marie, quietly drawing a pistol from under the cushions, pointed it at the woman's head. In a few words she informed her that she was on her way to join M. de la Roche Courbon, whom she intended to marry, that the driver was in secret, and that if her governess raised an alarm she would In consequence of the iniquitous laws passed against religious orders by the French-Government a number of monastic buildings have been awept away in Paris, and commonplace six-storied houses are quickly replacing these homes of prayer and the shady gardens that surrounded them.

These rapid transformations not only represent a crying injustice, the fact that peaceable, law abiding citizens are deprived of their property and sent adrift; they are also deplored by archeologists and antiquarians, who, apart from any religious feeling, are indignant at the barbarous destruction of these historical or picturesque landmarks.

Among the religious buildings to which are attached many interecting nome of the landers, 'In Types' and the landers of the landers to shall copyring the Bryon's distinctivity and the landers of the landers of

If you would avoid the contracting of low habits, keep from association with those that practice them. Contact is contagion—and contagion is

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CHATS WITH YOUNG MEN

OUR IDEALS

What we make of ourselves dependa upon the ideals which we habitually hold. Our lives are shaped upon our mental models. If these be high, the life is lofty; if low, it grovels. Man is no better than his ideals. The stream can not rise higher than its source. Our work can never overtop our ildeal, our ambition. It is a great thing to keep the constant suggestion of high ideals, of things that are grand and noble in human achievement, in the mind. It tends to make us love the right and hate the wrong.

There is one thing we ought to hold in such ascredness that no consideration could induce us to dilute it, and that is the quality of the life, the quality of our ideals. Whatever else we are careless about, we can not afford to earry through life low ideals, second class personalities or demoralised mentalities. However humble our homes or ordinary our environment, we should keep the quality of the life, the personality, at the highest possible standard. We should allow nothing to deteriorate it.

Yet most people are careless and in-

Allow nothing to deteriorate it.

Yet most people are careless and indifferent regarding the quality of their lives. There is a slipshodness in their living, a slovenliness in their mentality, which tend to deteriorate the quality of the life and make it cheap and common-

Whatever your career, guard your ideal as the apple of your eye, the pearl of great price; for everything depends upon the direction in which that points. If it points downward, no amount of money or influence can redeem you from medicerity, or even save you from a degraded life. Man is so made that he must follow his ideal. He can not go up it his ideal points down.

must follow his ideal. He can not go up if his ideal points down.
When the taste has become vitiated or demoralized by bad literature or vicious companions, there is no standard by which we can gauge the quality of life, and quality is everything. Quantity means little when compared with

one says : " The ideal which one possesses, or which possessess one, comes to control him so as to lift him up or drag him down, in spite of all other influences leading in another direction. Therefore, it becomes extremely important that a man's ideals should be orthy ideals, uplifting him in his as-rations and endeavors."

What do we not owe to people who have raised the ideals of those about them by trying to do something better, to live a little finer life; who were not content to jog along in the same old rut, but were determined to get up

I have known a girl inspired by the lives of great men and women about whom she had read, to change the at-mosphere and ideals of the little village

mosphere and ideals of the little village in which she lived, ws Benjamin Franklin changed the atmosphere of the entire printing establishment in which he worked while in England.

We little realize how much we are influenced by the example of others; how the great personalities whose lives we touch mold and stimulate our characteristic our ideals.

we touch mold and stimulate our characters and modify our ideals.

A great many people who live in outof-the-way places and sparsely-settled
communities are only partially developed, and are never thoroughly aroused,
because of the lack of inspiring and ambition arousing examples in their com-

munity.

It is not difficult to predict the kind of men that will develop from children who live in a vulgar atmosphere, in an environment of vice, who rarely hear anything inspiring or see models of nobility; whose lives are filled with

of its daily food.

I have known unusually bright, promising boys to lose their ambition almost entirely when living in a vicious atmosphere and associating with those without purpose in life except to have a good time. Before they realized it, their ideals had become tainted, their aims warped, and their ambition dimmed.

There is something positively contagious about an inspiring ambition. Think of the influence and the power of being a living model, of igniting the spark in thousands of young lives, of awakening the ambition to be somebody and to do something in the world! and to do something in the world! On the other hand, what a curse to be a de-grading model, to have a deteriorating

Anything which will lower our stand-Anything which will lower our standards or ideals will cause an irreparable loss. One of the commonest and most unfortunate things that can happen to a human being is the ruination of the taste for better things. The taste should be kept sensitive, delicate and refined, so that the individual will be able to appreciate the best and highest possible to him.

The moment a man stoops to the lower, he cannot maintain the higher; if he continues to do the lesser, he will render himself more and more inca-

The ambition of the old masters was to embody their ideals upon canvas, no matter how long it tock or what it cost. They sould not bear to associate money with their ideals. The canvas or the plece of sculpture was regarded as the child of the brain. There was a kinship in it. They loved it. They could not bear to part with it, even for the necessities of life. It was too precious to sell.

The true artist transfers to the canvas the ideal which haunts his soul.
Everything that he has seen, read and
experienced is incorporated into his
masterpiece. No pains, no study, no
devotion are too great to give to the
child of his brain. What are hunger
and criticism to him! He sees immortality in his canvas. His idea is becoming tangible. He does not need the
praise of the world, for there is an appleause within which is infinitely more
satisfying. He is in touch with Divinity. He can bear up under anything
but the desceration of that holy passion
within him. Let others chase the doliars, let others crowd and jam in the
selfish world, and live the streamous
life for that which periahes. He eats
bread of which the world knows not,
he stakes his thirst at the very fountain
of life.

In every really successful life, there

of life.

In every really successful life, there are some principles which must always be put before every other consideration, whatever occupation we adopt. The ideal should be kept high, clear and clean of all contamination or commerclean of all contamination or commer-cialism. It should not have the least

cialism. It should not have the least suggestion of the dollar taint. It should not be warped or twisted by influence or by immediate prospects.

Whatever the tools with which we work, we can all be artists. We can follow the voice that calls us higher, we can do the best of which we are capable. Running through the noblest characters of the world, there is a great backbone of purpose. We feel the timber of their manhood; the stamins of their character. We feel that regard. bone of purpose. We feel the timber of their manhood; the stamina of their character. We feel that regardless of their vocation, there is a great moral force in them; something which they hold more sacred than moneymaking or any business consideration. These characters are the salt of civilization. We know perfectly well that it is useless to try to twist, buy or influence them. They are not for sale. They stand like the rock of Gibralter. The very reputation of having a moral backbone, of standing for something besides mere money-making, of being known as a man who can not be wheedled into doing a mean thing, a man whose character is beyond perjury, beyond influence for the wrong, is the greatest kind of capital; is credit in itself.

We base our confidence on character, on the man, and not so much on his mere ability to pay. Many rich men in this country do not have half as much credit at the banks as others with a tithe of their wealth, simply because everywhold helisays in the latter. Thair

credit at the banks as others with a tithe of their wealth, simply because everybody believes in the latter. Their very names carry confidence. There is a letter of credit in their reputation.

a letter of credit in their reputation.
They carry it in their faces.
Lincoln once said: "Every man is said to have his peculiar ambition. Whether it be true or not, I can say that I have none other so great as that of being truly esteemed of my fellowmen by rendering myself worthy of their esteem."

men by rendering myself worthy of their esteem."

We are always betraying our ideals, whether high or low. They crop our in our letters, in our conversation, in our conduct. As the ideal of the sculptor "carves itself in marble real," so the great life aim out-pictures itself in our bodies. How quickly a practised eye can tell what ideal has been working in the lives of those he sees upon the streets or meets in traveling! How easy it is to pick out the clergyman or the priest, even when not wearing disthe priest, even when not wearing dis-tinctive dress! The face of the profes-

so few business men maintain the integrity of their ideals throughout their business life. Never before was there a time when there was so much winking at dishonorable methods, so much graft in business and politics, or when the great leaders of men were so tempt-

graft in business and politics, or when the great leaders of men were so tempted to stoop to questionable methods. It seems as though everybody were looking for a pull, trying to get a slice of all the good things that are going, even by methods that are questionable. The habit of always trying to do something better, to improve upon our yesterdays, the reaching-up habit, the habit of aspiring, is of untold value to those who would make the most of themselves. The mind that constantly asthose who would make the most of them-selves. The mind that constantly as-pires, that perpetually yearns for a larger growth, a completer life, will not be forced to look back upon a deformed and hideous life.—O. S. M. in Success.

OUR BOYS AND GIRLS

A CONVERSION THROUGH THE ROSARY

they decided upon the daily recitation of the beads for this intention.
When death claimed the King, her husband, Queen Mary was cast into deep asdness, and began to see the futility of Protestantism as a comforter to the dying or to their surviving loved ones. She was forcibly struck, on the contrary, with the prayers and ceremonies with which the Church aids her departing members, and notably with the common practice of its devout children in reciting the Holy Rosary. departing members, and notably with
the common practice of its devout children in reciting the Holy Rosary.
Thenceforward she determined to seek
her consolation in prayer. As she
often visited the public hospitals, she
became closely acquainted with the
Sisters of Charity, and frequently recommended her departed husband and
herself to their prayers. On one cocusion she asked the good sisters to instruct her as to the meaning of the
beads and the manner of saying them;
and, turning their explanations to good
account, she set herself to reciting the
Rosary with the fervor which grew
more and more intense as the days and
weeks went by.

Passing a part of the summer at one
of her country seats in the heart of
the Alps, she came in contact with a
well known priest of the neighborhood.
By slow degrees she obtained from him
instruction on all the points of the
Catholic religion. The more she listened, the more she reflected and prayed:
and the more completely, too, did her
Protestant prejudices vanish. At last,
after long and fervent prayer, accompanied with deep study, she determined
to become a Catholic.

As acon as her resolve was reported
in Berlin, every effort was made to induce her to change her mind. They
sent her one of the chief Protestant
pastors, in whom she formerly had
great confidence. He put forth all his
arguments to prevail upon her to remain
a non-Catholic. It was all to no pur-

great confidence. He put forth all his arguments to prevail upon her to remain a non-Catholic. It was all to no purpose; for after having bootlessly shun out all his logic, and losing his temper, he added: "Then, Madam, all you have to do now is to say your beads." "I am already," said the Queen with a smile, "in the habit of saying them

very day."
Incidents like this should have the Incidents like this should have the effect of increasing our confidence in the efficacy of prayer and our devotion to the Holy Rosary. "More things are wrought by prayer than this world dreams of," says the poet; and, as everyone knows, the Rosary has been the source of innumerable blessings, not merely to the Church at large and to nations, but also to families and individuals.—Providence Visitor. nala.—Providence Visitor.

TWO BRAVE LADS

Every boy who reads this paper has heard the story of the sinking of the Republic and of how the lad who was the operator of the wireless telegraph stood at his post for hours until he had

But there was a little sequel to the story which they may not have heard.

A week after the disaster the manager of a vaudeville company offered this lad no less than a thousand dollars month if he would appear on the

"Me?" he said, bewildered. "A thou

"Me?" he said, bewildered. "A thousand dollars? Why, I'm no actor? I'm only a telegraph operator."
This reminds me of a similar story, which also is true.

A few years ago there stood in Penn square, in Philadelpia, a high old building filled with offices and in a ruinous condition. When a neighboring house was taken down, its foundations were weakened and its walls began to fall. Some of the occupants of the upper stories escaped; then the stairways fell, But the frame of the elevator remained standing and the engine continued to work. A great crowd assembled in the streets, watching the lift as it jogged slowly up and down, bringing a dozen



crous, or would have been so to persons

"Meautime the boat had acquired sufficient headway to carry it down the river in midstream, with the bears still in it. Later it drifted ashore and was recovered, but the bears had escaped."

RELIGION AND SCIENCE

In the November number of Borinquen, Rev. Mariano Rodriguez contributes an interesting article on religion and science, from which we take the following

extracts:

"At no time," says the writer, "has the Catholic Church been the enemy of science, nor has it looked upon the advance of knowledge as a hindrance to its growth and prosperity. Bacon said long ago, and Christians knew it before his time, that, while ignorance draws us away from God, knowledge leads us toward Him. Only those who study things in a vague, superficial way take the wrong side in popular questions of the day; those who belong to the group of half wits, as the great Moigno calls them, have the daring to accuse religion of being at war with knowledge, and of being the enemy of enlightenment. Those who sincerely give utterance to such avowals make their profound ignorance evident at once, and show that they know nothing of the A B C of history; those who pretend to be learned and claim that their caluminous afirmations are the result of deep investigations, fail in the truth shamefacedly, and in their irreligious delirium they outdo even Voltaire himself, who did not hesitate to admit that if in our day we know anything at all of the wise and learned men of antiquity it is owing exhesitate to admit that if in our day we know anything at all of the wise and learned men of antiquity it is owing exclusively to the diligence of the patient Benedictine monks.

"No; the Church in spreading through

"No; the Church in spreading through the world the teaching of the Gospel, addressed itself alike to the wise and to the ignorant; it invited all by its light and its knowledge and excluded none from its bosom; and while some of the Apostles preached in the lowly villages of Galilee, others, like St. Paul and St. Peter, announced the good news in the Areopagus of cultured Athens and in the Forum of the great capital of the Romans; and thus they came to count among their fervent and rnthusiastic followers men that are known under such names as Dionysius, Origen, Tertullian, Jerome, Augustine and Chrysostom, who were and are the glory of science and of religion.

"But we need not make these assertions to show that Catholicism had more than availagent at another to realist the

tions to show that Catholicism had more than sufficient strength to resist the than sufficient strength to resist the destroying forces of time and to prolong its existence, long after many would-be prophets had announced its downfall; many, even among atheists and haters of religion are willing to admit that in the so-called barborous ages it was the work of the Church to save anything inspiring of see filled with nobility; whose lives are filled with everything that is degrading and deteriorating. On the other hand, we can easily forecast the future men who will develop from children reared in homes of refinement and culture, who breathed the very atmosphere of intelligence and the very atmosphere of intelligence and enlightenment, who live in the midst of models which inspire, elevate and enlightenment, who live in the midst of models which inspire, elevate and enlightenment, who live in the midst of models which inspire, elevate and enlightenment, who live in the face, the form, the manner.

One of the most lamentable things in our civilization to day is the fact that sofew business men maintain the insofew busine

"The walls are going!" they cried.
"Come out!" dragging at him.
"There are women up there, and I'm the elevator boy," he repeated, dogged-ly.

He went to the top story, took on the women, and came down slowly. When the floor of the elevator touched the earth, there was a great shout of triumph. They caught the old to bless thin a bero, and to he shock himself free from them.
"Somebody had to go, and I'm the elevator boy," he repelled, all unconscious of his bravery and unselfshness.

BRAVO, MRS. BRUIN!

A bear story with an element of novelety is related by Dr. J. Winslow Ayre in his "Life in the Wilds of America."
The incident occurred on the Little of shouth the control of a small create on the bind of a small create on the bind of a small create on the party at one took a small boat and started in search of the game, resolved to take the outh alive and keep it for a party of the control of

know the mysteries of faith than the mysteries of science.

"Besides all this, we must confess that true believers to-day have a great obstacle to face when they devote them selves ardently to the study of any natural science, because they encounter at every step non believers, who try to convince them that the teachings of the faith they profess are incompatible with convince them that the teachings of the faith shey profess are incompatible with the science to which they wish to consecrate themselves. And here we see that rationalists and freethinkers are the

secrate themselves. And here we see that rationalists and freethinkers are the ones who really impede the advance of knowledge, and who do their best to trip up or paralyze the Catholic scientist, that his investigations may come to nothing; but precisely for this is the testimony of such a Catholic worth more, very much more when he speaks on religious subjects. In addition to the special study of his choice, he is forced to go deep down to the religious side of things and make a serious study of them and thus his judgments are formed about things that he really understands; in matters of faith he knows what he is talking about, whereas the rationalist, however learned on other points, about the matters in hand knows nothing at all.

"And yet we have reason to be grateful to these very freethinkers and non-believers, for, without knowing it, and without intending it, they prepare our Catholic scientists to be ready for attacks and to be able to give an account of the faith that is in them."

OF WHAT USE ARE ANGEL **GUARDIANS**

Sir.—What object does my angel guardian serve? God watches my every action. In time of danger, if He is pleased with me, or for some other inscrutable reason, He will protect me; and if He is displeased with me, He will probably ahandon me. God watches over me personally. Then where is the necessity for an angel guardian?

Yours, etc. [Signed.[

COMMENT ON THE FOREGOING LETTER It would be possible to retort to these questions, or to carry on the same line of questioning to an unlimited extent. Let us try:
Of what use are preachers and teach-

or what use are preaeners and teachers of religion? God is the master of grace, and could give it to us abundantly without their aid.

Of what use is the Church? God is the supreme ruler of men, and could teach us and rule us in the way of sal-

vation without the intermediary of Bishops and priests.

Of what use is eating and breathing? God Who has created our bodies could sustain them without waste, and, there-fore without need of renovation and re-

Of what use is our body ? God could have created us pure spirits capable of functioning independent of the flesh. what use are created or secondary causes, or the so-called agents and forces of nature? In order for them to act God must create them and p eserve them in existence, and even supply

A CONVERSION THROUGH THE state should be kept sansitive, delicate and reflect, so that the individual will be able to appreciate the best and highest possible to him.

The conversion, in 1874, of the Queen able to appreciate the best and highest possible to him.

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The conversion in 1874, of the Queen and reflect, so the conversion in 1874, of the Queen and reflect, so the him to work the cannot maintain the higher; in the conversion in 1874, of the Queen and reflect the conversion in 1874, of the Queen and reflect the conversion in 1874, of the Queen and reflect the conversion in 1874, of the Queen and reflect the conversion in 1874, of the Queen and reflect the conversion in 1874, of the Queen and reflect the conversion in 1874, of the Queen and reflect the conversion in 1874, of the Queen and reflect the possible to provide this human form. In other the possible to provide this human form. In the lower the possible to great the said the provide in the conversion terms of the game and keep it for a bright the possible to provide this human form. In the lower and keep it for a bright the possible to provide this human form. In the lower and keep it for a bright the possible to provide this human form. In the lower and keep it for a bright the possible to provide this human form. In the lower and keep it for a bright the possible to great the possible the possible the possible to the possible the possible to the possible the possible the po

guardian angels—He Himself supervising the whole work of guardianship all the time, but allowing it to be effectively carried out under His supervision by a created apirit. This is certainly a good thing in two ways. First, it gives us a sense of fellowship with the angelical order; and secondly, it gives the angels themselves an interest and activity in the [well-being of the human order. It is, in short, a good thing both for the angels and for us.—The Examiner, Bombay.

ELOQUENT TRIBUTE OF MAC-CAULAY TO CATHOLIC

Providence, Dec. 2. — Two Baptist ministers had something to say to their congregations last Sunday and they said it. Of course, it had nothing to do with the gospel of the day which was not unusual. Rev. Bowley Green, of the Broadway Baptist church, discussed the errors and falsehoods of Roman Catholicism, while a Central Falls Baptist minister named J. J. Williams discoursed on the "Evangelization of a City."

The names of Bowley Green and J. J. Williams are comparatively unknown outside their small and rapidly decreasing congregations. It is doubtful if 5 per cent. of the population of Rhode Island has ever heard of either of them. Every schoolboy, however, has heard of Lord Macaulay, the great English historian. Lord Macaulay was a Protestant and he had no love for the Catholic Church. And yet, Lord Macaulay's opinion of the Catholic Church, written in his best style, is a classic of the English language. It is reprinted here.

in his best style, is a classic of the English language. It is reprinted here.

MACAULAY'S TRIBUTE

"There is not, and there never was, on this earth, a work of human policy so well deserving of examination as the Catholic Church. The history of that Church joins together the two great ages of human civilization. No other institution is left standing which carried

institution is left standing which carried the mind back to the times when the smoke of sacrifice rose from the Pantheon, and when camelepards and tigers bounded in the Slavian amphitheatre.

"The proudest royal houses are but of yesterday when compared with the line of the Supreme Pontiffs. The line we trace back in an unbrokeu series from the Pope who crowned Napoleon, in the nineteenth century, to the Pope who crowned Pepin in the eighth; and far beyond the time of Pepin the august dynasty extends, till it is lost in the twilight of fable. The republic of Venice came next in antiquity. But the retwilight of fable. The republic of Venice came next in antiquity. But the republic of Venice was modern when compared with the Papacy; and the republic is gone, and the Papacy; remains. The Papacy remains not in decay, not a mere antique, but full of life and youthful vigor.

"The Catholic Church is still sending forth to the farther ends of the world missionaries as zealous as those who landed in Kent with Augustin; and still confronting hostile kings with the

still confronting hostile kings with the same spirit with which she confronted Attils. The number of her children is greater than in any former age. Her acquisitions in the New World have acquisitions in the New World have more than compensated her for what she has lost in the Old. Her spiritual ascendency extends over the vast countries which lie between the plains of Missouri and Cape Horn; countries which, a century hence, may not improbably contain a population as large as that which now inhabits Europe.

A DIFFICULT TASK "The members of her community are certainly not fewer than one hundred and fifty millions; and it will be difficult to show that all the other Christian sects united amount to a hundred and twenty millions. Nor do we see any sign which indicates that the term of her long dominion is approaching. She saw the commencement of all the governments and of all the ecclesiastical establishments that now exist in the world; and we feel no assurance that she is not destined to see the end of them all. She was great and respected before the

Saxon had set foot on Britain—before the Frank had passed the Rhine—when Grecian eloquence still flourished at Antioch—when idols were still wor-shipped in the temple of Mecca. And she may still exist in undiminished vigor when some traveler from New Zealand shall, in the midst of a vast solitude, make his stand on a broken arch of Lon-don bridge to sketch the ruins of St. Paul's.

don bridge to sketch the ruins of St. Paul's.

"Is it not strange that in the year 1799 even sagacious observers should have thought that at length the hour of the Church of Rome had come? An infidel power ascendant—the Pope dying in capacity—the most illustrious prelate of France living in a foreign country on Protestant alms—the noblest edifices which the munificence of former ages had consecrated to the worship of God turned into temples of victory, or into banqueting houses for political societies, or into Theophilanthropic chapels—such signs might well be supposed to indicate the approaching end of that long domination.

"But the end was not yet. Again doomed to death, the milk-white hind was fated not to die. Even before the funeral rites had been performed over the ashes of Plus VI. a great reaction had commenced, which, after the lapse of more than forty years, appears to be still in progress. Anarchy has had its day. A new order of things rose out of confusion—new dynasties, new laws, new tittes; and amidst 'hem emerged the ancient religion. The Arabs had a fable that the great pyramid was built by the antedituvian kings, and alone of the flood.

the flood.

"Such was the fall of the Papacy. It had been buried under the great inundation, but its deep foundations had re-mained unshaken : and when the waters mained unshaken: and when the waters abated, it appeared slone amidst the ruins of a world which has passed away. The republic of Holland was gone, the empire of Germany, and the great council of Venice, and the old Helvetian League, and the house of Bourbon, and the parliaments and aristocracy of France. Europe was full of young creations—a French empire, a kingdom of Italy, a confederation of the Rhine. Nor had te late events affected only the territorial limits and political institutions. The distribution of property. stitutions. The distribution of property, the composition and spirit of society, had, through a great part of Catholic Europe, undergone a complete change. But the unchangeable Church was still

When friendships are real, they are real, they are not the glass threads or frostwork, but the solidest things we

A Snap

Grain Elevator, capacity 15,000 bushels; price \$2,000. Located on G. T. R. and Wabash; built 2 years ago of timber, scanting, clad with the grain and of the grain and the grain for of 14 inch timber; 7 upper bit built of 2x4 inch scanting laid flat and the grain for each; eight port leads to steel tube conveying grain for area on track; gas engine in basement run by natural gas costing 25 cents per thousand; capacity of 300 bushels per hour; 8 port self-locking distributor; hopper receives grain outside, emptying into a 25 bushel hopper scales. Can easily be operated by a boy of 12 years old, as there are no handing of bags. Along with the grain business we will sell our Flour and Feed business, which can be handled on the main floor of the elevator. Annual turnover of 'wheat is about 4000 to 50,000 bushels, besides the coarse grains, and the corn which we shipped in. Basement has a capacity for several cars of potatoes. Annual turnover of Flour and Feed about \$5,000 to \$6,000. Will sell our stock to purchaser at cost price; business is a good live one. Also have for sale a Feeding and Sale Stable in good location. An opportunity for a good business, there being no other in town. Will sell at reasonable price, below cost, as owner is leaving Ontario. For further particulars, apply to

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THE GREAT RUSSIAN

Pianoforte Master is making a farewell tour of the United States and Canada. He will give fifteen recitals in all the principal

cities of Canada, and, like nearly all of the great Artists who tour this country, he has selected the

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to be used exclusively by him in this country. His decision to use this instrument is a glowing tribute to the makers, and simply shows the high position the New Scale Williams occupies in the musical world.

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have pronounced it perfect. If you would have the plane that is used by the world's Greatest Artists, simply on account of its magnificent tone quality, purchase a NEW SCALE WILLIAMS,

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ONTARIO D.P. **OSHAWA**

AN OLD, OLD SLANDER ONCE MORE CHALLENGED

The old, old stander on the Jesuits of teaching that "the end justifies the means," repeated recently in a pamphlet by a Dublin Judge, Sir Edward Fry, is replied to and challenged as follows in a letter to the Freeman's Journal by Rev. William Delany, S. J., Provincial of the Order in Ireland:

Sir—A respected member of the Society of Friends has shown me a pamphlet on Betting Newspapers and Quakerism addressed to members of that Society by the Right Hon. Sir Edward Fry, P. C., G. C. B.

With the object of that pamphlet I am most cordially in sympathy, and its outspoken zeal in a good cause I much admire; but turning over its pages it startled me to find the following passage:

passage:
"If the doctrine be once admitted that an evil may be voluntarily done for the sake of producing some hoped for good, it will admit of vast extension and it will be difficult to see what vice may not be promoted under the pretext that it will be committed under less hideous circumstances than is otherwise the

"The practice of the Jesuits founded upon this view has become a by-word of contempt to all honest and honorable men, and has been not inaptly described as taking the devil into partnership to aid the Almighty to govern His own world. It would be lamentable, indeed if the Society of Friends should adopt the teaching and practice of the Jesuits" "The practice of the Jesuits founded

Jesuits."

It is surely startling to find this abominable stander calmly adopted and widely circulated by one of the most eminent of his Majesty's Judges.

evidence have I to sustain it?

It would have needed very brief investigation for a judicial mind like his ascertain that he had not a particle evidence to sustain that grievous charge; that it is, and has always been, indignantly repudiated by the Jesuit body as an abominable slander; he would have found that again and again would have found that again and again they have publicly challenged their slanderers to bring forward any evi-dence of their teaching such a doctrine. In the year 1852 Father Roh, a Ger-

man Jesuit, issued a public challenge offering to pay 1,000 Rhenish guilders to anyone who, in the judgment of the Faculty of Law in the University of Heidelberg or of Bonn, should establish the fact that any Jesuit had ever taught the doctrine that "the end justifies the means," or any doctrine equivalent to it. For twenty years the challenge remained open, but no one came forward to win the prize.

In 1890, the Abbe Richter at Duis-

ourg renewed the same offer, but in Again in Masch, 1903, the Abbe Dasbach, member of the Centre Party at Berlin, made an offer at a public meet-

ing: "Whoever will furpish proof that this principle, the end justifies the means, can be found in the works of the Jesuits, I offer him from my private rse 2,000 florins."
This time the challenge was taken up. Count Hoensbroech, an unfrocked Jesuit priest, undertook to show that the Jesuit

writers had taught the incriminating have the question decided by a mixed jury of Catholic and Protestant profes-sors, Count Hoensbroech appealed to the

public Courts of Treves and Cologne; and in the latter Court on the 30th of July, 1905, it was finally decided.

The Court had carefully examined the texts brought forward in support of the charge, and taken from the writings of the Jesnit Fathers Vasquez, Sanchez, Becanus, Layman, Castro, Palao, Escobar, Mariana, Toleto, Gury, Palmieri, Delrio, and had absolved them all; and they decided that Hoensbroech had entirely failed to substantiate his claim—nor from any other Patliament. And, July, 1905, it was finally decided. tirely failed to substantiate his claim- nor from any other Parliament. And,

pointed out that there are

moralists of every creed.

And a Rationalist writer, K. Jeutsch, said that if Hoensbroech really con-sidered the instances be quoted from Jesuit authors to be a proof of depraved

Jesuit authors to be a proof of depraved morality, he commits an absurdity.

In these circumstances, I have felt it my duty on tehalf of myself and my colleagues to protest publicly against the action of Sir Edward Fry, in giving circulation to this slander, and I am

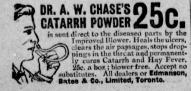
ending him a copy of this letter.

Yours faithfully,

WILLIAM DELANY, S. J., Provincial in Ireland.

Provincial in Ireland.

P. S. As it seems quite possible, considering the great weight naturally attaching to a printed statement from a lawyer of Sir Edward Fry's great authority, that some members of the Society of Friends in Dublin, amongst whom this letter has circulated, may be slow to accept a contradictory statement emparating from a Jesuif, to meet ment emanating from a Jesuit, to meet such cases I make this offer:



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If it be established \$\tilde{L}_0\$ the satisfaction of a Board of Arbitration in Dublin that the Jesuits teach the doctrine "that the end justifies the means."
But if the Board of Arbitration decide

But if the Board of Arbitration decide on the contrary, that the charge is not proved, a sum of £10 shall be paid by the other side for the printing and publication of a pamphlet containing a narrative of the proceedings.

I make no claim to have Catholics on the Board. If the following members of the Society of Friends, the Right Hon. Jonathan Hogg, Abraham Shackleton, and Robert Goodbody, along with Mr. Herbert Wilson. K. C., as lawyer, would consent to act, I should cordially accept their decision.

W. DELANY, S. J.

Is remains to be seen whether this challenge will be accepted, or if not, whether the repeater lof the slander will withdraw and apologize for his adoption of it. In any case the old, old lie stands refuted beyond successful question and is rejected and condemned by all honest and honorable men possessing knowledge sufficient to enable them to pronounce judgment in the matter.—

N. 7. Freemans Jonana.

pronounce judgment in the matter.-7. Freemans' Journal. MR. LANCASTER'S LITTLE BILL

eminent of his Majesty's Judges.

Surely before penning and circulating so grave a charge against a number of men as honest and as honorable as himself, Sir E Fry—as a lawyer and a judge will consider the Act to which he proposes to tack his little clauses. It is as question: Is this charge true? What

ada, 1906: "Cnapter 105.—An Act respecting marriage.
"1. This Act may be cited as the

Marriage Act.

"2. A marriage is not invalid merely

because the woman is a sister of a de-ceased wife of the man, or a daughter of a sister of a deceased wife of the man." Here is food for thought for our Here is food for thought for our Anglican and Presbyterian friends. Here are marriages made good so far as the Dominion Parliament can make them so, which are contrary to the Westminster Confession of Faith and the table of forbidden degrees as given in the Anglican Book of Common Prayer.

The Westminster divines laid it down, in Chapter 25, Art. 4, that:

"The man may not marry any of his wife's kindred nearer in blood than he

may of his own."

The Presbyterian Church stands yet

in the same spot on that question. But the Dominion Parliament says otherwise. Do the Presbyterians wish to see their clergy whipped into unquestioning acceptance of marriages with a deceased wife's sister? Mr. Lancaster's bill will do it; and they had better instruct their friends in Parliament to vote for it, if that is where they wish to get to. There is no escape from this difficulty they must meet it. Parliament has used its power to make such marriages legal. Mr. Lancaster seeks to add sections to the same Act, to head off religtions to the same Act, to head of reing-ious interference with persons who con-tract legal marriage. Mr. Lancaster may be gunning for the Catholic priests and the Pope; but his amendments, unless he shall work up his nerves to name the Catholic Church in them, will prevent the Presbyterian Church from

ever in the future interfering with mar-

riage with a deceased wife's sister.

The Catholic Church leaves no doubt Delrio, and had absolved them all; and they decided that Hoensbroech had entirely failed to substantiate his claimnor from any other Parliament. And, that these famous texts contained nothing that is not admissible by the most rigorous moralist.

They moralist had the permitted to question a marriage with a deceased wife's sister, nor the re-marriage of a divorced person. All legal marriages must stand together. They are all on an equal footing before most rigorous moralist.

They pointed out that there are might be. He is evidently badly mixed might be. He is evidently badly mixed in his ideas, and stupidity is more rewho is married to his deceased wife. They pointed out that there are obviously two senses in which it is possible to understand the maxim that "the end justifies the means." Firstly, that any bad means may be justified if employed for a good end; secondly, that certain actions, otherwise unlawful, become lawful in view of certain ends for which they are necessary; such, for instance, as the cutting off a man's leg when necessary to save his life."

It was with the first sense alone that the Court declared itself to be concerned; and in that sense it was not whether they come under discussion at when necessary to save his life."

It was with the first sense alone that the Court declared itself to be concerned; and in that sense it was not found in the Jesuit authors examined. In the other sense, the maxim, as the Protestant Dr. Ohr, of Tubingen, wrote is by no means peculiar to the Jesuits, but is an 'ethical truism accepted by moralists of every creed.

bill, that he intends to strike only at the law of Quebec; and we entertain no doubt as to the ability of the Quebec people to take care of their own laws, whether they come under discussion at Quebec or at Ottawa; but, if that is all little bill must be changed to show clearly that he is dealing only with civil rights, and the words "in any mature" must come out: for an ter whatsoever" must come out; for, as surely as they are left in, an attempt will be made to use the Act to restrain the Church in the exercise of her un-questionable right to direct her chit-dren in religious matters, and, if such a construction were given to the Act, it would equally press upon the Presby-terian and Anglican churches in respect to marriage with a deceased wife's

sister.

For our Anglican friends in particular there are grim suggestions in "Chapter 103." And we are far from wishing to see the Auglican Church in Canada subjected to the same humiliation that we put upon her in England in respect to this very same subject in the famous case of Rex vs. Dibdin, in the old country.

case of Rex vs. Dibdin, in the old country.

One would readily suppose that the Church of England has had enough of lay legislative interference in respect to marriage, and that she would be willing to let sleeping dogs lie, instead of kicking them into exertions which, in the old land, have brought her so many and so great sufferings. However, there is no knowing just how far a state-supported and state-regulated church is prepared to go in abjectness towards the civil power.

The prohibited degrees in the Church of England remain as they were when

The prohibited degrees in the Church of England remain as they were when Queen Elizabeth's Archbishop, Parker, set them forth in 1563. At one time

the laws of England upheld them. In 1835, "The Marriage Act," section 2, made all marriages thereafter celebrated between persons related within the prohibited degrees, whether of consunguinity or affinity, "absolutely null and void to all intents and purposes whatsoever." And the marriage law of the English Church was safe for many years, because—and only because—the marriage law of the land was behind it. The time came when the law of the land went its own way. The Parliament of Great Britain and Ireland a few years ago, composed of men of all denominaago, composed of men of all denomina-tions—and of none—passed an act sim-ilar to our "Chapter 105," and thus knocked a hole in the "Table of kindred

and Affinity of the Church of England, and Amuty of the Church of Pagasana, as the sequel shows.

Mr. and Mrs. Bannister were related within the "Table," but the "Deceased Wife's Sister Marriage Act" made their marriage valid, and they married under the Act. Rev. Mr. Thompson refused to Commission and tack his stand on him Communion, and took his stand on the "Bible of Kindred and Affinity." The Courts declared in favor of Mr. and The Courts declared in favor of Mr. and Mrs. Bannister. The decision of the Court of Appeal was given in the fall of 1907, and will be found in the Law Reports for 1909 10. The case in the Lower Court is reported as "Bannister v. Thompson," and in the Court of Appeal as "Rex v, Dibdin." The Court of Appeal as "Rex v, Dibdin." The Court of Appeal decided that those persons bad the right to go to Communion. Well, the Church of England rests on statute law; her "Table of Kindred and Affinity" was treated as so much statute law, and she was denied any right to say that a marriage good by statute was bad under that "Table." And the Archbishop of Canterbury courselled obedience; and we have no doubt that, in England to-day, the

doubt that, in England to-day, the things that are God's are being humbly, if not cheerfully, rendered unto Caesar. Now, one would suppose that the Anglican Church would wish to escape from that position in Canada. The Presbyterian Church has never sub nitted to any such domination as that. The Non Conformists withstood manfully the and politicians could do to them in Eogland, rather than submit to such domination. We do not know when the Methodists or the Baptists ever agreed to any such domination. But, what do we find? They are all united in a mad appeal to Parliament to set the weight its power against the exercise religious authority in purely religious

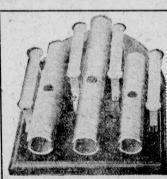
matters. Are they all gone mad?

Do they wish to have the Deceased Wife's Sister Act thrust down their old country two years ago? Do they stand for the surrender of their right to denounce divorce; to tie their own hands by acts of Parliament, so that that man in Ohio who has been twice married to, and twice divorced from the pulpits by holding up a divorce act?
Whither does all this tend? Have
our friends ever thought of it, in sober

The Presbyterian recently said:
"It is conceivable that in a Canadian province a law may some day be passed legalizing marriage under such conditions as no Christian Church could recognize. The Church must reserve

upon its members in such a case. In the resolutions recently passed by the Min-isterial Association of Toronto, and by the Committee of the Methodist General Conference these important principles were not safeguarded with suffi cient care.'

"Chapter 105" legalizing marriage with a deceased wife's sister, contrary to the Westminster Confession, is just such a law, and it is now in force; and Parliament cannot be asked to legis-late for one class and not for another. If Parliament is to be asked to protect persons who are legally married against the interference of religion, then it must protect all such persons and protect all equally; and no Anglican, Presbyterian, Methodist or Baptist Synod Conference sister, the divorced man who is remarried (when the divorce satisfies our law) and any other persons whose marriages are legal.



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SPEAKS TO LARGE AUDIENCE FOUNDLAND ASSOCIATION

Sydney, C. B. Herald, Dec. 22.

A very successful temperance meeting was held last night in Imperial Hall, Whitney Pier, by the Newfoundland Catholic Association. Rev. Dr. O'Reilly was the speaker. He took as his theme Temperance and Total Abstin-ence, and the keynote of his address was the necessity of giving a right direction to public opinion, because of its powerful influence on the individual citizen. There is a sentiment in favor of moderate drinking, which is false, be-cause moderate drinking so often leads to excess. Total abstinence is infinitely safer. The Church has always preached the gospel of temperance and blessed total abstinence particularly by its ap-proval of such societies as the League proval of such societies as the Leag of the Cross. Public opinion can moulded, as instance the work which Cardinal Manning accomplished in the face of popular projudice and Father Matthew's wonderful crusade for total Matthew's wonderful crusade for total abstinence. Father Matthew had begun his work, he said, with ten followers. He ended his life eighteen years later with a temperance following of ten millions. "I appeal to you," said Dr. O Reilly, in conclusion, "to be personally total abstainers and also to be public advocates of total abstinence. And now that the Christmas season is advancing it seems to be a most strategic time to attack the citadels of intemp ance, and to achieve such a victory total abstinence as will make Christmas of 1911 a golden period in the history of your association. May you uphold the banner of total abstinence and induce as many as possible to be-come total abstainers during 1912 and during all the years of your life. In that way you will be true to those Christian traditions that the Church has upheld and blessed through all the centuries. You must regard alcohol not as something to be tampered with but as an obstacle to be swept away from your pathway, as an enemy to be de-

stroyed."
The audience, after the address, stood up as one man and pledged themselves to do their utmost to make this Christmas a sober one, and to continue the work in the years to come. The meet-ing was brought to an end amid great ward effort in the cause of temperance

A PROTESTANT'S CATHOLICITY

An article in the Irish Summer Magazine by the confidential secretary of Isaac Butt, founder of the Home Rule inovement, gives many interesting items not generally known concerning the

Irish tribune. Mr. Butt, though a Protestant, in-dulged in several Catholic practices. He kept a Crucifix on the desk in his study, and beside it St. Alphonsus Liguori's "The Glories of Mary," a book which he read frequently greatly treasured. Mr. Collins, writer of the reminiscences. heard him, when reading the book, express in most endearing tones his veneration for the Mother of God." He eration for the Mother of God." He carried three religious medals in his pocketbook, and was careful to have them in his counsellor's gown while pleading in court. When engaged in important cases be would arrange to have a Mass said to assist him in his adveces and have a mass and to assist him in his dvocacy, and he was won; to contribute to the maintenance of an altar dedicated to the perpetual adoration of the Blessed Sacrament. He had made all arrangements to spend some time in Mount Melleray, in the room occupied by O'Connell during his stay at the Trappist monastery, when he was suddenly striken by the fatal illness that resulted in his death.

resulted in his death.

He was buried, by his wish, at Stan-orlar, Donegal, the home of the O'Don-nells, with whom he claimed kinship, and his head rests in death on the Cath-olic medals which he wore in life.

ABUSE OF RELIGION

Many Protestants are coming to realfze the evil of the sensationalism that has taken hold of many of their pulpits in the mad endeavor of preachers to popularize their services and so insure

in the mad endeavor of preachers to popularize their services and so insure a good attendance at their church and a good space in the morning paper.

The "Congregationalist" pleads for a "course in humor, or even in fitness" in their theological seminaries in order to guard the minister against the folly of what we may call yellow journal methods. One of the new York papers in a telling satire of a New York church in 1912 gives as some of the titles of sermons, 'Does Radium Cure Cancer?" "Dr. Cook and the North Pole, "The Position-of Woman in the Fiji Islands," etc. Such titles, however, are not wholly satirical. One will find many fully as unchurch-like among those advertised in the Boston papers. A short time since one minister had as the subvertised in the Boston papers. A short time since one minister had as the subject of his discourse, "if Jesus Had Gone to the Harvard-Yale Football Game," and among other things he said that Jesus "would have been glad to find that the players were not all tutti frutti, chocolate eclair. Champagne Charlie boys." The sensational bent of

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many other ministers saw fit to make the game answer for the gospel.

Such preachers says the Western Christian Advocate (Protestant), "sre being quoted by Jewish and Roman Catholic papers as evidence of the de-cay and disintegration of reverence and faith and earnest preaching of vital truth in Protestant pulpits." Is it any wonder,?

wonder,?

The Catholic, however, does not rejoice in such a condition of affairs. To him it is too sad. Whatever his actions of the vitality of Protestantism, he would wish to see it escape the indifference, the trreligion or at best un-religion which is often preached to its adherents instead of the fundamentals of Christianity. The Catholic realizes that the farther away a man gets from old fashioned Protestantism, so much the farther does he get away from Catholic Christianity.

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REV. DR. O'REILLY ON
TEMPERANCE

PEAKS TO LARGE AUDIENCE
UNDER AUSPICES OF NEWFOUNDLAND ASSOCIATION

the farther does he get away from Catholic Christianity.

We cannot consider the irreverent question as to what Jesus would do if he went to the Harvard Yale game. One thing He would do, however, if He returned to earth: He would sourge out of the pulpit the "continuous performance" preachers who in His name are making a mockery of religion.—
Pilot.

The Anglican Position "If the Protestants of to-day have hitherto been in any uncertainty as to hitherto been in any uncertainty as to their position, they need be no longer so thanks to the exceedingly straight-forward pronouncement of the dean of St. Paul's," says the Catholic Univers and Weekly, of London. "It is long since the actual facts of the Anglican position have been faced as a fairly and since the actual facts of the Anglican position have been faced so fairly and squarely as Dr. Inge has met them. As the definition is framed by one of their own recognized leaders, we presume it will be listened to with respect in the Establishment. Dr. Inge has no illus-sions. He does not talk about 'branch theories' and 'Auglo-Catholic' ideals. the is simply stating irrefutable facts when he defines the Anglican Church as an insular institution which evaded all classification, the product of political compromise, and efficially Protestant, however much it might distinct the the contract of the like the name. With no less precision did the dean define the characteristics of the reformed churches, who ever since the Reformation, he declared, had been quite uncertain what sort of church they wanted, how it should be governed, what its membership should be and where the seat of authority should reside.

ST. THOMAS BAZAAR

At the drawing of prizes held in Holy Miss Kate Murphy, St. Thomas, \$10.
Mrs. Le Schwan, Fort William, \$6. Mrs. Frank Ryan, Port Arthur, table. Miss C. S. Skeithl Hamilton, Ont., gold headed umbrella.
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pillow.
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No 21,951, Hamilton Ont., handsome

Miss Maude Otterson, St. Thomas, \$25.
Mrs. A. Snelgrove, Waldeck, Sask,
quilt, (Irish double chain.)
Philip T. Kirwan, Ottawa, Encycle-

pedia, 5 volumes. Father West wishes to thank most sincerely all who kindly assisted him.

A reader wishes to return thanks to St. Joseph and the souls in purgatory for favors received through their in-

A reader wishes to return thanks to the Infant Jesus, Blessed Virgin and Souls in Purgatory for a temporal favor received after a promise to publish.

DIED

CAMPBELL.—In Burlington, Ont., on Thursday, Dec. 21st, 1911, Mr. John F. Campbell, aged thirty-one years. May his soul rest in peace!

NEW BOOKS

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"The Peril of Dionysis." By Mary E. Mannix. Published by Benziger Brothers, New York City. Price 45 Cits.
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