LONDON, ONTARIO, SATURDAY, DECEMBER 28, 1912

New Year's Praver I kneel alone near the altar.
Alone, do I say? Christ is there,
And mute, pleading voices of thou
Join mine in its suppliant prayer.

For mine is a prayer begging mercy; pray here in sin-covered sname, Before the Carist-Child on His altar,

"Sweet Babe," my lips say in pleading Oh, name to His mother's heart dear! "Have mercy," I keep on repeating, Till sure that the Christ-Child will hear

Forgive all the past, the omissions, The fait'ring of world-weary feet, The failures and falls, the forgettings, The human transgressions complete.

O Christ in the Bethlehem stable, Is Tay mercy less strong than my sin? I knock at Tay Heart, craving entrance Is there no room in Tay inn?

"I lay at Thy feet my sad burden, ear that was once fair to see; blots on it beg for Thy mercy And love and compassion, all three.

Fair intents were mine, but my purpo My resolves lie dead on their bler; O Christ, in Thy love, make me stronger That I fail not this coming New Year!"

MADONNA AND CHILD

BACK OF THE CHRISTMAS FESTI. VAL STAND THE BIRTH OF JESUS AND THE MOTHER-ART GREW FROM ATTEMPTS TO PORTRAY THESE TWO, AND NO GREAT ARTIST HAS LIVED artists.

So was art born in Florence and so the inspiration of it MADONNA

There stand back of Christmas the Mother and Child. The modern mother and child are the moving impulse of the festival to day wherever a stocking is festival to-day wherever a stocking is hung or a cedar set in a corner. Yet this mother of nineteen hundred and thirteen years ago is, of them all, the mother who has touched the hearts of men by the millions and through the centuries. She it is who has been the patron saint of all the households of the Christian world. She it is who has been the inspiration of the artists of the ages. She it is who has been more pictured than any individual since the world began and whose charm never fails. Her face has followed European civilization around the world and been established as the best loved among the Bushmen of Australia, the Incas of the Andes, the Eskimos of the arctic, the immigrants of Ellis Island, the farmers of Kansas, the palaces of fifth avenue, the courts of kings.

nerever this civilization has gone the likeness of the Madonna has taken its place on the wall of the humble co or the extravagant mansion and there has remained as a reminder of the sanctity of motherhood and the font of the Christian faith.

The fidelity of the artists of the world to the Madonna has been most remark-able. The Holy Mother and Child, of all the events of the world, have most in-spired these users of the brush. When their work had been done and when the mechanical processes of a later time made it possible to broadcast the results of their labors the Madonna was given to the winds and no picture in history has ever reached so far. There was in which still hangs in the Academy in Venice, and is viewed by the hordes of Americans who regularly tour Europe. Bat Titian, the aged man, died of plague, deserted by his servants and it motherhood, most reverend of consummations, and religion in the purity of its

The first picture of the Madonna and as drawn upon the tomb of a martyr of Rome in the early years of the Christian era. After Sts. Peter and Paul had brought the new religion to the capital of the great empire of the west and had given up their lives because of it, martyrs followed them by the thousands. Then it was that those secret burying places of Christians in the catacombs came into being and here were laid the sins of uncounted men and women died for their belief. It is above the tomb of one of these that the first Madouna and Child was cut into the stone. As time passed this representa-tion found a place on many tombs and soon made its impression upon the hearts

of the people.

When Constantine, in the fourth cen tury, built himself a new capital of the encouraged the development of Chris there, the Madonna and Child liately became popular and in painting and sculpture reached a high degree of perfection. In fact they grew so beautiful that it was found that the people were worshipping the likenesses instead of the thing for which they stood. It was then that the iconoclasts arose and broke and destroyed these works of art that had become or were threatening to become idols. Yet the Madonna and Child survived

in the stern form given them by the church of Greece, and in thirteen centuries that have followed this likeness churches by a single monastery. It is located at Mount Athos in the south of Turkey, which has of late appeared in dispatches from the scene of a

This was the extent to which the Madonna came to be pictured in these early days. Then followed nearly a thousand years before the figures again took life and their first subsequent por-trayal was an event of no mean importance in all the history of art. There

habitants of Florence, the birthplace of art, had ever known. That first picture was the Madonna and Child. When Climabue had completed his picture it was officially carried through the streets, was officially carried through the screets, that all the people might see. So over-joyed were they with it that they have ever since called the section of the town in which it was shown the Happy

This was toward the close of the thir-This was toward the close of the thirteenth century. Cimabue was contemporary with Dante and an intimate of that man of sorrows. He was the first of the great Italian artists and to his inspiration is due much of the glory that followed.

that followed.

Cimabue one day walked upon the hills and saw the shepherd boy Glotto drawing on a stone. The artist recognized the latent talent of the boy and begged him from his mother and taught him art. Glotto improved on the art of his master and the two learned many new things. When Glotto died in 1336 he left much behind him as an inspira-tion to artists that were to follow, for he was the first master. Incidentally he painted little else than Madonnas and

painted little else than mandamas and the lives of the saints.

Then half a century later came Fra Angelico, the artist monk. Many are the Madonnas that he left behind him. the Madonnas that he left behind him. Prominent among them is the Madonna of the Star, which was stolen from San Marco about the same time that Mons Lisa was stolen in Paris and Rembrand's Night Watch was cut in Amsterdam and the picture Battle of Lake Erie was slit the ploture Battle of Lake Eric was alit by vandals in our own Capitol. So does a given sort of vandalism seem to simultaneously become worldwide. Lippi, the runaway monk, followed Fra Angelico, as did many others who lent greatness to this Florentine early school of

was the Madonna the inspiration of it. What Florence had learned it bequeathed to Venice, and from the surroundings of this city of beauty came the idea of colorings rich and rare. About the time that Fra Angelico died the first of time that Fra Angelico died the first of the Venetian artists began work. Here appeared Bellini, a man of many new ideas. The first addition he made to the art of Venice was through the en-riching of the somber colors that had been formerly used. This he did suc-cessfully. Then a second idea occurred to this man of resource, and he it was of them all in the art world who first used them all in the art world who first used the faces of his models in those religious pictures. The artists before him had merely painted the vision that they had in their minds, but Bellini painted a portrait for the figure he sought to repre-sent. This Edison of the art world heard also that there was a certain painter from Messins who mixed paints in a new way that got unheard of results. Disguising himself as a laborer he spied upon the painter in question and discovered that instead of mixing his paints with water or the white of an egg he used oil. Bellini employed oil and so the oil painting came into being. At about this time, also, appeared Titian of the school of Venice. Titian ran riot in the colors that the school of Venice initiated. Even unto to day when the express a that the school of Venice initiated. Even unto to day when there appears a theatrical star of a peculiar, colorful sort of blondness she is referred to a titian-haired. This great artist lived for ninety-nine years, and for eighty of it he was busily painting. He painted Madoonas almost without number. Most of his subjects, as were those of his contemporaries, were still sacred. The greatest of his paintings and one of the greatest pictures of all time was the Assumption, which still hangs in the Academy in

rushed in and bore away his precious pictures and otherwise robbed his house. But many madonnas survive. Perugino, who is of importance in the world of art because he was the teacher of Raphael, was a cotemporary of Titian. Betticello appeared in the school of Florence and introduced the classical figure. Cupids and Venuess and Mercuries began to find a place in painting, and have ever since been popular. His Madonnas likewise take high rank.

relatives, and, as he was dying, vandals

Then came the greatest art era that the world has ever known. Neversince time began have such artists lived as were working at the end of the fifteenth six men, cotemporaries, who were doing such work as had never been done besuch work as had never been done be-fore and such as has never been done since. The centuries that have followed have falled to produce a single artist who has been as great as any one of these, just as they have falled to pro-duce the equal of Shakespeare, who was also cotemporary.

also cotemporary.

Leonard da Vinci, Michelangelo,
Raphael and Correggio were then all at
work, as still was Titian. Albert Darer, the German, was then plying the greatest brash outside of Italy. Leonardo and Michelangelo were two of the most remarkable men that the world has ever known. Both were unsurpassed as painters, boths were great sculptors, great architects, great poets. Michel-angelo has been referred to as the most titanic genius of all the ages. Yet Leonardo is held by some to have been a greater man. Desperate rivals, they ere always at each other's throats were always at each others throats.

Michelangelo painted he Last Judgment, said to be the greatest of pictures. Leonardo painted a rival, the Last Supper. The laster also painted the Mona Lisa, recently stolen. He was popular in France, where the king did him homsge. Leonardo's versatil-ity was shown when he even built fortinoble birth, by the name of Cimabue, in whose breast religion was deep set and art seethed without satisfaction. Italy had not then produced the likeness of people and things by the use of paint, except in frescoes. No portable painting had as yet been made. Cimabue executed the first painting that the in-

to who was master.

Raphael was a younger man than these and lived to be but thirty seven years of age. Michelangelo assailed him, being jealous of his increasing popularity. He picked an obscure young artist whom, he argued, was a greater painter than Raphael. He got them matched in a contest. Then Michelangelo painted the central figure in the obscure man's picture. When the paintings were shown everybody recognized the heavy, muscular strength that typified Michelangelo, and Raphael de clared himself complimented that so to who was master.

typified Michelangelo, and Raphael de clared himself complimented that so great a man should thus oppose him.

Raphael was the aweetest of characters and his death at so early an age was greatly mourned. He was buried in the Pantheon in Rome beside his betrothed, who died but shortly before in the brief span of his working life he had painted one hundred and twenty Madonnas. Of all the Madonnas that have ever been psinted Raphael's have probably been the most popular. His Madonna of the Chair, copied by all the world and broad casted in every form down to the cheapest chrome, is probably familiar to more peeple than any picture that the world ever produced.

Of the Madonnas of this school Correggio produced several that still rank

reggio produced several that still rank among the masterpieces of the world. Most noted of these is the Holy Night, the scene at the manger, in this picture the light all comes from the babe. It illuminates the faces of the different agures of the picture until these shield figures of the picture until these shield their eyes from its brilliance. It is one of the very greatest of the manger pictures. The Holy Day, in which the figure of St. Jerome appears, shows a similar scene with a different light effect, the light coming from without.

Then came Carlo Dolce, who refined his painting to such an extent the big.

Then came Carlo Doice, who remed his painting to such an extent that his Madonnas are like ministures that ap-pear perfect on the closest inspection. Guido Rent also labored in these times and his face of the Madonna, Mater Doloroso, is one of the art treasures of

Later appeared Murillo, in Spain, and the Madonnas he painted are without end. Murillo was the first of the artists whose designs reached out for American dollars. He worked as late American dollars. He worked as late as 1682 and in those days Spanish adventurers were returning from the west laden with the gold of the new land. To these he sold his Madonnas at good round prices. These Madonnas found their way to the churches of Mexico, Cuba, California, South America. They were broadcasted throughout the world. At the time the greatness of Murillo was not appreciated, but the Murillo was not appreciated, but the worth of his pictures later came to be worth of his pictures later came to be realized. For a hundred years past some individual has been occasionally coming into possession of a painting from some odd corner of the world, it having been despoiled from some ancient church. Then this individual finds that he possesses one of the orig-inal Murillo Madonnas, a survival of the time when art was greatest and a painting such as has not been put on canva, in two hundred years.

Among the moderns there appears an occasional painter who puts on canvas a Madonna that is almost worth white. Bougoereau, the Frenchman, is well liked in America and one of his best Madonna pictures is owned by John

were being produced. The artist's painting must first be in his heart and in the nearts of moderns there is no such fervor as characterized the days when devotees tortured themselves for their sins and offered up their lives for

their religion.

While the Madonna and Child may be said to be the most widespread pic-ture that the world has ever known, there is another modern view point from which they are interesting The collecting of Madonnas has become one of the most interesting of hobbies. In the Congressional Library there are one or two copies of as many paintings of the great artists. Carnegie library likewise has a good collection of Ma-

To the fancier, however, there can be no end to such a collection. Artists like kaphael, for instance, who painted as many as one hundred and twenty Madonnas, inspire watchfulness for Murillo are constantly coming to light from Latin American churches, and are being added to the collection of hobbyists. Among collectors of Madonnas in Washington Mrs. George Combs probably ranks first. In her collection are more than five hundred pictures, begin-ning with copies of the first ever made and following their development through the development of art. Mrs. Combs holds that a study of Madonnas must necessarily lead to an understand-ing of the whole field of painting, and its development, for, of them sl, the p cture that runs through all painting is the Madonna. So many Madonna collecting unlock the art of the ages to the hobbyist.

Be tranquil; put away superfluous thoughts; keep your heart in peace let nothing in the world disturb you all things have an end. Even if the whole world were thrown into confus-ion, and all things in it, disquietude on that account is vanity, for it hurts us ing had as yet been made. Cimabue superior. Each chose to depict a huge more than it relieves us.—St. John of the Cross.

THE END JUSTIFIES THE

DOCTRINE THAT NEVER HAS BEEN TAUGHT BY CATHOLIC MORA LISTS

Following is a brief synopsis of the line of thought in the first lecture of Rev. M. I. Stritch, S. J., delivered Sunday evening, Dec. 1, in St. Francis Xavier church:

Xavier church:
Catholice and Protestants are brought into close contact socially, commercially, politically. They know each other better and appreciate each others good qualities more than in times past. For this we heartily rejoice and hope there will be a long "era of good feeling" between them.
Sometimes, however, there is on one side or the other a little ebulition of the old bitterness. To do away with this

old bitterness. To do away with this undesirable bit of atavism we must remove the causes of it. And one of the first things which I should like to remove as far as possible is the impression, wherever it may exist, that Catholic moralists have ever taught or acted upon the abominable maxim that the end justifies the means—a maxim that would hold it lawful and even praiseworthy for Catholics to commit all the workey for Catholics to commit all the shocking crimes in the calendar, provided they commit them for some good purpose. I said Catholic moralists, for the charge is sometimes explicitly made testant scholars on the Lesuits and against Catholic moralists as a whole. It is true the charge has been leveled with special emphasis at the Jesuits. But this comes to the same thing, for Jesuits teach no peculiar system of morals different from that of the Catho-lic Church, nor could the Church allow them to do so for a moment

Of course I do not say that our en-lightened and friendly Protestant fellow citizens of St. Louis attribute such teachings to us But still the old charge breaks out from time to time and charge breaks out from time to time and that from quarters whence it might be least expected, for instance in some widely circulated daily paper; in some influential magazine; or on some University rostrum. It is emphatically asserted as a thing of course, a thing that cannot be successfully depict. that cannot be successfully denied. And as it seems to emanate from high authority, a great number of even kind by disposed readers believe there must be something in it. Now there is absolutely no truth in it. I cannot go into lengthy argumentation here to show this. One or two instances will suffice. A few years ago a Professor in the University of Syrange wrote or the block beautiful years ago a Professor in the University of Syracuse wrote on the black-board in his class room as a theme for his students: Refute the Jesuit maxim that "the end justifies the means." A Gatholio student brought the matter to Right Rev. Bishop Ludden of Syracuse. The Bishop in a courteous manner called the attention of the University authorities to the fact that this is not and never the street of the fact that this is not account. to the fact that this is not and never has been and never could be a Jesuit maxim. And he ended by taking it for granted that the University would cheerfully correct the error as publicly as it had been made. Professor Coddington was not in an amiable mood. He wrote a long and angry reply and gave it to the public refurbishing and hurling at the head of the Society of Jesus all the worn-out calumnies of centuries. The Bishop then offered to pay the expenses during his years at the University of any student who could prove that the Jesuits ever taught such to the fact that this is not and neve Madonna that is almost worth white.

Bougoereau, the Frenchman, is well liked in America and one of his best Madonna pictures is owned by John Wanamaker and used to hang in his salon is Washington when he was Postmaster General.

The modern, however, fails to get the spirituality, the soulfulness of the earlier pictures. This is probably due to an absence of religious feeling that existed at the time when the best Madonnas the world tatumbles of tends of England and for Christianity when Mary, the daughter of Henry VIII. by this first wife, Catherine of Aragon, was about entering on her public career. Her hand was sought in marriage by the whole faculty of the University to aid the student. The expenses have not been claimed. But this was not the end. Professor Coddington wrote in haste and bad temper. His essay fairly bristled with blunders in logic, history and end the famous Cardinal Reginald Pole, and the marriage might have been ethics. Other Catholic scholars came forward, convicted the Professor of gross ignorance even of the Latin language and ended by thrusting under the eyes of the Professor a dozen or more first class, scholarly critical Protestant writers who denied and refuted the doctrine. My second instant is more recent still. Count Hoensbroecht in Germany renewed the calumny. Immediately he was offered a large sum of money if he would substantiate his charge before a bench of judges in any civil count. The offer was accounted civil court. The offer was acco Every shred of evidence to support the charge was thoroughly examined: and by a bench of Protestant judges the case was thrown out as ridiculously un-lounded.

But there may be some curiosity as to what is the nature of those passages in the moral teachings of Jesuits that seem to give color to the change and impart to it its apparently perennial vitality. To understand this it must be remembered that the end or motive or purpose in view has much to do with determining the moral character of the means used to attain it. For instance, all acts, no matter how highly moral they might be in themselves, become immoral and wicked if used for an evil purpose. Again some acts, like walking, reading, playing, may be indifferent, neither moral nor immoral in themselves. If these same acts are directed to a high moral purpose they acquire moral worth : and, purpose they acquire moral worth; and, in this sense, it is perfectly true that a good end justifies indifferent acts. Forther, if one man kills another on the street with the purpose of robbing him, or, removing a rival, or to satisfy pessionate revenge, his set is grossly im moral and unjust. But if he kills a man who attacks him unjustly and with murderous intent, and the only way possible to detend his life is to stay his assailant. to detend his life is no slay his assailant, such manslaughter is held to be justified by every moralist and every court in Christendom. In cases like this Jeants teach that the end in this case self-proteach that the end in this case sell-protection, justifies the means left—the slaying of an unjust assailant. But why blame the Jesuits for teaching what every moralist of common sense does and must teach. In reference to cases like the foregoing Jesuit writers, no

doubt, make the statement that the end was afterwards graduated from Oxford

doubt, make the statement that the end justifies the means.

But by the enemies of the Jesuits the saying is taken out of its context, where its meaning is unmistakable and perfectly ethical, and generalized so as to mean that any end which the Jesuits desire to obtain justifies any means however immoral that will enable them to obtain it. No wonder that our Protest ant fellow-citisens, decaived by calumniant obtain it. No wonder that our Protestant fellow-citizens, deceived by calumnistors, hate and distrust us. Of course we have nothing but abhorrence and utter condemnation for any and all such principles. The Jesuits have suffered in many ways, have had their houses and colleges confiscated, have been driven out of one country after another, not because they held this atroclous principle, but precisely because they would not hold or act on its nor allow others to do so. It Jesuit confessors and preschars. hold or act on it, nor allow others to do
so. If Jesuit confessors and preachers
and teachers would take hush money
and shut their eyes and their mouths regarding the use of foul means by kings
and governments and courts and people,
they would have been subjected to fewer
confiscations and expulsions and crusades of infamous slander. Great Protessant critics, historians and philosotessant critics, historians and philosoestant critics, historians and philo phers have been our splendid defend

ers.

It would be altogether in place for me to quote the crushing refutations of the slander, advanced times without number by Jesuit and other Catholic their varied works for three and a haif centuries. But this course might impose on the patience of readers. We ask them to read only great Protestant authorities who explicitly deny that the Jesuits ever taught the principle that any and however exalted and generous does or can justify the use of immoral means. It is in this sense that the maxim is utterly immoral and the maxim is utterly immors; and shocking to our very instincts. No re-spectable, no rational man could teach to while retaining any regard for truth or deceacy. The calumniators have believed it a good purpose to blacken and vilify the Jesuits, and they have not hesitated to use every species of utterly immoral means to effect their object. They are themselves deeply and repeatedly guilty of the odious and repeatedly guilty of the odicus charge urged against the unoffending Jesuits. Far from identifying our Protestant fellow citizens generally with these calumniators, to educated Protestant readers and writers we refer for our vindication, to them we appeal for fair play in the defense of our incompositions against the atrocluss accurate. for fair play in the defense of our innocence against the atrocious accusation of teaching the world that men
may do evil that good may follow. And our appeal has been
favorably answered ty Protestants
too enlightened, too noble, too purely
devoted to truth and justice, to lend
themselves to the work of propagating
falsehood and persecution. Thanks to
our Protestant defenders. They bring
truth and its consequences to hosts of
readers whom we can acarcely hope to
reach.

THE CAREER OF CARDINAL POLE

Those were, indeed, sorrowful times for England and for Christianity when Pole, and the marriage might have been consummated but for Henry's opposi

Reginald Pole was a favorite at Court and a blood relation of Henry, but he refused to co-operate in the conspiracy to effect Henry's divorce from Catherine, to effect Henry's divorce from Catherine, and had to fly for his life, leaving his family in England. Henry promptly confiscated his property to his own use, and took the lives of the mother and brother of Pole in revenge. Time brought some changes, however. After the death of Henry and his processor. the deaths of Henry and his successor. Edward VI, Pole, who had chosen an ecclesiastical life, had risen to be made a Cardinal.

On the accession of Mary to the throne he was recalled to England, and the Catholic religion re-established, and the bishops and priests languishing in prison were liberated. Queen Mary married Philip of Spain, a union which was made the pretext for much internal was made the pretext for much internal dissension and to complications with France, resulting in the loss of the English stronghold of Calais, which the English had held for over two centuries. Mary's health which was never robast, rapidly failed and she died on November 17, 1558.

We noted in our reference to Queen Mary of England the fact of her having been sought in marriage in her girlhood by Reginald Pole, who, after eing refused by King Henry VIII, en tered the priesthood and was afterward raised to the rank of Cardinal. The office of Cardinal dates away back to the records are meagre as to the details and circumstances under which the rank and dignity of the Cardinalate were estab-

It is recorded of Pope Hyginus, who occupied the Chair of St. Peter from the year A. D. 138 to 142, that he issued a decree relative to various orders and functions of the clerical offices, which provided for the establishment of the rank of the Cardinalate, but the College

time is of more recent date,
Reginald Pole was born at Stowertown Castle in Staff ordshire in 1500, and

at fifteen. He completed his education at Padua in Italy, and on his return to Eggland in 1525 was received with great

favor by Henry.

We noted elsewhere how he incurred the furious hatred of Henry by refusing to have anything to do with the King's to have anything to do with the King's heart'ess conspiracy to put away his lawful wife, Catherine, and had to fly for safety to the Continent, where he dwelled successively at Avignon, Padua and Venice. Meanwhile Henry had married Anne Boleyn and caused a defense of his title of head of the English Church to be written by Dr. Sampson, Biahop of Chichester.

This was sent to Pole, who wrote in reply "Pro Unitate Ecclesiastica," in

This was sent to Pole, who wrote in reply "Pro Unitate Ecclesiastica," in which he compared the King to Nebuchadnezzar. Henry discontinued Pole's pension, deprived him of his preferments and caused an act of attainder to be passed against him. Paul III, who was then Pope, created Pole a Cardinal and sent him as Nancio to Feneral sent him as Nuncio to France and Flanders and afterward as Legate to

Here Cardinal Pole remained until the opening of the Council of Trent, which he attended as a Papal Legate, and in which he is said to have maintained the doctrine of justification by tained the doctrine of justification by faith. Although suspected on this account of a leaning toward Protestantism P le was nevertheless employed by Pope Paul in the affairs of the Papal court, and on the death of that Pontificame near being chosen his successor.

On the accession of Pope Julius III. Cardinal Pole retired to the convent of Macgazine, many Vergna, and there re-Cardinal Fole retired to the convent of Maguzano, near Verona, and there remained until called to England by Queen Mary. He was made Archbishop of Canterbury and was elected Chancellor of Oxford, and subsequently of Cambridge. His death occurred, as noted bridge. His death occurred, as noted above, sixteen hours after that of Queen Mary.

A LIFE OF JOYFUL WORK

CHRISTIAN BROTHERS BUSY AND HAPPY

It is not too much to say, perhaps, that never before in all history has the Catholic Church had such splendid propects as are now spread out before her in these United States, writes Reverend Patrick J. Burke, of Baltimore. But in order to take full advantages of this magnificant opportunity the Church requires an immense army of men and women to engage in her service. The demand for Brothers is so great that these Communities are sadly compelled to refuse applications for their services to refuse applications for their services in various places on account of not having enough men. Now there are many boys who, while having no inclination at all to spend long years in hard study for the priesthood, would be able to do excellent work as Brothers teaching in the schools or assisting in Homes and Industrial Schools. Tradesmen, such as carpenters, painters, plumbers, bakers, and cooks are needed, as well as boys having a taste for these trades bakers, and cooks are needed, as well as boys having a taste for these trades. Every boy should seriously ask himself, therefore, whether he ought to remain in the world or devote himself to the service of God in religion. Work in the mills and factories is hard. The majormills and factories is nard. The major-ity of bookkeepers and clerks have long hours and small pay. The higher-salaried officials in the railroads and appointments. It is not always the most capable or the most worthy that is pro moted, so that most of these officials have their grievances, not to speak of the strenuous work they must do. All this hardship and worry gains for the toiler, in most cases, nothing more than a living. Even if he succeeds in smasa living. Even if he succeeds in smassing a fortune, he cannot take one cent of it beyond the grave. The life of a Brother, it is true, is far from being a life of even and brother, it is true, is far from being a life of ease and comfort; on the con-trary, it is one of labor and toil. The joys of married life, the pleasures of the world, with its honors and distinctions are denied him. But to imagine that he is thereby depressed and made gloomy and sad would be a very great mistake. The fact is there is no class of people anywhere so happy as those who devote themselves unreservedly to God in religion. Happiness does not consist in the money one possesses, or in the pleasures indu'ged in, but rather in the peace and joy of a good con-science. In other words, the more per-fectly one serves God the happier he is, Hence it is that those who give them-selve to God by the vow of obedience are happier than those who remain in the world. The Brother is happier moreover, because his fellow-Brother are congenial souls to whom he is deep ly attached by the bonds of common in-terest. Living as they always do in communities of three or more, the Brothers have an advantage in this respect over the secular priest, who is often obliged to live slone deprived of agreeable companions. While the agreeable companions. While the Brother of limited education can make himself very useful, one who has a taste or study is given every encouragement and employment suited to his talents. Fear not, therefore, to eclist in the great army of Christ. Have the cour age to despise the judgments of the world, which will seek to make little of what is in reality a noble enterprise. Come forward and help Holy Church to make this the strongest, happiest and most religious nation the world has

Have hope and confidence, therefore, on Christian soul, bravely battling against temptations to lower your own standard of virtue. Remember that you have God on your side. Put your trust in Him, pray to Him, and von nisled. He will give you strength.

ever seen. Think of the reward. "Every one that hath left father or

mot ser, or brothers or sisters, or houses

ing.

CATHOLIC NOTES

A letter to a Milwankee friend contains the good news of the conversion of Rev. A. H Nankivell, of an old Devonshire family, and a prominent clergy-man of the Church of England.

A splendid maternity hospital will be built in Albany, N. Y., by Anthony Brady. The institution will be a memorial to Mr. Brady's daughter, who recently met her death in a railway disaster. It will cost in the neighbor-hood of \$150,000.

Rev. Bryant Gray Harmon, a clergy-man of the Protestant Episcopal Church has been received into the Catholic Church. He was duly instructed in the faith and then received into the Church on Oct. 31, in the chapel of Newman School, Hackensack, N. J., by Rev. Henry R. Sargent.

President Taft has appointed Rev. William H Ketcham, director of the Bureau of Catholic Indian Missions, a member of the Board of Indian Commissioners. Father Ketcham succeeds Cardinal Gibbons, who resigns from the board owing to his inability to devote sufficient time to the interests of the

A home for aged and infirm priests of the New York Diocese has been pro-vided by Andrew J. Connick, who has donated his country seat at Cold Spring N. Y., for that purpose. The property was given in memory of the donor's brother, the late Rev. Patrick J. Connick, who, during his pastorate of fourteen years, made his home at his brother's country house.

A Parliamentary return of the evenue of the Church of Eng and in Wales and its relation to the Disestab-lishment Bill shows that the total income to be transferred to Wel-h County Couzoils and University of Wales, on the cessation of existing interests, amounts to £172.901. The amount which will be retained by the Church is control

Mrs. Harvey C. Wheeler of Boston was recently presented by Cardinal O'Coon-II with a gold medal which he had made for her in Rome. Though not a member of the Catholic Church, she has done so much charitable work in Catholic communities, in an unostenta-tious way, that his attention was attracted to her.

Miss Mary Bayless of West Union, O., who has been engaged by Mrs. Woodrow Wilson, wife of the president-Woodrow Wilson, wife of the president-elect, to act as her private secretary during her residence in the White House, is a Catholic. The young woman has aiready taken charge of the correspondence of the next "first lady of the isnd," in the Wilson mansion in Seagir. N. J.

The Pope's brother, Angelo Sarto, who is postmaster of the village of Corazi, called at the parliament building in Rome this week and asked Deputy Di Bagno to recommend him to the ministem of posts and telegraphs for an increase in salary. The Pontiff's brother is seventy-six years old and earns a half dollar daily. He is composited to wait. dollar daily. He is compelled to walk ten miles every day in order to carry the mails of this village to the Nanta station.

Miss Madeline Edison, daughter of Thomas A. Edison, the inventor, is to be the wife of an inventor, John Eyre Sloane, son of Dr. and Mrs. T. O Connor Sloane of South Orange, N. J. Mr. Sloane is a young man, but he aiready has obtained a number of important patents, from which he derives an income. He worked for some time with Edison, but met Edison's daughter in a social way. Miss Edison is an earnest church, while her prospective husband is a Catholic.

The eloquent Bishop of Toledo lately said: "The spirit of the world has entered our homes. They have become sensual. No ideal Catholic life is held out before the child. We carry the spirit of the world to the very bier. We find the finwers, the musicians and the long funeral processions. In his day Christ drove them away. How un-Christ drove them away. How un-worthy that Catholics should use death to satisfy human pride and human respect! How unworthy to take out that ody in the latest fashions-in sating and silks.

On November 27 the faculty and students of St. Paul Seminary, St. Paul Minn., tendered a reception to Mr., James J. Hill, the founder of the institu-James J. Hill, the founder of the institu-tion, whose munificent gift of \$500,-000 made possible the erec-tion of its building and the endowment of its professorial chairs. Among those assembled on this occasion to bonor Mr. Hill was Archbishop Ireland, who in the course of a brief address voiced the sentiment of gratitude that animated the of the seminary towards its founder. His Grace paid a tribute to Mrs. Hill, whose noble example as a Catholic wife and mother had prompted her disting-uished husband to devote a portion of his wealth to the founding of a seminary for the education of Catholic priests.

J. I. Newcomb, M. A., in the Advoing effects of the Oxford Movement, says: When I went up to Oxford I had to sign 39 Articles of the Church of Eng-land, as did every other student. The Catholics were not recognized. Now, the Catholics have their own Catholic colleges at both universities. At Ox colleges at both universities. At Ox-ford, Father Lang has charge of 84 young undergraduates belonging to the different colleges, forming the Univer-sity. The building erected by Cardinal Wolsley as his almshouse serves now as the "Catholic University Oratory." the "Catholic University Oratory," At Cambridge there are even a larger num-ber of Catholics. When the Cardinal-Archbishop of Westminster visited Cam-bridge last May, he was met and received by "a representative University gathering" and men holding the highest posigathered to do him bonor.

TALES OF THE JURY ROOM

By Gerald Griffin
THE THIRD JURYMAN'S TALE

THE KNIGHT WITHOUT REPROACH

CHAPTER I

At the time when Francis I., of heroic memory, was marching against the united forces of the Itelian states, and memory, was marching against the united forces of the Italian states, and that sovereign who was in those days emphatically styled the Emperor, he was suddenly recalled to France, by the revolt and desertion of the constable of Bourbon. Accordingly he returned homeward, relinquishing with regret his dream of conflicts, leaving the Milanese, which was already overrun by his troops, in the hands of the Admiral Bondivet, who so far from adding anything to what his master had already won, found it more than he could accomplish to retain possession of what the latter had acquired with so much ease and rapidity. His argy, composed of the flower of the French chivalry, was found far less efficient when the ardour of the men was restricted to purely defensive measures, than it had been when they rose triumphant on the very ridge of conquest, with the dauntless Francis at their head.

It was while the camp remained in this state of insetvity, that a knight, tall and well-built, and baving that in his aspect and demeanour which immediately attracted the attention and re-

aspect and demeanour which immediately attracted the attention and regard of the beholder, sauntered idly towards a tent, the shady interior of which looked cool and inviting in the glare of an Italian mid day sun. The heat had thinned the camp; the greater portion of the officers and men having retired within the tents. The field in which they stood, a few days before a grassy plain, was now beaten into a parched and dusy level, by the continual tramp of men and horses. Banners drooping in the noon-tide air, and revealing but partial glimpses of some device renowned in history and song, distinguished the tents of the admiral of La Palice, of Sufolk, of Lorraine, D'Aubigni Chabanes, and others, whose names ahed a lustre on the French nobility. In front of these a sentinal paced slowly to and fro, broiling in his heavy armour and arquebus, and occasionally giving the salute to a small body of horsemen as they galloped hastily by on some mission from the admiral, half obscured by the gray cloud which arose from the brase feet as they proceeded. At intervals one or two soldlers of the Black Bands, that infantry renowned throughout all Europe, were seen pacing leisurely along, discoursing, in quietly | murmured tones, of their past victories and the comparative merits of their leaders. Occasionaspect and demeanour which immediately attracted the attention and re of their past victories and the comparacomplaining of some real or feigned in-justice suff-red in the disposal of his goods, interrupted the summer stillness

"What sayest thou, Le Jay?" ex-claimed the knight already spoken of, as he entered the tent in which a single as he entered the tent in which a single equerry was occupied in arranging his masters armour, how are we to spend these scorching days in which our cautious admiral will not allow us to re-

treat or to advance?"
"It is a heavy time indeed, my lord," "It is a heavy time indeed, my lord," replied the scuyer, with a modest air.
"I may speak freely with thee, Le Jay," said the chevalier. "It will, I doubt, and worse than it has begun. The men are disheartened, and the confederates, as they loiter in our rere, seem to pick up the spirit which along with other more substantial good things, we are compelled to leave behind us. Francis and Bonnivet!—Fire and snow. The one by his excess of energy hurries us into the very midst of danger, and then he leaves us in the hands of the other, who by his lack of that quality is unable to take us out of it. These is unable to take us out of it. These two extremes meet very punctually, and I fear to our grevious loss."

whom it is agreed on all hands, the post of commander-in-chief might have been instructed on this occasion with better

And who is that Le Jay?" inquired the knight. "Why, my lord," replied the retainer,

"I do not consider it safe to name him, and it is no easy matter to describe

him."
"That's a strange speech for thee,"
interposed the chevalier. "I never yet
found thee at a loss for words, whatever
other deficiencies thou hast to answer
for. Is it Francis de Lorraine?"
"No."

"No ;-Le Tremouille, then ?"

"De Suffolk ?"

"Chabanes ?—or La Palice ?"

"No."

"Still no ! D'Aubigne, then?
What, thou shakest that knavish head
of thine again. Nay, then, thou must
perforce do thy endeavor at word-painting, for my guesses are run out.

"Why, sir," said the écuyer, smoothing his neatly-trimmed beard for an
instant with his hand, "it is a difficult
task you set me but it is my duty to

ing his neatly-trimmed beard for an instant with his hand, "it is a difficult task you set me, but it is my duty to obey. Were his temper tinged with ever so slight a hue of malice, it were easy enough to sketch his portrait; but the subject is without even so much shade as might serve the purposes of contrast, without which I need not tell my gifted master, both the poet and the painter are as much at fault, as one of our Black Band would be without his arms."

A few days before that on which the foregoing dialogue took place, the two individuals between whom it passed were walking together at a short distance from the camp when the chevalier complained of thirst. A cottage, apparently belonging to a farmer of the very humblest class, stood with the door invitingly open. A middle-aged country-woman, meanly clad, and a young girl, whose beauty, both of form and features received additional grace from the modest gentleness of her de-mounts, were the only present whom

arms."
"Thou art right; any dauber may paint a devil, but not all the art of Italy hath ever furnished the world

with even a poor idea of an angel."
"Imprimis," said the écuyer, "since thou talkest of angels, he is most religious."

"I like him not the worse for that, if he wear it modestly, and it be sincere

"Sincere? 'He holdeth a swearer and a poltroom at equal distance. In the day of battle, he is not simply the boldest chevalier under arms, but the boldest chevalier under arms, but the most moving ghostly counsellor; two separate beings inclosed in the same suit of armour; halfknight—half friar; the one demolishing bodies like a tempest; the other rescuing souls; he will in the same instant, spit a Spanish

grandee upon his lance, and in the next, fetch him a confessor." tch him a confessor."
"Thou woulds't have him put the steel through body and soul together if

were possible."
"It is doubtful which of the two feelings predominate in his mind, his con-tempt for the cuirass and helmet of an armed enemy, or his veneration for the bald head and hempen girdle of a mendi-

"Why, I wonder whom thou meanest, for there are few such that I know of in is see a little of the shade it found have it, for the picture begins to grow oppres-sive with all its light. Remember we are in Italy, and it is a summer moon." "Ah, there my pallet fails me," re-plied the écuyer. "What, has this paragon no fault?"

"But one, that I can speak of."
"And what is that?"
"That he sometimes bears too hard a hand upon the errors of a devoted fol-lower who would die to serve him." And the écuyer bowed low to his

And the ecuyer bowed low to his master.

"Chut-chut-chut-chut-chut; thou wert speaking of myself all this white," said the chevalier, neither offended nor gratified by the flattery of his follower, "thou talkest of one pretended fault, and I could have turnished you with a hundred real ones, the least of which were enough to incapacitate him, though he had no other, for the high trust of which we speak. But a truce with such folly, and set thy wits to work to answer my first question—how are we to consume these broiling hours?"

swer my first question—now are we to consume these brolling hours?"

"What say you to tennis?"

"Is this weather?"

"Or a quiet jue de boule?"

"Worse and worse."

"Then there remains but one resource which I have learned too much discretion in my good master's service to name without permission."

"What is is, Le Jay? Thou hast it."

"And yes it was het yesterday morn-

"Mad is it, he say: Thou has it."
"And yet it was but yesterday morning I received a pointed chiding for the mention of it," replied the dayer.
"Oh, ho! L'Amour?" said the chevalier, yet without displeasure.

Years—ages have rolled by since the gallant knight in question, in common with his other brother chivaller, ceased to do or to speak, either good or evil for this world:

The Knights are dust,

Their good swords are rust, Their souls are with the saints, we trust. The hand and tongue that were his inother, have been for centuries resolved to dust. In the words of one of his own historians, this "chevalier sans reproache" was not at all times "un chretien sans defaut." The truth must be spoken, but let it be enough to speak the truth. Let us add no censure. Far be it from us to extenuate the faults which history has ascribed to him; still farther to suffer that they should obscure the unfading lustre, which his heroic virtues have shed upon the history of his times, and of his

At this period when the heroism of the youthful Francis had revived the sinking chivalry of France, and brought back the days of Charlemagne in all but the consummate prudence which usually directed the enterprise of that imperial hero of song and tale, there were few names, even at this brilliant period, which might bear comparison with that of the gallant knight whom for the present it shall suffice to designate as the chevalier. It has been remarked indeed, that the court never intrusted him with the important function of commander-in-chief, and even on this disastrous expecition, all his fame and his services had not prevented his being overlooked in favour of the feeble Bonnivet. The chevalier, however, had a spirit incapable of resentment or of jealousy. He could not avoid seeing and lamenting the incapacity of the admiral, but he never thought of murmuring against the tree choice of his king, for whom he At this period when the heroism of the free choice of his king, for whom he chivalry. Even in those courts where chivalry. Even in those courts where merit is most highly favoured, it is not always independent of intrigue, and as those were means which the chevalier did not desire to use, it happened that at the hands of the great Francis himself, he merited honours more frequently than he received them. The enterprises in consequence, which were in-trusted to his management were often of that kind which rather demands ability than confers distinction; and in ability than coniers distriction; and in these he displayed a quick and well-governed genius, and an intrepidity of mind which nothing could disturb. From the age of seventeen years, at which he for the first time carried arms, to the close of his glorious career his fame as a soldier and a knight con tinued to extend from day to day, until it filled a space in individual history fully equal to that of the chivalrous monarch whom he served with so disinterested a fidelity of his latest breath. But his portrait is to be sought in history, and enough has been already sketched to answer the purposes of my narrative.

A few days before that on which the meanour, were the only persons whom they found within. The elderly woman complained much of the ruin which the continuance of the war had brought apon the country, while her daughter lis ened with a grieved and downcast look t was this picture which came before the mind of the chevalier (not for the first time since he had looked upon it). on the remote suggestion of his attend-

"Hast thou learned anything further, Le Jay," he asked after a pause, "of those people; that querulous mother and her well-shaped daughter?"

"In good truth, my lord, I will take no pains about it. A poor écuyer hath a body and a soul to save as well as a chevalier, and I have heard too much good counsel in your worship's excel-lent service to be ready to fling mine away, for no better hire perchance than a round half hour's lecture for my

psins."
"Tush," said the knight, "I was in the sour vein that morning. I had been with the admiral, who has the flattering knack of always soliciting another's counsel, and always following his own; and his fears and his wavering, and his shifting to this side and to that, lighting overs measure and vesting upon shifting to this side and to that, lighting on every measure, and resting upon none—neither bold enough to be victorious, nor cautious enough to be secure, were such that it soured my spirit to speak with him, and as he was commander-in-chief, and thou were but the sourer of an insignificant chevalier. I made thee compliment of the full measure of chagrin which it were more just than seemly to bestow upon the admiral."

The source acknowledged the prefer-

admiral."

The écuyer acknowledged the preference by a grateful bow.

"Therefore doet thou hear?—prosecute this matter, and speak of it no more unless to tell me thou hast succeeded; I trust all to thy discretion; of thy genius I have had proofs in many ways, so I doubt not of its efficiency in this, and the sooner thou hast executed thy commission the better.

The third Juror here paused to replea-ish his tumbler, which had inaceasibly become exhausted since he commenced speaking. We will take advantage of the passe to close this first chapter of his narrative.

CHAPTER II

Le Jay required no more. As the day declined, he left the company and hastened in the direction of the cottage of Francesca Pacheco. The sound of a voice high in anger made him pause, as he drew nigh, and remain for a time concealed by some intervening shrubs, as one might wait the passing of a shower.

Don't tell me—don't tell me!" ex "Don's tell me—don't tell me!" ex-claimed a voice tremulous with passion; "it is little wonder we should be poor and hungry and needy. At thy rosary, truly? And I must drudge like a plough-horse while thou are chapel-hunting. What with Masses and rosaries there is nothing done in the house, from sunrise to sunset, as it should be, ex-cept what I am obliged to do myself, to the sacrifice of the little remains of health that old age and care have left me."

"I thought I had left nothing undone

"What hast thou to do with Masse and rosaries, and plous sodalities? It is for those who are at their ease, and ave a heavy purse and a well-stocked cellar, to spend so much time upon the concerns of their soul, and not for poor wretches like us, who know not when we rise in she morning where we are to provide the means of subsisting until ightfall."

I was wrong, I know, mother." "Thou art ever so when we differ. I ask thyself, had I ever to reprove thee yet, that in the end thou hadst not to yet, that in the end thou hades not to make the same confession? Is it not the invariable termination of all our disputes, that in the end thou ark com-pelled thus to enswine thy hands to-gether, and cry bitterly, and say, 'I was wrong mother?' Is it not, I ask thee?" "I believe it is indeed, mother."

"Do-cry away-didst thou ever once hear me make such an acknowledg-

hear me make such an acknowledgment?"

"Never indeed, that I remember."

"To thee, or to anyone else?"

"Never, I believe."

"Didst thou ever see me thus fold my hands together and burst out a-crying, and say 'I was wrong, daughter?' No, I warrant you, nor anyone else in the parish. I am four-and-thirty years old come next Assumption (Dame Francesca had come to a halt at four-and-thirty, for fifteen years past at least), and no for fifteen years past at least), and no one can say that since I first learned the use of my tongue, I ever yet was heard to acknowledge my self on the wrong side There was a brief pause, as if intended

allow this triumphant assertion to

ake a due impression.
"But thou art ever in the wrong," the "But thou are ever in the wrong, the voice continued, "and the proof of it is, that thou art always thyself compelled to acknowledge it. Aye, cry—it may do thee good—though I cannot say that it ever hath produced that effect upon thee yet, any more than anything else. But it is no fault of mine. I am sure I say enough to thee. Do I not? Do I auffer a day to pass without talking myself hoarse in striving to make thee sensible of thy misconduct? Do 1?"

There was an answer in the negative, almost inaudible for timidity.

"And what is my return, the reward for all my counsels? To find thee day for all my counsels? To find thee day after day repeating the same scene, listening without a word to say in thy defence, and in the end bursting out acrying and acknowledging thy fault. But I cannot help it—I can but give my counsel; if thou wilt not follow it, the guilt be upon your own head. Yes—thou addeat the black crime of ingrating at all the other offences for I detude to all thy other offences, for I do think that never was so pains taking a nother sfl cted with so disobedient, so

idle, so self-willed a daughter." Dame Francesca Pacheco had by the force of continual iteration, asserted herself into the conviction that she was indeed the very paragon of mothers, and the young Rosalia anything but the paragon of daughters—nay, such is the power of eloquence, that she had by the same persevering strength of assevera-tion, persuaded her daugher likewise into the full belief that her mother was a very model of goodness as a mother and that she was herself one of the most worthless and disobedient and incorrig worthless and disordered and inforrigible daughters in all Milan. So in answer to the foregoing invective, she could only multiply her penitent tears.
"But didst thou tell me sil?" the louder of the two voices resumed. "Hast

thou been nowhere else than to the "Nowhere indeed, mother. I did but

wait until the Angelus had ended."
"Nor staid to gossip or ask questio by the way?"
"I—oh, yes—I spoke for a few moments, with one person only."

"I thought so. O this art! I could forgive anything but art and cunning. But I promise thee, elever as thou art, and simpleton as thou thinkest me, thou shalt not find me simple enough to be

thy dupe."

Rosalia, who was the last person in the world to make a dupe of anybody, could only weep afresh at this new

charge.
"And who was this person with whom you had the heart to remain idly gos-sipping, while you knew that your poor, feeble, widowed parent was wear-ing out her existence to find the means

poor, feeble, widowed parent was wearing out her existence to find the means of prolonging yours at home?"

"It was Maria Pecchio."

"Umph! I might have guessed as much. And what was the important subject of your conversation? No artifice! no hiding of the truth! Thou mightest as well speak plainly, for I shall be sure to find it out. Thou knowest that when I once have got fairly a-foot to track a secret, there is not a hole in the Duchy of Milan in which it can escape me."

"Indeed, dear mother, I have no desire to hide it from you. She did but stop me on the bye path near Rencio Cerl's vineyard, to teil me that—that—Jacopo had returned," she added blushing and looking down at her sandals.

"So—so—so—so—bit after bit, the whole plot is coming forth. I see the whole at length—Maria Pacchioli came to tell thee that Jacopo had returned, and thou and Maria went together by the vineyard to Pacchicii's house, and thou and Maria went together by the vineyard to Pacchicii's house, and thou remainedst talking with Jacopo, while I supposed thou wert plously joining in the Angelus."

"Me, mosher! I remain talking with Jacopo! I go to Jacopo's house! Indeed I did not—I scarcely stopped to hear Maria say he had arrived, when I hurried back."

"Umph! And you did not go to Pacchicil's?"

"Umph! And you did not go to Pacchiell's?

"Me? Not I, indeed." "Me? Not I, indeed."

"Well, in that part at least thou didst right for once in thy life. This Jacopo might very well have remained where he was. We are poor enough in ourselves without tying his poverty to our own. But we will talk of this here after, go in and try to make up by a little exertion before night closes, for the shameful indolence and artifice with which thou hast diagraced the day."

Rosalia entered the cottage without reply, and Dame Francesca remained wishout, deliberating some matter silently in her own mind. She was not so blind to her daughter's merits, as to blind to her daugnter's merius, as so suppose that apart from all which had relation to herself, Rossils, was already destitute of any claim to esteem or ad-miration. Her beauty spoke for itself so plainly, that it was not to be sailed in question, like her unseen graces of char acter and disposition. It is true there were few young men of their rank in the neighborhood, who could afford in the choice of a wife to be influenced by or-namental, rather than useful qualities, but the case might do otherwise, when both were combined as they actually were in Rosalia in a sufficient degree to render her worthy the exteem of any plainly, that it was not to be ead were in Rosalia in a sufficient degree to render her worthy the esteem of any individual, with the exception of so unparalleled a mother. These reflections which had their weight with even Dame Francesca herself, had led her to look with less approving eyes than hitherto, upon the long projected union between Jacopo Pacchioli, one of the many younger sons of a neighboring farmer, and her daughter! Whatever prospect Jacopo had a year before of being able to provide for a wife and family, was now entirely annibilated, in Francesca's eyes at least, by the sudden irruption on the country, of conflicting armies, and she had accordingly in her own mind determined to see whether Rose mind determined to see whether Ros-alia's good qualities, both of mind and person, might succeed in ob-taining for her a settlement more conductive to their common advantage. It was true Jacopo had been their friend from childhood, and at all times regarded Francesca with the feelings of son. But circumstances had changed, and one's feelings must not be put in the balance against an imperative necessity. There were several comfortable young farmers in the neighbourhood, who when they should understand that Rosalia was at liberty, and-

Francesca had proceeded so far in her train of thought, when it was suddenly interrupted by a voice so near, that she when it was suddenly started as if her silent reflections were started as it ner silent renections were liable to observation. In justice to the good lady, it should be stated that the tone of severe animadversion, in which she conceived it her duty almost invaris by to address her daughter, was not ex-tended indiscriminately to all who had the happiness of enjoying her acquaintance. She could upon occasion be graci-ous and affable to an extreme, more espec-ially when the individual she addressed was one wholly beyond the sphere of her authority, and who, either by superior rank or wealth, or an influential interest with those who possessed either, might possibly have it in his power to gratify her taste for some of the good things of this life, for which Francesca was said to entertain a fondness, that sometimes interfered painfully with her stricte notions of morality. Such an individual was he, who now stood before her, for she had little hesitation in recognizing the esquire of the cavalier whom she had the honor of receiving in her cottage a few days before. Accordingly, the close-knit eyebrows relaxed, the contemptuous curve, described by the protruded lips, making them resemble those of a frog emerging from his pond, and prudently reconnoitering the country before he will venture ashore, or the arch of a lofty bridge spanning a very narrow stream, now became smilingly inverted to a semblance of the same arch, reflected in the glassy stream beneath; the like-ness of a battered dollar vanished from the chin, and Dame Francesca returned the Parisian greeting of the écuyer with one of her most condescending courtes "Ah, signor, you are welcome! Will

you please to come in ?" Le Jay had lost nothing of his co dence, by the conversation which he had overheard. Determined to make the most of his time, he politely declined

the invitation, and signified to Fran-cesca that he had a communication to make to her from the "chevalier." his some place where they might not liable to interruption.

ity, as she led the écuyer to a little

istance from the house.
"In the first place," said Le Jay, "the cavalier presents his respects to you and to the charming donzells, and begs that you will accept the inclosed, as a trifling mark of his esteem."

"Me, signor! me accept money from

the noble—the generous cavalier I Never! never! It shall not be said that Francesca Pacheco receives money in return for the ordinary offices of hos-pitality."

As she uttered these words, by way of

As she uttered these words, by way of evincing her determination, she turned herback directly on the ambassador, placing one hand behind it, in order to add to the dignity of her movements.

"But as a mark of esteem, merely, signors," said the écuyer. "Surely you would not occasion my master so much pain, as he must feel when he hears that you have refused him?" And saying this in his most insinuating tones, he ventured to slip the purse into the hand just spoken of, and with a gentle violence to close the fingers on the se to close the fingers on

"In that case indeed, signor," said In that case indeed, signor," said Francesca, slowly withdrawing the hand as she turned gradually round, "as a mark of esteem as you say, and to avoid wounding the feelings of the dear, noble cavalier—" here she shot a downward cavalier—" here she shot a downward glance at the purse, ere she plunged it into her capacious side pocket. "And yet, signor, to lay pride apart," she continued in a mournful voice, " if you did but know the miserable state of mind in which the war has left me at this moment, not knowing how soon this cottage in which I spent the happiest years of my life," here the good lady laid hold of the corner of her aprop, " may pass into other hands, and I may be cast upon the world without a home or a restingworld without a home or a rec

As she said these words, she lifted the apron to her eyes and turned her head saide, to indulge her grief without

restraint. "This cottage! What a pity!' ex

"This cottage! What a pity!' ex-claimed Le Jay, with a commissasing air, "and where as you observe, signors, the happiest days of your life were spent! Alas! and can nothing be done to prevent such a misfortune?" This imprudent question drew from the old lady a copious history of a whole catalogue of grievances and oppressions, complaints of creditors, who were hard-hearted enough to come looking for their money, and sundry other unamerited hearted enough to some looking for their money, and sundry other unmerited afflictions, which notwithsteading all the prudames and foresight and industry which is was metaphysically possible for human beings to use, and a degree of heavenly patience and gentleness of con-dect, which were quite astonishing un-der the circumstances, had brought her daughter and herself to the very verge of rais.

of rais.

But I ought to ask your pardon "But I ought to ask your pardon, signor," she said, when the torrest had flowed by, "for troubling you about our grievances—but you and the good cavalier are so compassionate, that it encourages one to be over bold. You must find the cavalier an excellent master, atmos.

signor.
"The kindest in the world." "He is rich too, I doubt not?"
Le Jay nodded his head in assent.

"Long may he live to enjoy it, and nappy were it for the world, if all the nappy were it for so works, is the care inclined to make as good an use of their wealth. But, my poor head! I had forgot. You told me that the cavalier had entrusted you with a private message. Will it please you to step this way for a moment?"

Sheled the way to a small gate, and

way for a moment?"

She led the way to a small gate, and
Le Jay followed her into a little garden
where, now sufficiently master of the
ground on which he trod, he proceeded
to unfold his proposition. The poor
woman though no saint, was honest, and woman, though no saint, was honest, and when she was made to understand the views of the profligate messenger, was for some moments really horror stricken. The thought of extricating herself from her distresses by delivering her daughter up to infamy, had, in her moments of wildest impatience, never yet entered her imagination. Rage first, then grief, endered her incapable of uttering her rendered her incapable of uttering her thoughts with any coherence, and for a long time both feelings alternately governed her mind and speech. Le Jay, however, though somewhat stunned by the first burst of indignation, had his confidence in some degree restored, by observing that her reprosches were observing that her represents were vented with a degree of superfluous vehemence, and that in the tumuit of her anger, the simple process which he at first expected at every instant, of showing him to the other side of the gate seemed totally to have escaped her recollection. Accordingly he awaited, in apparent humility, the passing of the storm, and suffered the old lady to storm, and suffered the old lady to exhaust the whole stock of invective, without attempting to interpose a word

by way of apology.

"Alas," she continued, as her passion gradually subsided into grief—"there was a time when I could not be insulted was a time when I could not be insuited
—but there is no one to stand up for
the poor widow. Ah, villian, that thou
art, if my poor Fornaso Pacheco were
alive, he would teach thee to come of
such errands to this house—but well thou knowest that he is where my voice thine head, have spoken so.

thine head, have spoken so."
The artful emizsary did not think it prudent to make any reply.
"But I will see whether there is justice to be had in your camp," said Francesca, "the admiral shall hear of it." "The admiral!" Le Jay exclaimed

with a careless laugh, "you know not who my master is, signora, when you menace him with the displeasure of the admiral? "And who may he be then, Signor

Impudence?"

The écuyer mentioned the name of the knight and had the satisfaction to observe that it produced its full effect upon the mind of the angry widow. "What! he?" she exclaimed, "he send

thee on such an errand? Impossible!"
"Thou wilt find it true, however."

"Why, they say, he has more of the monk about him, than the soldier, although he be as brave a knight as ever mounted steed. Thou wilt never persuade me that he gave thee such a commission. He bears too high and too fair a name to soi! it with such a deed as

to discover those who are ashamed to

to discover those who are assamed to beg, and to scatter his gold amongst them without being recognized."
"They may say what they will, signora, and thou mayest imagine what thou wilt, but I assure thee it was he and no other who spoke with thee in this cottage some days since, and who this day commissioned me to make on

this day commissioned me to make on his behalf a proposal, which any rational mother in Europe would have received as one of the highest honours which fortune could bestow."

Francesca paused. Had the tempter been less estimable, she would in all probability have continued to spurn the guilty proposition of his ambassador, but the high reputation of the chevalier effected with all the arts of a known profligate might have failed to accomplish. The horror of the offence became diminished to her eyes, when she found it recommended by so admirable an example. She did not, however, think it proper immediately to allow the example. She did not, however, think it proper immediately to allow the alteration in her sentiments to become apparent. She contented herself for the present, with uttering a new volley of reproaches in a somewhat less angry tone, and expressing her determination to ascertain, without loss of time, whether the unprincipled écuyer were not audaelously calumniating one of the noblest and most exemplary knights in Christendom. Le Jay took his departure, it being understood that he was to return on the following day, merely for the purpose of ascertaining whether the purpose of accertaining whether Francesea had satisfied herself as to the truth of his mission, and Francesca con senting to allow him another interview with the same harmless object

THE CHAPLAIN'S VACATION

A TRUE STORY

By Rev. Richard Alexander in The Missionary It was a trying day. The chaplain of a great hospital in one of our Western cities had just finished his rounds. It was a task of several nours. Often he returned to his rooms gladdened by some special evidence of the mercy and love of the Master, but to day he was saddened. A woman had cast away the graces offered, and deliberately turned too book. It and affecting the arrests graces offered, and deliberately turned her back. It! and suffering she surely was, and pain and sche were rothing new to the chaplain, but defiance of God in the face of death was a phase of feeling not often met with, even in his experience. The woman had not thought of her soul—"did she have one?" was her query. And was she to die this way? The chaplain was sorely troubled. And yet, what was to be done? He could not force salvation on her poor weak brain. Only prayer remained, and she was placed among those for whom was asked forgiveness, because she knew not what forgiveness, because she knew not what she did. There was something strange and repelling about her, too, that strained the forces of Christian charity

strained the forces of Christian charity to minister to her.

The days passed on, and yet she did not die. Nay she rallied, she improved, she convalesced, and finally recovered. She left the hospital and was swallowed up in the great stream of life that ever rushes onward. Perhaps the angels of the hospital, the prayers of the nuns, the ascriftce of the altar, followed her—who knows.

who knows.

Summer came, and with it the chapsummer came, and with it of chap-lain's rest and vacation. This time it was "home," many miles away, among his native hills, where his father and mother lay in their quiet graves, where the remnant of his family welcomed him with warm greeting. It was a glad rest indeed, after all the saddening sights amid which his life was spent. One fair morning he wandered out toward the little churchyard, where the graves of his kindred lay. He areas there and whistogred a requirem. paused there and whispered a requiem, with uncovered head. The winds stirred the branches of the old trees around him, and the birds twittered softly, him, and the birds twittered soluly, hidden among the waving leaves. All was peace and serenity. How blessed are those who die in the Lord, he thought, as he turned and slowly wended

to the cemetery gate.

There a woman met him "Father," she said (for who does not recognize a Cath-olic priest), "the warden of the jail over there begged me to look for a priest one of the prisoners is dying and is call-ing for a priest." Instantly the mission-ary instinct arose in the priest's heart. "Is there a short way to the jail?" he

asked.
"Yes, father," said she, "I'll show it to you."
He did not question who or what

manner of human being needed him. A soul was calling for the priest, and he went at once. He entered the jail and the warden greeted him heartily. "I'm glad you came Father, she has been calling for you all night." "She?" So it was a woman.

"Take me to her," said the priest. Down the long stone corridors, past the iron bars, in the dim stern silence, the warden led the way. In a 100m larger than a cell, and somewhat apart from the prisoners lay a woman on an iron bed, gasping for breath. Her face was drawn and white, her black hair hung down on the pillow. A uniformed nurse was in the room. As the priest approached the bed, the sick w turned her face full upon him, and gave a startled cry. The priest also started. It was a mutual recognition. She was the woman who had left that hospital so many miles away so many weeks before, unconverted, and apparently hardened— the woman every faithful soul had grieved for, and prayed for. And she had despised all prayers and spiritual comfort and now she was in a jail dying!

late?"
"No, my child," said the hospital chaplain, "it is never too late where God's love and mercy are concerned !" He motioned the nurse to leave, and

the woman poured out between gasps her sad life story. It is not to be told. But she had never been baptised, she had never been instructed, she had no religion. What she saw and heard at that Catholic hospital had haunted her the most of his time, he politely declined to Francesco that he had a signified to Francesco that he had a communication to make to her from the "chevalier," his master, which he had rather deliver in some place where they might not be liable to interruption.

Thou will never that Catholic hospital had named her and she had had no peace. Outcast as she was, low as she had fallen, the gental tribe there! A nation elsewhere! A she was, low as she had fallen, the gental few millions more or less, is, humanly the fair a name to soi! it with such a deed as this. They say he is a very father to the poor, and will go disguised about the streets in his own country in order limits to an optical had named her and she had had no peace. Outcast as she was, low as she had fallen, the gental field the count to her. She had had no peace outcast as she was, low as she had fallen, the gental field the count to her. She had had no peace. Outcast as she was, low as she had fallen, the gental field the count to her. She had had no peace outcast as she was, low as she had fallen, the gental field the count to her. She had had no peace. Outcast as she was, low as she had fallen, the gental field to commission. He bears too high and too of the Sisters, the wonderful houself the catholic nospital had no peace. Outcast as she was, low as she had fallen, the gental field to she was, low as she had fallen, the gental field to she was, low as she had fallen, the gental field to she was, low as she had fallen, the gental field to she was, low as she had fallen, the gental field to she was, low as she had fallen, the gental field to she was, low as she had fallen, the gental field to she was, low as she had fallen, the gental field to she was, low as she had fallen, the gental field to she was, low as she had fallen, the gental field to she was, low as she had fallen, the gental field to she was, low as she had fallen, the gental field to she was, low as she had fallen, the gental field to she was, low as she had fallen, the gental field to

saw would not leave her memory. And when she went deeper into her sinful ways and was picked up a disgusting inebriate, thrown into jail, and devel oped pneumonia, her first conscious cry was for the priest—the Catholic priest! And here he was ! The very chaplain of that hospital miles distant, whom God had sent to her in her extremity. Oh !

the boundless love of God!

With gentle consoling words the priest soothed her, and explained the faith she was longing for. She pleaded for baptism. He soon saw she had not long to live, and as he always carried his stole, he took a cup of water from the table beside the bed and baptised her

on the spot.

Oh! the peace that came into those troubled dark eyes! The restful change that came on that frightened face! The priest had called the nurse, who was a Catholic, as sponsor, and promised to return in the evening and instruct the dying woman for the last sacraments. Her faith seemed miraculous, she instinctively knew at once, and believed.

stinctively knew at once, and believed.

He left a little crucifx in her hands and departed.

He had servely arrived at the rectory when a measurer came flying down He had scarcely arrived at the restory when a messenger came flying down the street. The warden had sent the boy. He apologized for troubling the priest the second time but the woman was worse, evidently dying and begged so pitfully for the last sacraments that the nurse insisted on the second message, assuring the warden the priest would gladly come.

sage, assuring the warden the priest would gladly come.

Taking out his oil stock and entering the church to place the Blessed Sacrament in his pyx was the work of a moment, and once more the priest went to the jail. Yes she was dying, but at sight of the priest she rallied and held out her hands. A little table was ready in a moment and the nurse lighted the blessed candles the priest brought. The prisoner was anointed and made her First Communion. Her faith and hope and love were miraculous.

First Communion. Her faith and hope and love were miraculous.

Must we not feel that those prison walls of stone, those iron gratings lined with curious, hard, sin stained faces, were softened by the presence of unseen angels, mellowed by the choirs of blessed spirits that invisibly attend the presence of Jesus in the Holy Eucharist?

The ceremonies were over, and the end The ceremonies were over, and the end

was near.

The woman had clasped her hands, and only one word trembled on her lips. "Saviour !" Yes, her Saviour. Had not the Good Shepherd followed her over stony paths, through briars and thorns
—this one, poor, fallen, wandering stony paths, through briars and thorns—this one, poor, fallen, wandering sheep. She was dying in a jail—she would sleep in a pauper's grave but she was saved. Yes, saved! Oh! blessed word!—Salvation!

And so with her glazing eyes fixed on the cross the outcast passed away. Within a few hours she had been baptised had been apointed by the received.

tised, had been anointed, had received her Lord in Holy Communion, and with the last absolution trembling on the air had passed into the presence of Gca, *saved for all eternity! Whence came

haved for all eternity! Whence came all these graces? Who knows?

As the heavy iron doors closed on the hospital chaplain, a great choking breath rose in his throat, and a swift thanksgiving went up to the gentle, yearning heart of Christ that had brought about this wondrous return of the prodigal.

THE CATHOLIC CHURCH THE SALVATION OF SOCIETY

[Delivered in the church of St. Charles Borromeo Brooklyn, by Rev. Thos. N. Burke, O. P., in 1872 in aid of the hospital in charge of the Sisters of the

My friends : The subject which, as

My friends: The subject which, as you know, has been announced to you, and which I purpose to treat before you this evening, is the proposition that "The Catholic Church is the Salvation of Society." Perhaps there are some amongst you who think I am an uncertailly convergence. wontedly courageous man to make so wild and so rash an assertion. And it must be acknowledged, indeed, that for the past eighteen hundred years that inded the Catholic Church has existed, society has always endeavored to get away from her grasp, and to live without her. People who admit the action of the Church, who allow it to influence their Church, who allow it to influence their history, who let it influence their lives —if they rise to the height of their Christian elevation, if they conform themselves to the teachings of what is true, if they avail themselves of the graces of the Church—they are very often scoffed at, and called a priestridden and besotted people. Now-a-days, it is the fashion to look upon that man as the best of his class who has succeeded the most completely in emanci-pating himself from every control of re-ligion, or of the Catholic Church. In sense, it is a great advantage to a man to have no religion—to shake off the influence of the Church. Such a man remains without a conscience, and without remorse. He saves himself from those moments of uneasiness and self-reproach that come to most men until they completely lose all reverence for God; and the consequence is, that if he God; and the consequence is, that it he is a sinner, and in the way of sin, he enjoys it all the more; and he can make the more use of his time in every pathway of iniquity, if he has no obstacles of conscience or of religion to fetter him. So far, it is an advantage to be without religion. The robber, for instance, can rob more confidently if he can manage o forget that there is a God above him. The murderer can wash his hands more complacently, no matter how deeply he stains them, if there is no condemning record, no accusing voice, no ear to hear the voice of the blood that cries out against him for vengeance. He can pursue his misdeeds all the more at his own ease. And so, for this, amongst many other reasons, the world is con-"Oh, Father!" she cried, "is it too stantly trying to emancipate itself from the dominion of God, and from the control of the Church-the messenger of the Saviour of the world. It would seem, therefore, at first sight, rather a hazard-ous thing to stand up in the face of the world, and in the face of society to day -this boasted society -and say to them "You cannot live—you cannot get or without the Catholic Church! She can do without you! A coterie here! A tribe there! A nation elsewhere! A pith and substance of all that I intend to say to you here to-night; but not to say it without proof; for I do not ask any man here to accept one iots of what I say, on my mere assertion, until I have

proved it.

My proposition, then, is, that the
Catholic Church is the salvation of
society; and it involves three distinct
propositions, although it may appear to society; and it involves three clustency propositions, although it may appear to you to be only one: First, it involves the proposition that society requires to be saved; then, it involves the proposi-tion that the Catholic Church, so far, tion that the Catholic Church, so far, has been the salvation of the world in times past; out of which grows the third proposition, namely, that the Church Catholic is necessary to the world in all future times; and it is her destiny to be, in time to come, what she has been in time past—the salvation of society. These are three distinct propositions. Let us consider the first; Society requires to be saved because it cannot save itself.

The man who admires this century of ours, and who serenely glories in it—who calls it the "Age of Progress"—the "Age of Enlightenment; —who speake
of his own land — be it Ireland or
America, or Italy or France—as a country of enlightenment and its people as
an enlightened people—this man stands
amazed when I say to him that this
becauted scalety requires.

amazed when I say to him that this boasted society requires salvation. Somebody or other must save it. For, consider what it has done. What has it produced without the saving influence of the Catholic Church? We may analyze society, as I intend to view it, from an intellectual standpoint. Then we shall see the society of learning—the society of art and of literature. Or we may view it from a moral standpoint—that is to say, in the government of the world, and how the wheels of society work in this boasted progress of ours—emancipated from the Catholic Church, as this society has been mainly for the as this society has been mainly for the last three hundred years; in some countries more, in some countries less, in some countries entirely. Now, I ask you, what has this society produced, inyou, what has this society produced, in-tellectually, morally, politically? In-tellectually, it has produced a philoso-phy that asks us, at this hour of the day, to believe in ghosts. The last climax of the philosophy of this nineteenth cen-tury of ours is "Spiritualism," of which you have all heard. The philosopher of to-day, unlike even the philosopher of the Pagan times of old, does not direct the ragan times of oid, does not arrest his studies, nor the labors of his mind, to the investigation of the truth and of the development of the hidden secrets of nature—of the harmonies of the soul of man—of the wants of the spirit of man. To none of these does the philosopher of to-day direct his attention. But this man—this leader of mine in society gets a lot of his friends around a table, and there they sit and listen until "the spirits" hours to have and there they sit and listen until "the spirits" begin to knock; that is the pith and substance of his philosophy. Another man—one of another great school (and, indeed, these two schools may be said to have divided the philosophical empire of our age),—a man who claims to speak and to be represented at the property of the property and the prop b, living voice in our churches and pulpits, says: "Oh, man! son of the children of men—since thou hast re-ceived a commission to sound the Scrip-tures—to mend the "Word of God," as it is called—believe me when I tell you that our common ancestor was the ape—and that it was by the merest accident —the accident of progression, eating a certain kind of food, commingling with the comeliest of the monkey tribe, en-

deavoring, by degrees, to walk erect in-stead of crawling on our hands and feet

—it was by the merest accident—a con-geries of accidental circumstances— that we happen to be men." This is the philosophy of the nineteenth century. This is the intellectual grandeur and

don't require salvation !' The moral progress of this society, which has emancipated itself from the Catholic Church—what is it? It has produced in this, our society, sins, of which, as a priest and a man, I am ashamed to speak. It has produced in the city of New York the terrible insuit to a crucified Lord—that a woman, Just as the intellectual development of our society, emancipated from the Onurch, has arrived at the glorious discovery of "Spiritualism," so the moral de-velopment of this age of ours has arrived at the deep depth of free-love. On, grand and holy nineteenth century, I hall thee! Thou art the parent of divorce. A brave century, that ventured to destroy the bond that God Himself had made, and commanded no man should sunder. Thy married daughters must have recourse to the art of the cour-tesan and the drugs of the murderer in tesan and the drugs of the murderer in order to preserve their charms, and so keep a siender and fraii hold on the adulterous hearts of thy brave married sons. The old names of ausband and wife are wiped out of thy enlightened vocabulary. They have perianed; they are designations of the past. Oh, thou base and filthy age of low desire and luxury, of dishonesty and Mormonism, it is well for thee that the holy Catholic Church, the spouse of Christ, the salt of the earth, is in the Christ, the salt of the earth, is in the less and unchanging voice, sweetening thy poluted atmosphere with the fra-grance of her virtues, atoning for thy vices with fast, prayer, and sacrifice, else, surely, thou Sodom of the cen-turies, the Lord would consume thee

with the fire of his wrath! What is the political spirit of society, and the perfection to which it has attained since it has been emancipated from the Church? Why, it has produced the "politician" of our day. It has produced the ruler who imagine that he is set up, throughout all the nations, only to grasp—justly if he can, unjustly if he has no other meansevery privilege of power and of absolutism. This age of ours gives us states men who make secret treaties to rot their neighbors, kings who shed their people's blood for the mere whims of people's blood for the mere whims of personal ambition, or else to carry out the schemes of a wily, dishonest diplomacy; robber-monarchs, at the head of robber-armies, plundering their honest and unoffending fellow-sovereigns; milions of armed men watching each other because right and justice have ceased to be sufficient protection to men or nations; the people-oppressed and plundered to serve the purposes of

the lustful ambition of men in power the lustful ambition of men in power, venality and corruption everywhere overflowing. It has produced in the people an unwillingness to obey even just laws. I need not tell you; you have the evidence of your own senses; you have records of the daily actions of the world laid before you every morning. This is the issue of the dominant print of society, when society emanciated the society society emancia ing. This is the issue of the dominant spirit of society, when society emanci-pates itself from the Church, and, by so pates itself from the Church, and, by so doing, endeavors to shake off God. Now we come to the great question: quis medebitur? Who shall touch society with a scientific and healing hand? What virtue can we infuse into it? That must come, I assert, from God, and from Him alone, of whom the Scriptures say that "He made the nations of the earth for health;" that He has made our nature so that, even in its worst infirmity, it is capable of cure. He came and found it in its more infirmity; society rotten to its heart's core; and the interior rottenness—the obscurity of the terior rottenness—the obscurity of the intellect—the corruption of the heart intellect—the corruption of the heart—manifesting itself in the actions and sins of which St. Paul, the Apostle, says, 'Nec nominabitur in vobis'—that they must not be even mentioned among Christian men. Christ, the Son of God. because He was God—equal to the Father—girding Himself up to the mighty work of healing this society, came down from heaven and cured it, when no other hand but His could have touched it with healing; when no other virtue or no ser saye 'His could, at all virtue or power save His could, at all, have given life to the dead world, purity to the corrupt world, light to the darkened intellect of man. From Him came life to the dead; and that life was light to the darkened and strength to the weak, because He was God. Then the nations of Greece and Rome

appeared in the strength of their power — proud in their mental culture—proud in the grandeur of their civilization and contemptuously put away and de-spised the message of the divine faith which was sent to them; and for three hundred long years persecuted the Church of God. This great instruc-tress, who came to talk in a language that they knew not, and to teach them things that they never heard of—both the things of heaven and the things of earth—this great instructress, for three hundred years, lay hid in the caves and catacombs of the earth, afraid to show, her face; for the whole world—all the the world—was raised against her. There was blood upon her virgin face. There was blood upon her holy bosom the blood of the innocent and of the pure; and all the world knew of Chrisisnity was the strong testimony which from time to time, was given of it, by youth and maiden, in the arens of Rome, or in the amphitheatres of Antioh or of Orinth. Then, in punishment for their pride—as an act of vengeance upon them for their rejection of His gospel—the Almighty God resolved to break up their ancient civilization; to sweep away their power; to bring the hordes of barbarous nations from the north of Europe into the very heart of Rome, the centre of the world's empire, and to the centre of the world's empire, and to crush and destroy it with fire and sword, and utterly to break up all that society which was formed, of old, upon the literature and the philosophy of Greece and of Rome. Consequently, we behold, in the fifth century, all the ancient civilization completely destroyed, and the world reduced again almost to the chaos of barbarism from which the Pagans of old raised it. Arts and sciences perished, when the Goth and Vandal, Visigoth, and Ostra-Goth and Vandal, Visigoth, and Ostragoth, and Hun swept down like a swarm of tocusts, over the old Roman Empire, and all the land subject to Roman sway. A man justly called the "Scourge of God" led the Huns. Alaric was at the head of his Visigoths. He swept over Rome. He was asked to pare the city, out of respect to the civil vation of the world spect to the civilization of the world and the tombs of the Apostles! "I can-not withhold," exclaimed the Visigoth, "I cannot withhold. I hear within me on! on to Rome!" And so he came and sacked the city, burned and destroyed its temples, and its palace, and its libra-

pretending to be modest, should have chosen Good Friday night to advocate impurity under the name of free-lovel impurity under the name of free-lovel dust! And the desolation spread dust! And the desolation spread of the control of world-wide wherever a vestige of an-cient civilization was found, until, at the end of that fatal century, the Church of God found herself standing Church of God found herself standing upon the ruins of a world that had passed away. Before her were the countless hordes of the savage children of the North, out of which rugged material it was her destiny and her office to form the society of modern times. Hard, indeed, was the task which she undertook—not only to evangelize them to teach them the things of God, but also to teach them the beauties of human art and human beauties of human art and human science—to soften them with the genial influences and the tender appliances of learning; to gain their hearts, and soften their souls, and mollify their manners, and refine them by every manners, and renne them by every human appliance as well as by every Divine influence. For this task did she gather herself up. She, in that day, collected with a careful and with a venerating hand all that remained out of the ruin of ancient literature, of anof the ruin of ancient literature, of ancient poetry, of ancient history, in the languages of Greece and of Rome. She gathered them lovingly and carefully to her bosom. She laid them up in her sacred recesses—in her cloisters. She applied, diligently, to the study of them, and to the diffusion of them, the minds of the holiest and best of her consequence of hildren; until in a few years. secrated children; until, in a few years, all that the world had o refinement, of learning, of all that was refluing and gentle, was all concentrated in the person of the lowly mork, who, full of the lore of Greece and Rome—full of ancient learning as we l as of that of the time—an artist—a painter—must cian—man of letters—covering all with the humility of his profession, and hid-ing all in the cloister, yet treasured all up for the society that was to come

and sending forth from her cloisters, her bad seeding orch from her coosers, her philosophy and theology, whilst they philosophy and theology, whilst they plustrated the very highest art in the beauty of their paintings and the splen-dor which they threw around the Chris-tian sciences. Universities were founded by her into which she gathered the youth of various nations; and then, sending them home, amongst their rude and rugged fellow-citizens, she spread gradually the flame of human knowledge, as well as the fire of Divine faith and sanctity; and thus, for many a long century, did the Church labor assiducentury, did the Cnurch labor assidu-ously, loving, rereveringly, and so secured unto us whatever bleasings of learning we possess to day. She saved society for the time, by drawing forth-its rude, chaotic elements and by her patient action in creating the light of knowledge where the darkness of ignorknowledge where the darkness of ignorance was before—with patient and persevering effort bringing forth order out of disorder—until her influence over the world was like the word of God, when, upon the first day of creation, He made all things, and made them to exist where nothing but void and darkness were before. Nor can the history of bygone times be disputed in this; nor can any man allege that I am claiming too much for the Catholic Church when I say that she alone has preserved to us much for the Catholic Church when I say that she alone has preserved to us all the splendor of the Pagan literature of the ancient times—all the arts and sciences; that she alone has founded the greatischools and the universities of Caristemdom, and of the civilized world—even in Protestant countries to-day; nay, more, that nearly all the greascholars who shone as stars in the firm ament of learning were her children— either consocrated to her in the priest hood, or attached to her by the strong-est and the tenderest bonds of faith. Lest my word in this matter be considered exaggerated, let me read for you the testimony of a Protestant writer—to what I say. He says to us:

"If the Catholic Church had done by paintul solicitude and unrewarded toil, the precepts and intellectual treasures of Greece and Rome, she would have been entitled to our ever lasting gratitude. But her hierarchy did not merely preserve these treasures They taught the modern world how to use them. We can never forget that at least nine out of every ten of all the great colleges and universities Christendom were founded by monks priests, bisnops or archbishops. This is true of the most famous institutions is true of the most famous institutions in Protestant as well as in Catholic countries. And equally undeniable is the fact, that the greatest discoveries in the sciences and in the arts (with the sole exception of Sir Isaac Newton) have been made either by Catholics or by those who were educated by them. Our readers know that Copernicus, the author of our present system of astronomy, lived and died a poor parish priest, in an obscure vilolic. The great Kepler, although a Protestant himself, always acknowl-edged that he received the most valu-able part of his education from the to these illustrious names many equally renowned, in other departments of science, as well as literature and the arts including those of statesmen, ora-tors, historians, poets, and artists."

This is the testimony of a Protewriter, confirmed by the voice of his-tory, to which I fearlessly appeal, when I lay down the propositioe, that if in-tellectual darkness, if the barbarism of ignorance, be a disease in society, then history proves that the Catholic Church has been the salvation of society in the cure of that disease. I might go deeper here. I might show you here, in the beautiful reasoning of the great st. Thomas Aquinas, how, in the Cath olic Caurch aione, is the solid basis of all intellectual knowledge. "For," ob-serves the saint, "every science, no matter how different it may be from others—every science rests upon certain principles that are taken for granted certain axioms that are accepted, with-out being proved. Now," he goes on to say, "the principle of acknowledge certainty, of some kind or other, lies t the base and at the foundation of every science, and of every form of intellect-ual power." But, in the sciences and in the intellectual world, we find the same order, the same exquisite harmony same order, the same exquisite harmony, which, in the work of God, we find in the material and physical creation. The principle, therefore, of all the arts and science, each with its respective powers is, that, all go up in regular order from the lowest form of art to the highest of human sciences astronomy. highest of human sciences—astronomy—until they touch divine theology, which teaches of God and of the things which teaches of God and of the things God. Upon the certainty of that First Science depends the very idea of "cer-tainty," upon which every other science is based. And, therefore, the key-note of all knowledge is found in the science of divine theology, which tesces of God. Now, outside of the Catholic Church there is no theology—as a science; because science involves certain knowledge, and there is no certain tain knowledge and there is no certain knowledge of divine things outside the Catholic Church. There is no certain knowledge of divine things where truth is said to consist in the inquiry after truth, as in Protestantism, where religion reduced from the principle of immutable faith, to the mere result of reasoning, amounting to a strong opinion. There is no certainty, therefore, outside of that Church that speaks of God in the very language of God; that gives a message sent from the very lips God; that puts that message into the God-like form of immutable dogma before the minds of His children, and so starts them in the pursuit of all human knowledge, with the certain light of divince around with the certain light of divinely-revealed truth, and with the principle of certainty deeply seated in

their minds. Now, we cass from the intellectual view of society to the moral view of it. In order to understand the action of the Church here, as the sole salvation of society, I must ask you to consider the dangers which threaten society in moral aspect. These dangers are the following: First of all, the libertinism the instability, the inconstancy, and the impurity of man. Secondly, the absence of the element of holiness and sanctity in the education of childhood. Thirdly, the sense of irresponsibility, or a kind of reckless personal liberty which not

only passes us over from under the con-trol of law, but cuts off our communica-tion with God, and makes us forget that we are responsible to God for every action of our lives; and so, gradually brings a man to believe that liberty and freedom mean irresponsible licentious-ness and impurity. These I hold to be the three great evils that threaten society. The inconstancy of man—for man is fickle in his friendship, is unstable in his love, is incommentation in his affections, subject to a thousand passing sensations—nis soul laid open to appeals from every sense— to the ebb and flow of every pulse and every passion, answering with quick re-sponse every impression of eye and ear, and liable to change its estimate and indement by the every varying evidence judgment by the every-varying evidence of the senses. Need I tell you, my friends—what your own heart has so friends—what your own heart has so often told you—how inconstant we are? how the thing that captivates us to-day, we will look coldly upon to-morrow, and the next day, perhaps, with eyes of disgust? Need I tell you how fickle is that love, that friendship of the human heart, against which, in its inconstancy, the Holy Ghost seems to warn us? "Put not thy trust in princes, nor in the children of men, in whom there is no salvation." To guard against this inconstance, and it is the same to be said to be dren of men, in whom there is no salva-tion." To guard against this incon-stancy it is necessary to call in divine grace and help from heaven. For it is a question of confirming the heart of man in the steadiness, in the unchangeableness and in the purity of the love that is to last all his life long. Therefore it is that the Catholic Church sanctifies the solemn contract by which man promises to his fellow-oreature that he will love er, that he will never allow that love for her to grow cold in his bosom, that he will never allow even a thought of any other love than hers to cross his age as he loves her to-day, in the fresh-ness of her beauty, as she stands by his side before the altar of God, and puts her virgin hand into his. And she swears to him a corresponding love But, ah! who can assure to her that the eart which promises to be hers to day sure to her that love, ever inconstant in its own nature, and acted upon by a thousand influences, calculated first to alienate, them to destroy it? How can she have the courage to believe that the word that passed from that man's lips, at that altar, shall never be regretted never be repealed? I answer, the Cath-olic Church comes in and calls down a special sacramental grace from heaven : lets in the very blood of the Saviour, in its sacramental form, to touch these two hearts, and, by purifying them, to elevate their affection into something more than gross love of sense, and to shed upon those two hearts, thus united, the rays of divine grace, to tinge their lives somewhat with the light of that inupon the mother; and it is of vital importance that that mother should blend effable love that binds the Lord to His Church. And so, in that sacrament of in herself all that is pure, holy, tender, and loving, and that she be assured of the sanctity of her position, of which the Church assures her by the indissolumatrimony, the Church provides a divine remedy for the inconstancy of divine remedy for the inconstancy of the heart of man; and she also provides ble nature of the marriage-tie. a sanctifying influence which, lying at the very fountein head, and source, and Again, the Church of God follows the spring of our nature, sanctifies whole stream of society that flows from the sacramental and sauctifying love of Christian marriage. Do you not know that this society, in separating itself from the Church, has literally destroyed itself? If Protestantism, or Unitarian-ism, or any other form of error did nothism, or any other form of errors of ing else than simply to remove from the sacrament of matrimony its

the sacrament of matrimony its sacramental character—its sancti-fying grace—by that very act, that error of religious unbelief, it destroys society. The man who destroys in the

least degree, the firmness of the bond that can never be broken, because it is

with the secremental seal—the man that

from that sacrament one single iota of

its grace, makes himself thereby the

enemy of society, and pollutes the very fountsin-head from which the stream of

our life comes. When the prophet of old came into the city of Jericho, they

showed him the stream that ran by the

city walls, and they said to him: "Be-hold, the situation of this city is very

good, as thou, my lord, seest; but the waters are very bad and the ground barren." He did not attempt to heal the stream as it flowed thereby; but he said, "Bring me a new vessel and put sait into it; and when they had brought

as thou, my lord, seest

ouches that bond—the man that takes

sait into it; and when they had brought
it, he went to the spring of the waters
and cast the sait into it and said: Thus
saith the Lord, I have healed these
waters, and there shall be no more in
them death or bitterness; and the
waters were healed unto this day."
Thus he purified the fountain head of
the spring of the waters of Jericho. Thus he purified the fountain head of the spring of the waters of Jericho. Such is the sacrament of marriage to human society. The future of the world—the moral future of mankind of the rising generations, all depend apon the purity and the sanctity of the matrimonial tie. There does the Church of God, throw, as it were, the sacramental salt of divine grace into the foun-tain-head of our nature, and so sanctifies the humanity that springs from its The next great moral influence of society which requires the Church's action, is education. "The child," as you know, "is father to the man;" and what the child is to day, the man will be in twenty or thirty years' time. Now, the young soul of the child is like the the young soul of the child is like the earth in the spring sesson. Childhood is the time of sowing and planting Whatever is put into that young heart in the early days of childhood, will bring up, in the summer of manhood, and in the autumn of old age, its crop, either of good or of evil. And, therefore it is the mest important time of life. fore, it is the most important time of life. The future of the world depends upon the sanctity of education. Now, in order that education may be bad, it is order that equotation may be bad, it is not necessary, my friends, to teach the child anything bad. In order to make education bad, it is quite enough to neglect the element of sanctity and of salicity. It is early companied. neglect the element of sanctity and of religious. It is quite enough to neglect the religious portion of the education. By that very defect the education be-comes bad. And why? Because, such is our nature such-the infirmity of our fallen state—such is the atmosphere of the scenes in which we live in this world—such the power of the infernal agencies that are busily at work for our destruction, that, educate the child as carefully as you may, surround him with the hotiest influences, fill him with the

choicest graces, you still run great risks that, some day or other, the serpent of sin will gain an entrance into that young soul, in spite of you. How much more if that young heart be not replenished with divine grace! How much more if that young soul be not fenced round by a thousand appliances, and a thousand defences against its enemies! And thus do we see that the principle of bad education is established the moment the strong religious element is moment the strong religious element is removed. Hence it is, that out of the sanctity of marriage springs the sanc-tity of education in the Oatholic Church. And why? Because the Church of God proclaims that the narriage-bond no man can dissolve; that the marriage bond, so long as death does not come in to separate the man and wife—that the marriage-bond is the one contract which no power on this earth can break. Consequently the Catholic woman married to the Catholic man knows that the moment their lips mutually pro-nounce their marriage vows, her posi-tion is defined and established for evermore; that no one can put her down from the holy eminence of wife or of mother and that the throne which she occupie and that the throne which she occupies in the household, she never can live to see occupied by another; that her chil-dren are assured to her; and that she is left in her undisputed empire and ontrol over them. She knows that—no matter how the world may prosper or otherwise with her—that she is sure, at least, of her position as a wife, and of the allegiance of his worship. She knows that even though she may have wedded him in the days of poverty, and that should he rise to some great and successful position—even if he became an emperor—she must rise with him, and that he can never discard her; and, consequently, she feels that her chil-dren are her own forever. Now, the element of sanctity in the family, even when the husband is a good man—even when the husband is a good man—even when he is a sacrament-going man, as every Catholic man ought to be—yet the element of sanctity in the family, and for the family lies with the woman. It is the privilege of the mother. She has the children under her eye and under her care the livelong day. She has the formation of them—of their character—their first sentiments, thoughts, and works, either for good or evil. The seed to be planted—the formation of the soul—is in the mother's mation of the soul—is in the mother's hands; and therefore it is that the character of the child mainly depends on the formation which the mother give it. The father is engaged in his office in keeping his business, or at his work, all the day long. His example, whether for good or bad, is not constantly before the eyes—the observant eyes—of the child, as is the example of the mother And so it is, my friends, that all depends

child into the school, and she puts be-fore the young eye, even before reason has opened—she puts before the young sense the sight of things that will familiarize the mind of the child with heaven and with heavenly thoughts. She goes before the world, anticipates reason, and tries to get the start of that 'mystery of inquiry" which, sooner or ster, lying in the world, shall be revealed to the eyes and the soul of this oung child. Hence it is that in her system of education she endeavors to mix up sacramental graces, lessons of good, pictures of divine things, holy statues, little prayers, singing of hymns—all these religious appliances—and endeavors to mingle them all constantly and largely with every element of human education, that the heart may be formed as well as the mind, and tha the will may be strengthened as well as the intellect and the soul of man. If, then, the evil of a bad education be one of the evils of society, I hold that the Church of God, in her scheme and plan of education, proves that she is the salvation of society by touching that evil with a healing hand. The next great evil affecting the

morals of society is the sense of irre-sponsibility. A man outside of the Catholic Church is never expected to

call himself to account for his actions
If he speaks evil words, if he thinks evi thoughts, if he does wrong things, the most that he aspires to is a momentary thought of God. Perhaps he forms a kind of resolution not to do these thing any more. But there is no excruciating self-examination; there is no humiliating confession; there is no numiliating confession; there is no care or thought upon motives of sorrow; there is no painstaking to acquire a firm resolution; there are none of the restraints against a return to sin with which the sacramental agencies of the Catholic Church, especially through the sacrament of penance, have made us all familiar. The Catholic man feels that the eye of God is upon him. He is told that, every time the Catholic Church warns him to prepare for confession. He is told that, every time his eyes, wandering through the church, rest upon the confessional. He is told that, every time he sees the priest standing there, with his stole on, and the penitent going in with tearful eyes, and coming forth with eyes beaming with joy and with the delight of forgiveness. He is told this in a thousand ways; and it is brought home to him by the precepts and sacraments of the Church at stated times in the year. The consequence is, that he is made to believe that he is responsible to Almighty God. there, with his stole on, and the penithat he is responsible to Almighty God; and therefore this obligation, creating a sense of responsibility, rouses and excites this watchfulness of his own conscience. The man who feels that the eye of God is upon him will also feel that the eye of his own conscience is upon him. For watchfulness begets watchfulness. If the master is looking on whilst a servant is doing anything, the servant will endeavor to do it well, and he will keep his eye upon the master whilst the master is present. So a soldier, when he is ordered to charge, turns his look upon his superior officer, whilst he dashes into the midst of the

sacraments. What follows from this? It follows that the Catholic man, although in conscious freedom, is conscious that he must always exercise in him, even although he be a sinner for a time, the sense of freedom never de-generates into positive recklessness or

Finally, in the political view of so-ciety, the dangers that threaten the world from this aspect, are, first of all, absolutism, and injustice, and oppres-sion in rulers; and, secondly, a spirit of rebellion, even against just and estab-lished government, amongst the gov-erned. For the well-ordering of so-ciety lies in this: that he who governs respects those whom he governs: and ciety lies in this: that he who governs respects those whom he governs; and that those who are governed by him recognize in him only the authority that comes to him from God. I say, from God. I do not wish here, or now, to enter into the question as to the source of power, and how far the popular element may or may not be that source; but I do say, that where the power exists, even where the ruler is chosen by the people, that he exercises that nower people, that he exercises that power then as an official of the Almighty God, to whom belongs the government of the whole system which He has created. If whole eystem which He has created. If that ruler abuses his power—abuses it excessively; if he despises those whom he governs; if he has not respect for their rights, their privileges, and their consciences, then the balance of power is lost, and the great evil of political so-ciety is inaugurated. If, on the other hand, the people, fickle and inconstant, do not recognize any sacredness at all do not recognize any sacredness at all in their ruler, if they do not recognize the principle of obedience to law as a divine principle, as a necessary principle, without which the world cannot live; if they think that amongst the rights of man—of individual man—is the right to rise in rebellion against authority and law, the second great evii of political society is developed, and the whole machinery of the world's government is broken to pieces. What government is broken to pieces. What is necessary to remedy this? A power—mark my words—a power recognized to be greater than that of the people or than that of the people government. A power, wielded not only over the subject, but over the monarch. A power, appealing with equal force and equal authority to him who is upon the throne, to him who is at the head of armies and empires and to the meanest, and the poorest, and the lowest of his subjects. What power has that been in history?
Look back for eighteen hundred years.
What power is it that has been exercised over baron and chieftain, king and ruler, no matter how hard the times—no matter how convulsed society vas-no matter how confused every nt of government was - no matte now rude and barbarous the manners o men—how willing they were to assert themselves in the fullness of their pride and savage power in field and in coun-cil? What power was in that was acknowledged supreme by them, dur ing twelve hundred years, from the close of the Roman persecutions up till the outbreak of Protestantism? What power was it that told the monarchs of the middle ages, that, if they imposed an oppressive or unjust tax upon th Philip Augustus of France, in all the lust of his greatness and his undisputed sway, that if he did not respect the rights of his own wife, and adhere to her chastely, he would be excommuni-cated by the Church, and abandoned by his people? What power was it that came to the voluptuous tyrant, seated on the Tudor's throne in

> Young Men and Women Belleville Business College Belleville, Ont. Limited
> Enter any time- Write for Catalogue "F"
> F. E. O'FLYNN, B.A., T. W. WAUCHOPE,
> President. Principal.

Music **Taught Free** Home Instruction

Special Offer to Readers of The Record

In order to advertise and introduce their home study music lessons in every locality the International Institute of Music of New York will give free to readers of this paper a complete course of instruction for either Piano, Organ Violin, Mandolin, Guitar, Banjo, Cello-Brass Instruments or Sight Singing. In return hey simply ask that you recommend their Institute to your friends after you learn to play."

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

The lessons are sent weekly. They The lessons are sent weekly. They are so simple and easy that they are recommended to any person or little child who can read English. Photographs and drawings make everything plain. Under the Institute's free tuition offer you will be asked to pay only a very small amount (averaging 14 cents a week) to cover postage and the necessary sheet music. sarv sheet music

No one should overlook this wonder il offer. Tell your friends about it show this article to them.

The International Institute has suc cessfully taught others and can successfully taught others and can successfully teach you, even if you know absolutely nothing whatever about music. The lessons make everything clear.

Write today for the free booklet whilst he dashes into the midst of the foe. And so it is with us. Conscience is created, conscience is fostered and cherished in the soul by a sense of responsibility which Almighty God gives us through the Church and through her

Eigland, and told him that, unless he were faithful to the poor persecuted woman, Catherine of Arragon, his law-ful wife, he would be cut iff as a rotten CONTINUED ON PAGE SIX

NOW READY

Christian Social Reform

Program outlined by its Pioneer WILLIAM EMMANUEL BARON VON KELLETER

BY GEORGE METLAKE PREFACE BY
HIS EMINENCE CARDINAL O'CONNELL

Price \$1.50. Postage Extra 12c.

The Catholic Record LONDON CANADA

Catholic Home Annual, 1913

A Guide Book for Catholics

Contains a list of Feast and Fast Days, Gospels, Daily Calendar, Etc.

Justification

By Anna Blanche McGill The Festival of the Rose

The Worst Girl in the School By Karl Klaxton

In St. Martha's Country

Maxims and Counsels of Saints

The Forget-Me-Not Pond By M. E. Walton

Bells Ring in the New Campanile at Venice Pamela's Suitors

St. Joseph's

By Mary E. Mennix

The Hired Girl By Mrs. Francis Chadwick

How We Should Live Our Life By Rev. Gabriel Palau, S. J.

Little Miss Midas By Marion Ames Taggart

Our Neighbor at the North The Last of Ten

By Rosa Mulholland Gilbert Safe From Life's Storms

Some Notable Events

YOU NEED ONE Price 25c. Postpaid

The Catholic Record LONDON, CANADA

Our Preferred Trading Register

The following Firms, together with our Regular Advertisers, are Rec ommended as a TRADING GUIDE to our Readers, as they represen the Best Concerns in London.

AUTOMOBILES, LIVERIES, GARAGE

R, HUESTON & SONS Livery and Garage. Open Day and Night Star Livery Bon-Ton Livery 479 to 483 Richmond St. Phone 443 So Wellington St. Phone 441

BARRISTERS AND SOLICITORS FRANK J. FOLEY

BARRISTER-AT-LAW The Kent Building, Corner Yonge & Richmond Sts TORONTO

FINANCIAL

THE ONTARIO LOAN & DEBENTURE CO'Y.
Capital paid up, \$1,750,000. Reserve \$1,350,000
Deposits received, Debentures issued. Real Estate
Loans made. John McClary, Pres; A. M. Smart, Mgr.
Offices: Dundas St., Cor. Market Lane, London.

THE HURON AND ERIE LOAN AND SAVINGS CO.
Incorporated 1864. 4% and 41% Debentures
Write for Booklet: "Unquestioned Safety for your
Savings." H. Cronyn, Manager.
London Regina St. Thomas

THE DOMINION SAVINGS AND INVESTMENT SOCIETY

I Masonic Temple, London
Interest allowed at 3‡ and 4 per cent. on Deposits d Debentures.

MERCHANTS BANK OF CANADA
Paid-up capital, \$6,000,000. Reserve funds \$4,900,207
Commercial and Savings Accounts Invited. Joint
accounts if desired. Interest at highest rates. J. E.
Magee, Mgr. London Branch, Richmond & Queens,
J. A. McKellar, Mgr. London South, 146 Wortley Rd.

FURNITURE . WOLF & SONS, 265 Dundas St.

THE ONTARIO FURNITURE CO. TRON AND WIRE WORKS

DENNIS Wire & Iron Works Co., Ltd.

LONDON, ONTARIO
Designers and Makers of Ornamental Iron and Brase
Work, Brass Pulpits, Altar Railings, Iron Fences and
Gates, Fire Escapes, Wire Window-Guards, Metal
Lockers, Etc. PLUMBING, HOT WATER HEATING

NOBLE & RICH Hot Water, Steam and Vacuum Heating
Gashtting and Jobbing
235-237 Queen's Av

The Catholic Record

Price of Subscription—\$1.50 per annum United States & Europe—\$2.00 " EDITORS.—Rev. James T. Foley. Thos. Coffey, LL.D.

Advertisement for teachers, situations war o cents each insertion. Remittance to acc

y and marriage notices cannot be inserted

o cents.

For the publication of special notices such as favors received, stc., the price is 50 cents.

When subscribers ask for their mail at the post disc it would be well were they to tell the clerk to two them their CATROLIC RECORD. We have information of carclessness in a few places on the part of solivery clerks who will sometimes look for letters also.

scribers changing residence will please give old well as new address.
In St. John, N. B., single copies may be purchased from Mrs. M. A. McGuire, 240 Maine street. LETTERS OF RECOMMENDATION

Mr. Thomas Coffey

My Dear Sir.—Since coming to Canada I have been a reader of your paper. I have noted with satisfaction that it is directed with intelligence and ability, and, above all, that it is imbued with a strong Catholic spirit. It strenuously defends Catholic sprint, and authority of the Church, at the same time grounding the best interests of the unity. Following these lines it has done a great deal of good for the welfare of religion and entered the unity. Following the more and more, as its works of the unity, and it will do more and more, as its vision as great deal of good for the welfare of religion and some and it of the welfare of religion and some and it of the welfare of religion and some simple services and the catholic homes. I therefore, earnestly recommend it to Catholic families. With my blessing on your work, and best wishes for its continued success.

Donatus, Archibishop of Ephesus, Apostolic Delegate University of Ortawa, Critawa, Canada, March 7th, 1900.

Ottawa, Canada, March 7th, 1900.

St. Thomas Coffey
Dear Sir: Fer some time past I have read you
stimable pape, the CATHOLIC RECORD, and congra
tulate you upon the manner in which it is published
its matter and form are both good; and a trill
Catholic spiri pervades the whole. Therefore, wid
pleasure, I rea recommend it to the faithful. Bless
lag you and wishing you success, believe me to re
main. Yours faithfully in Jesus Christ.

TD. Falcomio, Arch. of Larissa, Apos. Deleg.

LONDON, SATURDAY, DECEMBER 28, 1912

ARCHBISHOP McNEIL

On Sunday last His Grace the Most Rev. Neil McNeil was installed as Archbishop of Toronto.

His fame as a scholar, his zeal and prudence as a prelate, and his wholehearted devotion to the Church, assure the clergy and laity of his diocese, and the province, that Archbishop McNeil will worthily discharge the onerous duties of his high office.

To the clergy and faithful of Toronto the CATHOLIC RECORD extends sincere congratulations, and to the new Archbishop a heartfelt welcome; for the glory of God and the service of His Church we join his faithful priests and people in the fervent prayer ad multus

PROFESSOR MACALLUM ON THE ORIGIN OF LIFE

The November number of the Univer sity Monthly contains a short paper in which Professor Macallum voices his in dignation with the critics of President Schäfer who in his address to the British Association attributed the origin of life on the globe "not to miraculous but (to perfectly natural causes." Professor Macallum warmly sympathizes with Professor Schäfer's view, and in terms of lofty scorn tells theologians (unless they be Scotch Presbyterians) that they don't know what they are talking about.

Miracles are a stumbling-block and a rock of offence to Professor Macallum. He would be clearer if he let us know just what he means by "miracles" and "natural forces." There is no doubt in his mind that religion is doomed the " creeds in this time transition" do not rid themselves of "miracles." "The man in the street does not believe in miracles."

The man in the street is quite as com petent to judge of scientific conclusions as he is of miracles. But the creeds which conform to the beliefs of the man in the street will be in no worse plight than those which attempt to harmonize themselves with the latest scientific

A half-century age " free living protoplasm" was dredged from the Atlantic ocean. Scientists had discovered the origin of life. Professor Huxley was the eminent sponsor when this child of science was christened Bathubius. Now science disowns her child. The substance is known to be of chemical, not of organic, origin. The timid and accommodating creed which would have accepted this scientific basis of conformity with science, would long since have found itself-in the mud.

A quarter of a century ago Darwin's principle of natural selection was an accepted article of the scientific creed, Now leading scientists the world over reject the principle as unscientific. Even those who believe in the transmutation of species regard natural selection as a very unimportant, if not entirely negligible factor. It is now a scientific truth only to the man in the street who does not believe in miracles. Prof. Macallum : "The man in the street does not believe in miracles. A religion that is based on miracles, or makes the belief in miracles a cardinal point in its creed, is certain in this modern day to fail to appeal to the average individual. Scepticism is in the air he breathes, and miracle is a stumbling-block in his path to religious belief. When he is told, on the one hand, that was life brought into being by a special act of the Deity, and, on the other, that the man of science

attributes its origin to the operation of natural forces, there can be only one result in the long run, as Sir Oliver Lodge has pointed out."

If the man of science attributes, without a scintilla of proof, the origin of life to natural causes, the credulous man in the street who does not believe in miracles, will forthwith believe that the scientific guess is based on proofs strong as holy writ. Proof? Prove your Bible; prove that Christ is the Son of God; prove that He ever existed; prove that He ever said anything attributed to Him; prove that man is not an ane evolved : prove that faith is not superstition and virtue folly. But to ask Science to prove its guesse and assumptions, before proclaiming them as ascertained truths, is to "impos on modern thought the intellectual

fetters of the Middle Ages." A youth who was going to a school where the atmosphere was a good deal like that surrounding Professor Macallum, said to a priest who was talking with him.

"But, Father you don't believe that. 'Certainly I do," replied the priest, and somewhat surprised, for the youth was a Catholic, added, "why, that is an article of faith.

"But, Father, Science disproves al that now.'

"Science! my child? What is scie "Oh-ah-Science you know."

Such is, also, the mental attitude o the man in the street, and the callow University student who does not believe in miracles unless they be the miracles of science.

No doubt, to-day, there are a good many redulous sceptics in Toronto, who be lieve that Professor Schäfer has demon strated, as a scientific certainty, that life can be produced from inorganic matter, and that Professor MacCallum vouches for the fact.

Of course neither the one or the other s true. Professor MacCallum mentions Sir

Oliver Lodge; to Sir Oliver we shall go. In his recent Becquerel lecture at the university of London Sir Oliver made the same statement which Professor Schäfer made in his address before the British Association, that "if potentially living matter was ever artificially produced, it might become alive. "But," he adds, if this last step were taken it would be because something beyond matter, and outside the region of physics and chem istry, had stepped in and utilized the material aggregate provided-in the same way presumably in which it now stepped in and utilized the material form divorce laws, proper regulation of provided in a seed or egg." Only in marriage and proper housing." provided in a seed or egg." Only in that sense did he "anticipate that the artificial reincarnation of life would ever be possible." So discarding the fetters of the Middle Ages, modern thought is free to deny the creative act of Almighty God, and to believe that, given the adequate material, the reces sary circumstances and conditions, and the aid of a mysterious outside something which lies beyond the limits of

We shall return to the subject next week, and show that even if this very old theory, revamped in terms of modern science, were proved, it would not affect theology in the slightest-unless perhaps Scotch theology.

science, then "natural forces" may pro-

REVISION OF THE BANK ACT

We are told so often of the excellenc of our banking system that many accept the statement as a demonstrated truth. That our system is superior to that of the United States, it is financial heresy to deny. Yet a shrewd American after studying the situation, while recognizing certain advantages of the Canadian branch system, finally decides that the American system of single banks, neces sarily confined to their immediate neigh borhood for the bulk of their business, has real ladvantages over our system. Not the least of these is the fact that interests of the American bank are bound up with the commercial and business interests of the community which it serves. The development of the bank's business depends on the growth of the business of that particular community, and hence the vital interest of the bank lies in promoting the community's business, industrial, and commercial devel coment. While with our branch system the savings of many localities may be and are often withdrawn to further

financial interests far away. The fact is that twenty-five Canadian banks with a capital of \$110,000,000, control the enormous amount of \$1,000 000-000 of the people's deposits. Then, bearing in mind the fact that each bank tends to fall under the dominating control of one man, we can begin to realize the gigantic monopoly created by our banking system. And now, by means of mergers, we are threatened with still further concentration of control of the national wealth. There is no reason why the revision of the Bank Act should be a party question, and there is every reason why, in the interests of the whole people, the further development of this gigantic monopoly should be effectively checked. The law should be amended so as to require the consent of Parliament to the absorption of one bank by

another. Banking is no private business : it is essentially a public business. The capital invested is trifling compared with the amount of money controlled, and this money, over a billion dollars, is the accumulated savings of the whole Canadian people. If there is any business that should be subject to the most rigid supervision and control that Parliament can devise, it is the business of banking.

POLITICAL PLATFORM THE BASIS OF CHURCH FEDERATION

An exchange tells us that the new declaration of faith " of the thirty. two Protestant denominations compos ing the Federal Council of the Churches of Christ in America reads like a political platform. Its announcement at a Convention in Chicago was greeted with cheers. So little did it differ from the vague and familiar party platform that the Rev. Walter Rouschenbuse of Rochester, N. Y., called attention to its similarity to the Progressive political platform:

"If the inner truth were known both these documents are the outgrowth of the same influence working in the hearts of the people. When the political parties and great corporations them selves have taken up social service pro-blems, it is high time for the churcher to do so. Ours is a great wasting government. We have wasted our forests our water rights, our lands, our child life, our motherhood, but the greatness of all has been the waste of religious enthusiasm due to religious strife. As sectarianism declines the spirit of social service will ascend."

Yes, the evil fruits of private judgment and sectarian division are evident in the widespread religious indifference and unbelief of the people. So instead of holding up before an indifferent people the ideal of a Christian life the "Churches of Christ in America," discarding creeds, formulate a "platform' on which all can stand, and call it s declaration of faith.

Following are some of the planks in the religious platform, some of the things for which "the churches must stand."

1. "For equal rights and complete

This has the familiar ring of the high ounding platitude which has done duty for all parties, the politicians knowing well that its enunciation commits them to nothing. Surely it is late in the day to discover that the Christian religion stands for equal justice to all men.

2. "For the protection of the family by the single standard of purity, uni

It is comforting to know that the 'churches of Christ" are going to "stand for the single standard of purity. Just how their "stend" is going to im prove matters is problematical. "Uni form divorce laws" may mean anything in the world except "what God hath joined together let no man put Proper regulation of marriage may mean the endorsation of the treak legislation proposed by some politicians, or it may mean some restriction on the mercenary ministers who marry anybody and everybody regardless of whether they are free to marry or not At any rate we are grateful for that qualifying abjective "proper." While not committing anyone to anything, it has just the desired significance for proper regulation of marriage."

3. "For the fullest possible development for every child, especially by the provision of proper education and re-

"Proper education " is eminently satisfactory. The advanced Socialist can agree with the believer in parental rights and responsibilities on that brase. But even for "proper" education you must first have children. If our reverend social reformers could induce some of the "barren fig-trees" of their congregations to accept the duties of motherhood, they would solve a more radical problem than that of " proper ducation.

4. " For the abolition of child labor. Another delightfully vague announce ment. Every man and woman who mounts to anything worked as a child. Labor" in factories? Why not say o? Certain kinds of work are unsuited to childhood. But certain kinds are ecessary for "proper education." This truth is the basis for the growing demand for manual training in education. 'Abolition of child labor," neverthe ess, has the indefinite, elastic, humanitar ian sound that makes it suitable for politico religious platform purposes.

There are fifteen just such planks i the platform, or articles in the social creed, of the "Churches of Christ in America." In view of the growth of Socialism the last is very appropriate :

"For the most equitable division of the product of industry that can ulti-mately be devised."

Every one of the thirty two Protestant denominations represented on the Federal Council of the Churches of Christ in America ought to be able to agree to that. So should the extreme Socialist, the individualist, the capital ist and the workman. The reverend sociologists of the Federal Council have nothing to learn from political experts in platform-building. If sectarianism do

not disappear before the unifying influence of this platitudinous platform, it will be because the people will forget all about it in a few weeks, and continu to look to their respective ministers for

bread, and to refuse the proffered stone. The action of this convention of clergymen is as pathetic as it is fotile. The only sanction that the churches have for their advocacy of social reforms, lies in the belief of the people that the churches are the witnesses of Christ's teaching. When they give up definite Christian teaching they abandon the very reason for their existence. They lose all influence on political or social life. Definite Christian doctrine is the fulcrum on which such influence must rest. "Ye are the salt of the earth," said Christ. When accredited represen tatives of thirty-two professedly Christian churches meet and formulate a social creed, with never a mention of Christ's holy name, a creed on which Buddhists Mohammedans and atheists could agree who shall say the salt has not lost it savor. "Ye are the light of the world." But they grope in the darkness of political humanitarianism. All that is good in modern civilization is built on the rock of Christ's spiritual teaching. They would rebuild upon the sand The leaven which has leavened and will leaven the whole mass, is not political

or social, but religious and spiritual. "Go ye unto the whole world and preach the gospel to every creature. He that believeth and is baptized shall be saved; and he that believeth not shall be condemned.'

That is the mission of the Church Social reform is a necessary conse quence. All true democracy, all exten sion of real liberty, all social better ment, is but the germination of the teaching of Christ's Church, which has always insisted on the dignity and majesty of the individual soul.

To the social reformers who profess to be ministers of Christ, we would recall His own works :

"Seek ye, therefore, first the kingdon of God, and His justice, and all these things shall be added unto you."

THE BAPTIST BIBLE

The Baptists of the United States have given the world a new version of the Bible. As might be expected, the words "baptize" and "baptism" are replaced by "immerse" and "immerdon." At this rate the principle of private judgment may be extended. Every man his own interpreter, and every sect its own Bible. While the Baptists are familiarizing themselve with the new terms, the Bible committee before disbanding, might consider the question whether their name ought to be Immersers " or "Immersionists." There ought to be some "scriptural warrant" for the name of their Church.

A great many people will be pleased to have a Bible in which there is no such disagreeable word as "hell," with its unpleasant associations. The American revisers only partly met this de mand when they substituted the Hebrew word "Sheel." The Baptists insist that the proper translation is "underworld." While all agreed hitherto that the underworld was a way station, the Baptists assure us that it is the terminus.

The new translators will have nothing archaic, nothing but modern English. Even the diction of the Ten Commandnents is "improved."

In the Capticle of Capticles the well nown passage : "Arise, make haste, my love, my dove, my beautiful one, and is rendered thus : "Rise up, my friend, my beauty, and come away."

They have certainly the merit of nodernizing the language familiar and peautiful of the old translations. "My eauty !" The following delicious comment is from a review in the Mail and Empire : There is also a great chapter in Isaiah beginning, "Comfort ye, comfort ye, my people," and the translators are to be complimented on not improving this to "Cheer up, folks."

THE PASSING OF THE ULSTER PERIL

The threatened civil war in Ulster, s far from materializing, is almost forgotten. T. P. O'Connor states that Unionists in England seldom even mention Home Rule at political meetings, and that much greater antagonism is shown to the Welsh Disestablishment and the Franchise Bills, Sir Edward Careon bitterly complains of the apathy of English Unionists. At a recent caucus, he announced the number of signatories to the famous Ulster Covenant. According to Sir Edward's own figures, the total number of names was 447,205, representing 218,206 males and 228,999 females. Any one with experience of even small petitions knows how often they |contain fictitious names. But accepting Sir Edward's figures as they stand, 447,205 Ulster men, women and children, out of a total population of 1 581 696 signed the Covenant of artful legal phraseology committing them to nothing.

The total number of males in Ulster over fifteen is 528,820; the total number of males over sixteen who signed the covenant, 218,206. The "million Ulster-

only be made out from these figures, by is apt to discourage us. We think of including the women, and counting each Ulster smazon the equal of three male ovenanters.

The Toronto Globe thus lightly comments on the passing of the Ulster Peril:

"The wooden guns have returned to those who gave them, and are once more serving a useful domestic purpose as water barrels; the painted imitatio water barrels; the painted initations of the Napoleonic flint-looks have been broken into firewood, the tin pikes of the parade marshals once more adorn the walls of the Orange halls, and the gouty, half-pay Colonels who offered to lead this gingerbread circus into the jaws of death have sheathed their maiden swords and returned to the paths of peace and bloodless victory on the "put-ting" greens. A terrible calm has succeeded the storm. Sir Edward com plains of the deadly apathy that prevail ng Unionists, and whistles in for a gale. His wooden guns have proved more effective than he anticipa-ted. They have killed Carson and Unionism in so far as these stand for the indefinite postponement of Irish elf-goverment.

self-goverment.

Carson's comic opera, with its goosestep parades, guards of honor, garish
exhibitions of ancient relics and big
drums, and the terrible earnestness of the artillerymen behind the batteries of wooden guns, was an awful revelation of the utter absence of the saving sense of humor in the ranks of the Ulster duodecima editions of the immortal Scottish Covenanters. The pawkiness of the Ulster Scot converted an impres sive drams into a side-splitting farce for with the prudent instincts of the parent stock he resolutely declined to waste his "siller" by arming soare-crows with real Maurer. The cost of field waste his "siller" by arming scare-crows with real Mausers. The cost of field artillery and the price of painted dummies express in relative terms the difference between honest political con-victions and an impudent game of bluff.

MR. BURNHAM

Mr. Burnham, M. P., is at it again He pays a high tribute to Quebec Some of his constituents may affect to despise Ouebec, not so Mr. Burnham He knows that once the French acquire the English language, it is all up with Protestantism in Canada. That is Rome's design. He is going to frustrate

What is his object? Does he want to counteract the wicked suggestion that may be whispered in the ears of some of his constituents, that he is hand in glove with the nationalists? He must believe that some people, at any rate, will take him seriously. Perhaps he is right; in the language that he loves :

"Un sot trouve toujours un plus sot qui l'admire."

A LITTLE INCONGRUOUS

A phrase from an automobile man subject for a sermon by Rev. F. J. Oaten, Ph. D., of Brussels, at Askin Street Methodist Church yesterday morning. "Constructed up to a standard, not built down to a price," was the phrase, and as an additional text the preacher used, "Be Ye Also Perfect."

If incongruity is an element of humor sense of humor would have saved the reverend gentleman from this juxtaposition of "texts." The lack of this sense we suppose, excuses from irreverence the suggested amendment to the original: "Be ye also perfect even as the Blank Automobile is perfect."

NOT SOUTH AMERICA

The following paragraph is worth

A startling state of affairs dealing with the exchanging of wives and the selling of babies for small sums of money and liquor is said to exist in the pine section of New Jersey, including the lower part of Barlington county and the lower part of Barlington county and parts of Atlantic and Ocean counties. A U. S. Government inspector, who re-cently made investigations in the dis-trict, described the conditions as absolutely lawless, although in some in-stances the persons were law abiding.

MAURICE FRANCIS EGAN'S SLIP

A correspondent calls our attention to the inaccurate wording of Maurice Francis Egan's profession of faith in the Real Presence. We have no doubt that Mr. Egan believes explicitly as well as implicitly in transubstantiation, but in giving his reasons for going to Mass failed to give that attention to his choice of words which would have secured theological accuracy.

A NEW YEAR THOUGHT

The dawn of a new year sees the birth of new resolutions. Before us stretch the days and weeks and months fruitful of promise, and fraught with mighty possibilities. We look back over the past, and noting the mistakes that we have made, we resolve to do better in the days to come. So we re solved last year, and all the years that we have known. How have we lived up to our resolve? If we find that we have fallen short of our ideal, let not that knowledge discourage us. Another year is given us in which to retrieve the mistakes of the past. So even though we have failed let us go on resolving, for

Better have failed in the high aim

Than vulgarly in the low aim succeed. A whole year stretches out before us, but let us not lay our plans as if we were to have the whole of it at once. men who would line the ditches" can It is this looking at life as a whole that

all the days and months and years, and we are frightened at the thought that we have to carry on the struggle for this long stretch. But really there are no long stretches. Life does not come to us all at one time. It comes only a day at a time. To-morrow is never ours until it becomes to-day, and we have nothing whatever to do with it but to pass down to it a fair and good inheritance in to-day's work well done,

and to-day's life well lived.

It has been well said that every day is a little life, and that our whole life is but a day repeated. We never get two days together, much less do we get years of days together. And surely we can all fight for one day? We can all carry our burden, however heavy, till nightfall. We can all do our work, nowever hard, for one day. live sweetly, can all iently, lovingly, purely, until sun goes down. "Do to-day's duty; fight to-day's temptations, and do not weaken or distract yourself by looking forward to things you cannot see, and could not understand if you saw them." Remember, too, that even though we should fail, it is something to have tried to succeed.

Endeavour to be good, or better still, And best? Success is naught, en-deavour's all."

May the new year be bright and sappy for all of us, and may our hopes clossom into realization in the months COLUMBA

NOTES AND COMMENTS

FATHER LEWIS DRUMMOND, S. J., has been preaching an Advent course of Sunday evening sermons in the Church of Our Lady, Guelph. Taking the "True Idea of the Church" as his general subject, he has discoursed upon her Unity, her Sanctity, her Catholicity, and her Apostolicity. Those who know Father Drummond's capabilities as a preacher will not be surprised to hear that he has drawn large congregations and that many non Catholics have been among his hearers. There is, after all, an irresistible attraction to serious minds utside the Church in the simple enunciation of Catholic doctrine.

WE ARE glad to welcome the Decem

per number of "Saint Joseph Lilies. the handsome quarterly published under the auspices of St. Joseph's College Toronto. It is a decided advance upor the two previous issues (attractive and creditable as these were,) and speaks volumes for the intelligence and industry of the editorial staff. The fine portrait of His Grace the Duke of Norfolk, which forms the frontispiece, will be much appreciated by Canadian admirers of England's Catholic Earl Marshall. who, for the most part, have heretofor had but little idea of what manner of man in appearance he is. This portrait is reproduced from a photograph placed at the editors' disposal by the Duke himself, accompanied by a kind word of greeting and a good wish for the success of the undertaking. The magazine also contains several other interesting portraits.

the College. We note especially two honorable place in Canadian journalism: an interesting description of Constantinople by Mrs. Theresa Kormann Smal; a few well chosen words on Yucatan by Miss E. C. Ryan; and an essay on Books and Culture by Miss Beulah Devlin which, while very well written, nevertheless leaves us marvelling that to so many Catholics the work of their own best writers seems to all intents and purposes a terra incognita.

WE TURN with especial pleasure to

graceful study of the writings of John Ayscough, as introducing to Canadian Catholics for the first time a novelist who has come to the front in recent vears and firmly established himself in the estimation of the reading public abroad. We do not mean to say that Mgr. Bickerstaffe Drew (the individual behind the nom de plume) has no least as our observation has extended. his books have had no publicity in the press of the Domin on. For this reason "S. M. E's" essay is likely to achieve a useful purpose in turning the attention of Catholic readers to a novelist of unique power and one of the most graceful literary artists of the generation. Mgr. Drew, as we learn from this essay, is still in the prime of life : was received into the Catholic Church in his early manhood; entered the army as a militry chaplain (in which capacity he has appeared above the ground and grows seen service in different parts of the into a great tree which is destined to world); and, within recent years, has shut out the light of day from all who been signally honored by the Holy See. remain beneath its branches. Men may One of the most important functions of call it "Modernism" or "Higher Critia Catholic magazine is, to our thinking, cism," but under its aegis faith outside the development of the literary taste the Catholic Church is doomed. Does and the literary faculty in its readers. not Dr. Denny himself realize this when Along the Catholic side this is, in our he cries, "There could be no stauncher day, especially to be desired. The mak- Protestant than I, but if Protestant ing known of just such a writer as John churches disparage the sacraments, and

Ayscough is well in line with this idea. and we therefore hail the publication of this essay in Saint Joseph Lilies as an augury of many good things to come.

THE CIRCULATION of good books is one of the most effective means of withstanding the dissemination of bad ones. This is a truth often expounded but not often put into practice in a tangible way. A man of wealth who died recently in Spain, whose name has not been heralded sbroad, but who deserves nevertheless that it should be written in letters of gold, left by his will a sum equal to \$60,-000 for the circulation of good books and for the development of the Catholia press. We are not aware that this excellent method of disposing of surplus wealth has ever been acted upon in this country, but, in the words of an English contemporary, it is worth imitation. We have a Catholic Truth Society in Canada which is making beroic efforts to induce Catholics to read, and to offset the constant flood of literature inimical to their faith which is issuing from the press. Here is an instrument ready to hand for some whole-souled imitator of the gentleman in Spain. That he may be forthcoming at no distant day is, if we may be permitted a somewhat hackneyed expression, a consummation devoutly to be wished.

THE CANADIAN Congregationalist reproduces the substance of a sermon by Dr. Denney on " Moral Impossibilities." This is the Dr. Denny, of Glasgow, whom the editor of the Globe is fond of citing as " one of the greatest religious teachers which this age has produced." We know of him simply as a leading light in the Scottish United Free Church, and in that capacity as a blind leader of the blind. That the latter term is not misapplied, the sermon referred to makes evident. Such a jumble of incoherencies and loose thinking one does not often meet with even in this age of in definiteness. It is simply another illustration of the truth of the dictum put forward in these columns two weeks ago, that as regards religion, outside the Catholic Church, words have ceased to have any definite meaning.

WE HAVE NO IDEA of controverting. Dr. Denney. For one thing, there is nothing to controvert. He makes some very coarse and unkind references to the Catholic Church, but as regards the substance of his sermon, what he says in one place he unsays in another, and leaves the reader wondering what, after all, he is trying to say. We have no other intention than to contrast one or two of these wise savings.

HE BEGINS BY discussing the significance of St. Paul's saying "Ye cannot drink of the cup of the Lord and the cup of devils," and asks : "The cup of blessing which we bless is it not a communion in the blood of Christ? Is it not the cup of the Lord? Is it not He who puts it into our hands? Is not His love in it, the love with which He loved us when He gave His love a ransom, the love which bears sin and brings regenerating pardon? Is not that love in the cup, here, now, within reach, ours, commended to us by the WHAT WE MOST esteem, however, in Lord Himself? If these things are not this issue is the increased space given | so, I do not know what the Christian rereading. It is not about South Amer- to original compositions by alumnae of ligion means, or how it can subsist; and however men may become begildered in poems by Miss Margaret Lillis Hart, their minds over the fundamental truths who has already made for herself an of revelation, Carist has in this ordinance a witness to Himself which finds its way to the heart."

> THESE ARE very affecting words, and in the measure of the preacher's understanding, voice the universal cry of Christian hope. But when he shifts his thought to the Catholic Church, he becomes enmeshed in a maze of contradictions. "For generations," he says, "Protestants have been accustomed to denounce the Mass of the Romish Church as idelatrous, superstitious, materialistic, and," he graciously adds, with perfect truth." Vet as he is fain to admit, the Mass is the heart of the Church's strength, and, deep down beneath all the unlovely qualities he attributes to the Church's doctrine in regard to it, "the ultimate truth of the Gospel lies hidden," viz, " that here and now the love which bears and bears readers in Canada, but that, so far at away the sin of the world has come to meet us, and graciously offers itself to

> > IT NEVER occurs to him that the obstacles which obscure that great "ultimate truth" to his understanding are of his own raising. But he is alive nevertheless to the ever-widening processes of disintegration of all Christian truth which are so actively at work in his own surroundings. The seed has been long germinating and has at length

dissipate the divine realities to which they bear witness, then the Romish Church, in spite of its superstition and its tyranny, will prevail against them. and it will have a divine right to prevail" As if divine Truth-the Truth for which Christ died and for the perpetuation of which on earth He established a Church against which hell should not prevailcould co-exist with " idolatry, superstition and materialism." What confusion of thought is here, and how devoid of all significance the ordinary words of English speech to such a man. We can only hope that the inevitable gulf yawning open before him may reveal itself before it is too late, and that the " kindly light " which has led other and many greater men into the right path may not elude, what we would fain call, the earnest gropings after truth.

BISHOP HICKEY'S SERMON

AT THE CONSECRATION OF RIGHT REV. EDWARD J. HANNA, D. D.

The Union and Times recently gave brief account of the consecration of Right Rev. Edward J. Hanna, D. D., as Auxiliary Bishop of San Francisco. The ceremony attracted many members of the hierarchy as well as brother

or the nierarchy as well as brother clergymen from many sections.
Bishop Hickey of Rochester was the preacher. He took as his text the words, "But you shall receive the power of the Holy Ghost coming upon you, and you shall be witness unto Me in Jerusalem and in all Judea, and Samaria and the statement works of the even to the uttermost parts of the earth" (Acts 1,7-8) He spoke, in part,

earth" (Acts 1.7-8) He spoke, in part, as follows:

"The ceremonial of the Catholic Church, which clothes with simple majesty her treasures of faith, can ever appeal to the human mind and heart because of the warmth of belief and art so beautifully blended to the honor and for the worship of the omnipotent God. She has no ceremony that is without meaning, and the symbolism so often found in her liturgy bespeaks the wisdom of the Church of God.

"To stand beside her house of worship with the sign of man's redemption

"To stand oeside her nouse of worship with the sign of man's redemption always bedecking her brow, to have one's senses touched by the representa-tions of holiness and sanctity, or by the tones of melody as they describe the prayers of the faithful is to experience a quickening of one's spiritual nature. To pass beyond her portals and to be-hold the faith of men reflected in the worship of the unseen God, and to know that they before whom we stand are a part of the millions of men of all races and tongues under the sun; that is a story that has been told over and over story that has been told over and over again for more than nineteen centuries of time; to realize that during ages and among men there has been and there is a unity of belief not dimmed by even doubt and a full obedience to one authority—all this is to make us look that he applied to a nower that is more for the solution to a power that is more than human to a cause that is beyond

"Perhaps some of you have been in the most splendid church of Christendom, St. Peter's in Rome, on a high feast day, and as you formed part of that vast gathering, you observed coming toward you the expectant throng, the white-robed Pontiff, born on the shoulders of men in the sedia gestatoria, while the men in the sedia gestatoria, while the silver music of the trumpets resounded through the arches, and tens of thousands of human souls bent low in reverent homage to the father of Christendom; and as their hearts thrilled with emotion as you beheld the scene you knew that it but re-echoed the love and loyalty and obedience of a world of men, who rejoiced to call him Father. men, who rejoiced to call him Father.

As a spectacle of extraordinary and stately triumph, nothing to equal it is

stately triumph, house, to be seen upon the earth.

"As now the present with all its splendor fades away and an unbidden, splendor fades from far off past flashes." another scene from far off past flashes before our mind. It is in the distant East end near the shores of the lake of Galilee, where there once stood Jesus, called the Son of a carpenter, and with Him there were men whom He had asked to be His chosen disciples. In the quiet of place and hour, Jesus thus speaks to them, "Whom do you say that the Son of man is?" but said some, 'John the Baptist,' and others 'E ias,' and others, 'Jeremiahs,' or 'one of the prophets,' and Jesus said to them, 'Whom do you say that I am?' Simon Peter answered and said, 'Thou art 'Whom do you say that I am?' Simon Peter answered and said, 'Thou art Christ, the Son of the living God.' And Jesus answering, said to him, 'Blessed art thou, Simon Barjons, because flesh and blood hath not revealed it to thee, but My Father who is in heaven, and I say to thee, thou art Peter, and upon this rock I will build My Church, and the gates of hell shall not prevail against her, and I will give to thee the against her, and I will give to thee the keys of the kingdom of heaven, and whatsoever thou shalt bind on earth shall be bound also in heaven, and whatsoever thou shalt loose on earth, it shall be loosed in heaven.

'In this dialogue, we discover the keynote to the whole story of Christian meynote to the whole story of Christian unity, faith, love, zeal, obedience and loyalty. Jesus Christ is God; Christ builds His Church upon Peter; and therefore the Church of Peter is God's Church. In that memorable discourse we have to recognize the co-relation of terms: Tu es Christus—Thou art Christ. Tu es Petrus—thou art Peter; and they must stand or fall together. For Christ there is no middle place—the must be recognized as God, or blaspheming be ranked as an imposter. In the approval which He here gives to Peter's profession of faith in His divinity, He confirms the prophecies of the Old Testament, which bear an unshaken testimony to the truth that Jesus of Nazareth is the Christ; He appeals to the eternal Father, who indorses that claim by the dual testimony from heaven; 'This is My beloved Son, in whom I am well pleased.' He makes God Almighty responsible for His assertion of Divinity by His own supernature works, and above all by His resurverse. For Christ there is no middle place-

works, and above all by His resur-rection, which exceeded all human power, and forces the unbiased mind to stand beneath the cross of Calvary and acknowledge with the centurion; 'Indeed, this was the Son of God.'

"In the light of this sublime truth, the divinity of Christ, we recognize the value of the words. "Taou art Peter,' and of the commission to feed the lambs and sheep of His fold; we realize also as we stand again in spirit and tru?h on the mountain of Galilee, the tremendous force of the declaration of Christ, 'All power is given to Me in heaven and on earth. Go, therefore, teach ye all nations, baptizing them in the name of power is given to Me in heaven and on earth. Go, therefore, teach ye all nations, baptizing them in the name of the Father, the Son and Holy Ghost, teaching them to observe all things, whatsoever I have commanded you; and behold I am with you even to the consummation of the world."

"In this solemn act, the consecration of the Rishon the Church seems to

"In this solemn act, the consecration of the Bishop, the Church seems to almost exhaust herself in the wealth of her ceremonial. As a striking preliminary, the voice of authority is heard from the chair of Peter declaring the election

the chair of Peter declaring the election of the new apostle.

"This, then, is the supreme dignity of a Bishop: To be an aubassador of Christ, to proclaim His doctrine, to bear His message, and to speak by His authority; to rule, to govern, to legislate, and to enforce the teachings of the Church, the Spouse of Christ; to be the commanding officer always in the vanguerd with a discerning eye to the danger to the fold, and the strong arm in the defense of truth, and of the precious treasures committed to his care; prepare to live, to labor, to suffer, and even to die for the cause of Christ the Great High Priest. Such is the dignity power and responsibility which it doth please God to confer on man, who in turn is called upon to reflect before men the life of his Master: In obedience, in charity, in zeal, in compassion, in tencharity, in zeal, in compassion, in ten-derness, in courage, in prayer, and in the exercise of virtue, in order that He sy reproduce in the precious folds intrusted to his care, the highest ideals of a Christian life."—Buffalo Catholic

ORANGE JUSTICES AND JURIES

At the present crisis, while the Orangemen of the North are straining every nerve to defeat the just aspirations of the vast majority of the people of Ireland, Father O'Cleary's book on "The Orange Society," published by the Catholic Truth Society of England, ought to be a great request in this country. The work was so much appreciated in Australia, where it first appeared, that it went through ten editions in the state of the sta peared, that it went through ten editions in a short time. It gives on authentic history of this baneful society, explains its constitution and aims and clearly shows its primary object to be the preservation of hateful Protestant Ascendancy. That this Ascendancy means not only the monopoly of place and power for the educated members belonging to its body but also immunity belonging to its body but also immunity from the penalties of the law for the rank and the file of its brutal and un educated followers, whenever there is question of the dastardly outrages com-mitted on Catholics, which by its very principles it encourages, is proved to the hilt by the author, as may be judged from the following extracts taken from the work: In 1814 Judge Fietcher delivered his great charge to the Wexford jury. In the course of it he said: "In this re-

spect (the administration of the Law in Ireland) I have found that those socie-ties called Orange societies have pro-duced most misohievous effects, and practically in the North of Ireland. They poison the very fount of justice; and even some magistrates under their influence have in too many instances violated their duty and their oaths." Referring to the riotous behaviour of the Orange yeomany at fairs and markets, Judge Fletcher continues:
"Murders have been repeatedly perpetrated (by the armed yeomen) on such occasions, and though legal proceedings have ensued, yet, such have been the bareful consequences of these associations, that under their influence petty juries have declined upon some occasions to do their duty. These facts have fallen under my own view. When he (an Orange witness) swears he is a loyal man, he means: "Gentlemen of the jury, forget your oaths and acquit the Orangeman!"

In his evidence before the Park.

the Orangeman!"
In his evidence before the Parliamentary Select Committee of 1835, Mr. John Gore, a Protestant and stipen-diary magistrate in Ulster, described the Orangemen as violent opponents of the law of the North; blamed the Orange magistracy for thwarting the forces of the Crown in the discharge of their duty; and condemned their method of administering justice as leading to well-grounded suspicion of par tiality. Mr. James Sinclair, another Ulster Protestant magistrate, after forty years experience on the Bench, deposed that the Orange justices were "a very bad part" of the population of the North. Mr. Kerman, a barrister of of Ulster Courts, testified that the Orange Society had injured the administration istration of justice "very materially."
"The verdicts," he said, "were general ly in cases between Orangemen and Catholics, contrary to the judge's charges as well as contrary to the evience. In all cases, civil and criminal, tice is positively denied to the Catho-

The report of the Belfast Riots Com mission of 1886 contains a memorial presented to the Lord Lieutenant by the Catholic inhabitants of that chief centre of Orange activity. The memorial in question maintained that one of the causes of the Belfast riots was a

of these Orange police was asked by the Commissioners: "You would not have the slightest sympathy for a brother Orangeman (rioter)?" 'Of course I Orangeman (ricter)?' 'Of course I would," he answered, "and I will not deny it."

There were three methods of work some proper to magistrates, others to juries—which were acted upon with such frequency and regularity that they may fairly be regarded as part of a cettled regularity. settled plan.

1. Refusing to receive information or to issue warrants against Orange misdemeanants and criminals; permitting them to abscond or otherwise shielding them from arrest or molesta

tion.

2. Acquitting Orange misdemeanants and oriminals in the fact of clear evidence of their guilt, against the directions of judges, etc.; in civil cases giving verdicts or entering judgments in

ing verdicts or entering judgments in favor of the Orange parties to a suit, in the face of evidence elaw and equity.

3. Condemning Catholics to imprisonment and other forms of punishment without trial or without sufficient evidence of their guilt, or in the face of clear evidence of their innocence.

One William Gabbett, any Orangeman, was responsible for keeping eighteen or twenty Catholics in prison for three weeks without any committal or without any cause having been assigned for their detention. He was severely reprimanded by the Attorney-General and the victims of his tyranny were immediately set at liberty. In the previous year this man Gabbett signalised himself in the case of the Kirg at the prosecution of M'Custer versus Alexander Coulter and others, by discharging a part of Orange yeomen who charging a part of Orange yeomen wh had been legally and formally commi ted by two other magistrates on charge of capital felony. In this cas as in the others the aggrieved person as in the others the aggreeved persons were Catholics. Commenting on Gabbett's action in the matter the Eduburgh Review said: "For this he would have been removed from the Bench but for his connection with the great Orange chieftain, Lord Emiskillen." The Ocange yeomen were afterwards tried and acquitted by a jury of their brethren, the m sparriage of justice in this instance being so flagrant that the case was brought under the notice of

the House of Commons.

Hall, an Orangeman, was charged with having entered a Catholic Church and stolen vestments. The case was tried at Eaniskillen before Judge Fletcher and an Orange jury. Th prisoner, who were an Orange ribbon on his breast, pleaded guilty. The judge told the jury that they had nothing to try, as the prisoner's admission was in point of law sufficient to warrant his conviction. The jury immediately re-turned a verdict of "not guilty." Well as he knew the ways of Orange juries, Judge Fletcher was not prepared for this. "Thank God, gentlemen," said he. "that is your verdict, not mine."

In the seventies, a number of Orange rioters were placed upon their trial before Lord Justice Barry at the Derry Assizes. The evidence pointed plainly to a conviction. The jury, however, was composed of "good men in bad times." They returned a verdict of "not guilty." "Gentlemen," said the Lord Justice, "that may be your verdict, but I venture to say you will not find twelve sane men who heard the evidence in this Court to agree with you."

During the summer of 1886 Orange disturbances broke out on a large scale in the county of Tyrone. A Catholic policeman, named O Neill was subsequently brought up for trial before the County Court Judge, Sir F. Brady, and a jury of "the right sort," charged with having assaulted one of the Orange rioters. The evidence was of such a na-ture that the Judge—Protestant and ture that the Judge—Protestant and anti Nationalist as he was—directed the acquittal of the accused. The jury, however, convicted him. Whereupon the judge remarked: "I will accept this as the verdict of the jury. I will say no farther. But I have not the slightest idea of punishing a man on such evidence of Contents are and discussed."

was challenged by the Crown at these Omagh triais. In one case two Orange-men were returned for the murder of a soldier of the West Surrey Regiment and of a Head Constable. One of the prisoners was put upon his trial twice. The evidence on both occasions pointed unmistakably to his guilt. At the close of the first trial, Judge Lawson practiot the first rist, Judge Lawson practically told the jurors that they had violated their oaths. "You are bound," said he, 'to find a verdict (of guilty). And there is no question in the case or doubt at all. The fact has been proven before and there is no alternative but before and there is no alternative but the one." The jury still refused to con-vict. At the second trial Judge Law-son addressed the jurors in even plainer terms. "The juror," said he, "who would such as surround this case, is a man I look upon as second, in guilt only to the man whose ca e he has been investigating." Again the jury refused to con-vict, and to this day the foul murders

remain unavenged.

These extracts will give some idea of the nature of this valuable and deeply in-teresting work of Father O Cleary's. It is crammed full of facts of the kind which ave such an intimate connection the present crisis. From what has been laid out here the readers will be able to judge why the Orange faction have such an abhorrence of the very idea of a Home Parliament in Dablin. It would be able to curb their insolence, to pun-ish their crimes and break down their unjust ascendancy.

Peculiar Catholics

We have sometimes a class of Catho We have sometimes a class of Catalo-lics who cultivate a deep interest in a Catholic paper when they desire to utilize it for their personal advance-ment, but know it not between terms. We have others who bow down before the shrine of the secular daily paper which frequently bears a toll of lies and slanders and fiction made out of whole cloth to their doors, but are ready to withhold all courtesy from the Catholic paper because it is of the household of the faith.—New World.

GENERAL DEFECTION OF FAITH

One of the signs of the times is the threatening eclipse of faith among the common people, outside of the fold of the Catholic Church. From the leaders of all the Protestant denominations in-fidelity is trickling down—percolating through to the masses below. Belief in the divinity of Christ is no longer re-quired as part of the credentials of membership for a Christian church. membership for a Christian church. Christ has become to them merely the greatest of all reformers of the human race, alongside of Buddha, Confucius and Mohammed. He was the most divine of all human beings—but nothing more than a human being. Whether it is in the United States or in England, the Programs mount and programs around is in the United States or in England, the Protestant pulpit and press sound the same note of an emasculated divinity. They little reckon that if Christ was not really God—the incarnation of the second person of the blessed Trinity—He was the rankest impostor in the history of the human race. What matters that to them? In the most essential things the Bible has become an obsolete book to them. The twentieth century needs a new Bible, and the Protestant sects are furnishing one according to their own liking. In fact, it is their pleasure to make up their own concepts of right and wrong and then either ignore or twist the biblical texts to suit themselves.

An English writer in The Catholic Times and Catholic Opinion has the following reasonable comment on the lamentable condition:

"What may be called a wave of material interest has swept over the toiling realititudes and in correct them."

ial interest has swept over the toiling ial interest has swept over the tolling multitudes and is carrying them along towards a goal where they hope to find an increase in their physical happiness and well-being. And one result of this is, that the masses of the people no longer regard religion as they did. Many of them have ceased to believe in any church at all. Many have ceased to recognize the value or the binding to recognize the value or the binding force of any religion whatever. More still are utterly indifferent to the claims or charms of supernatural faith, and content themselves with such manner of life as custom, respectability and law succeed in imposing on them. There is not at this day in this country a single church, with the probable exception of our own, which is not suffering from the effect of this gradual but steady decadeffect of this gradual but sheady decau-ence of religious conviction. The masses of men are drifting fast, where they have not already drifted, from be-lief in revealed religion and from the observances it enjoins. We may regret the fact, and it is most regrettable that it is the feat. Politicus batis has deaved is the fact. Religious betief has decayed and is still further decaying amongst us. Were the Catholic Caurch to lose her hold upon the poor to whom she min-isters spiritual consolation and material comfort in the great towns and cities, it would not be any extravagance in speech to say that, as a class, the toiling popula-tion of this island had lapsed from con trol by and even connection with the organized Christianity of the country. Whatever amount of Chris-tian teaching and practice remains in the mind and heart of the masses of the working people is a relic from happier times. It is perhaps also a remnant from which what has been lost may be re-created, recalled, and fanned into the flame of vigorous life at some future date. But unless nearly all observers are mistaken, at the present time the masses of our people have drifted and are drifting from the acceptance of the Christian code of belief and conduct as

laid down by creed and commandment."
This sad state of affairs among the
toilling masses reminds us of the encroachments of Socialism, which under promise of Utopian benefits allures them to its standards, the adoption of which means in the end the destruction of the hone, the marriage tie and the bonds of

society—as well as the obliteration of God and religion.

There is much reason for all Catholics

WOMANKIND

Among many of the works written by Among many of the works written by Socialists of the Marxian type, and circulated in order, as certain Socialists declare, to "k.ep the wounds of the social bedy in a festering condition" the Oatholic Truth Society deals (through Father MacMahon, S. J.) with that of Bebel entitled "Woman in the Past, Present and Future," Examination of this book is troublesome, the Jesuit says, because much of it is defi-Jesuit says, because much of it is defling and much of it is too wild for serious consideration. Nevertheless, the work in question has obtained a great vogue among the proletariat and, in so far, it calls for notice and warning.

Among the many dogmatic statements made in Bebel's work is that in which

made in Bebel's work is that in which he says that Christianity thought slight-ingly of women and even once allowed a public discussion as to whether or not woman possessed a soul. This says Father McMahon, is a legendary fallacy and arose from the fact that during one of the early Councils of the Fathers held at Macon in 585, one of the Bishops who was evidently not a good Latinist, expressed a doubt who ther woman could be included in the term homo (man, i.e. be included in the term homo (man, i.e., mankind); yet an appeal to Scripture the objector yielded to the use of the term as a correct one. Scoffers (as in our own day) seized upon the incident to declare that the Fathers considered

women in the light of animals.

Bebel is equally unreliable and always hostile to Christian teachings in questions of sociology, and in particu-lar in dealing with the history of marlar in dealing with the history of mar-riage. No lasting union, he practically says, existed for long between man and wife. "From male egotism rose the marriage of a single man to a single woman; polygamy was later introduced by ambition, and woman became the most valuable booty of war."

Private property, Bebel teaches, was responsible for the rise of the family, and Christianity had nothing to do with the establishment of the sanctity of the ever, the Jesuit tells us, Darwin as well as a great many of the foremost scien-

tists rejected the idea of promiscuity, ven among aborigines and primeval nen. Even the Protestant historian Westermarck, in his "History of Human Marriage," declares that "there is not a shred of genuine evidence for the a street of genuine evidence for the notion that polygamy formed a general stage in the history of mankind." As in matters of History, Bebel is likewise wholly unreliable when he treats of

Bible narrative, especially where he concludes that since Christ said that "to some is given the gift of living singly for God." He looked with consingly for God." He looked with con-temps upon marriage; even Bebel makes the disciples look upon marriage as evil. In his attempt to show that St. Paul hated woman and despised mar-riage, Bebel forgets (the Jesuit shows) that the Apostle says "So also ought men to love their wives as their own bodies. He that loveth his wife loveth himself; for no man ever hated his own flesh but nourisheth it and cherisheth

himself; for no man ever hated his own flesh but nourisheth it and cherisheth it, as also Christ does the Church." (Ephesions v. 28, 29).

Bebel also declares that St. Paul "raises his voice against the higher education and culture of women" and St. Peter and St. Paul, according to the Socialist, are said to justify any simpleton of a man in considering himself better than the cleverest woman, because they require the obedience of the

cause they require the obedience of the wife to the husband.

The simple fact is, says Father McMehon, that the husband's headship confers no personal superiority. The wife is not inferior to the husband any core than in Rebel's Socialism the more than in Bebel's Socialism the worker is inferior to the "business executive" who sees that he gets his due return in goods, and no more for work done.
"Before the Church and before God

the sexes are equal—the same law binds

The Church recognizes (says the she is his inferior; physically, men-tally and morally, she is other than man and the sexes are complimentary, each supplying the defeats of the other. As to matrimony, the German Social-ist declares that the early marriage

eremony "had merely the character of ceremony "nad merely the character of a private contract between two persons of different sexes," that not till the ninth century was its validity made to depend on ecclesiastical sanction, and that only in the sixteenth century did the Council of Trent raise marriage to the rank of a sacrament. Says Father McMahon: "Marriage as a natural contract was instituted by the Author of Nature when He created

the two sexes and its object and duties were defined by Him. Christ elevated it to a sacrament and committed its discipline to His Church and to "the ministers of Christ and the dispensers of the mysteries of God" (L. Cor. iv. 1.). Christ forbade polygamy and divorce and St. Paul condemned the incestuous Corinthians, the Head of the Church and His Apostle, in their official capac-ities, controlled the union of the sexes.

It was in view of the denials of Luther declared anathema upon those who should say that the Sacrament of Matrimony was invented by man. * * *
The Church, beginning from St. Paul
in his Epistle to the Ephesians, has
ever taught of matrimony what belongs o the essence of a sacrament, and St Augustine makes it equally a sacra-ment with baptism and holy orders.'
—N. Y. Freeman's Journal.

HIDDEN HEROINES

The heroic death of Six sisters of Charity in Texas in an effort to save the orphans committed to their care, has challenged the sympathetic admiration of the whole world.

And the callous world has not been

slow to express its appreciation of the heroism displayed.

But there is a lesson which some may overlook, but which must impress it-self upon all thinking people in this

acrifice which the Sisters evinced, ho that same spirit of love and self-sacri-fice must have interwoven itself into the web and woof of the daily dealings of the Sisters with their little wards. It is not unusual for even the good to

nurse a suspicion that there is more or less indifference, if not neglect, in the care and supervision accorded to care and supervision accorded to orphans by those who chance to become their official guardians. Orphan homes, in general are not looked upon as havens of tender solicitude toward their inmates. It is difficult, indeed, to hold toward the children of strangers the love which a mother's heart pours out so constantly, and it is just as difficult to live up to such a love in care and kindness amidst the wearing and worry-ing eventualities of a daily life cast

ing eventualities of a daily life cast among petulent youngsters.

How easy under such circumstances to evade duty! How easy to neglect even ordinary care! How easy to lapse into unnoticed neglect of the children! How easy to be content with a surface concern which is indifferent to everyconcern which is indifferent to every-thing but appearances! From these to greater depths is easy.

t is on record how many cruelties have been exercised upon friendless children in orphan asylums. Stories of these excesses which we all have read are enough to make our heart bleed. The yrannies of cruel officials have written emselves in the death lists of many institutions.

But what a glorious off-set the hero-

ism of the Texas Sisters is the suspi-cion, nay the actual record, which we have just described! It is only relighave just described! It is only religion that can supply nature; it is only religion that can make up for the absence of parental love and parental care; it is only religion that can fire a woman's heart with so tender an affection for the child of the stranger that care methags worder at its intensity. even mothers wonder at its intensity.

In every little child that falls into

her loving arms, the Sister beholds the infant Jesus. What she does for the stranger, she knows she does for God. She loves the orphan child, because in loving him, she is loving the good God to whom she has consecrated her days. to whom she has consecrated her days. If there were no other motive, the dominating motive of spiritual selfishness would inspire her to loving kindness to the waif whom God's hand has guided to her care.

She cannot save her soul, unless she be true to her calling, unless she be kind, with all the sympathy which her religion inspires, to God's little orphaus. The more she partakes of the compassion of the master, the more she fulfils the spirit of her voca-tion and the higher she writes her

name on the tables of eternity.

The Catholic Sister is the ideal guardian and protector of the orphans. Nowhere else, as under her care, will these homeless little ones find what they have lost in the death of their parents; nowhere else, as with the Sisters, will they experience such affecsisters, will they experence such sheetion, such concern, such watchful solicitude. The orphans are the children whom the Chaste Spouse of Christ has begotten of religious self-abnegation, and they are the children who will know a love deep as the mother's which death has stolen, and will feel a devotion as tender as the father's which sleeps in

tender as the father's which sleeps in the grave with him.

It is only the Catholic Sisters that can adequately take the place of the dead parents in the education and rear-ing of the orphan children.

What a comfort for Catholics to know that their orphans are in such hands I

What a consolation to feel that the providence of God has provided a second home for those whom death has

And all this apart from the religious

needs of the children which are always the first concern of the Sisters ! The heroism of the Texas Sisters who died for their wards is only, then, the climax of a daily heroism in evidence wherever the Sisters house and train

the orphans.

The sudden glare of the Texas con flagration has illuminated the recesser of lives hidden in God—has disclosed

reroines not named in song or story.

The firmes have flickered now interest shes and the heroic martyrs sleep in ashes and the heroic martyrs sleep in their hallowed graves—but over the land thousands of heroines, garbed in Sisters' habits, bend like augels over the cribs of sleeping orphans and waste the deepest love of a woman's heart on the wait's that drift from the wreck-

God bless them! How little

"BASIS OF ALL RELIGION"

St. Mark's church on Tenth Stree and Second Avenue is one of the oldest Protestant churches in New York City. It dates back to the time when the American Metropolis was a Dutch col-ony. The existing edifice was erected more than a hundred years ago. The generations of worshippers who attended religious services held under its roof received spiritual nourishment from sermons based on texts taken from the Bible. The "higher criticism" with all its destructive possibilities was as yet in the dim future. The Bible was still the unquestioned Protestant rule of faith. Itstill furnished an inexhaustible source from which the ministers of St. Mark's drew precepts for the guidance of life. The members of the congrega-tion took those precepts to heart and spiritually profited by them.

Then came a day when the Bible deposed from its position as an inter-preter of God's will to the level of the mere record of an Eastern people. That was coincident with the arrival of the type of sensational Protestant preachtype of sensational Protestant preachers who aimed at holding their congregation together by delivering what may be called "topical sermons." These sermous ranged all the way from local politics and passing fads to a discussion on Socialism. A considerable number of these Protestant clergymen have decided Socialistic leanings, which explains the frequency with which they plains the frequency with which they incorporate in their sermons Socialist The manner in which some of them do

The manner in which some of them do
this is illustrated by a sermon delivered
recently by the Rev. Dr. Irwin.
Tucker in the pulpit of St. Mark's.
The clerical Socialist preacher declared Texas disaster.

We cannot help but reflect, when we behold the abandonment of loving selfomic conditions existing among the tribes of Israel at the time they were given out. We find in the New York given out. We find in the New 10rk
Sun this summary of the Rev. Dr.
Tucker remarks: "Dr. Tucker said
that there were at the most two fundamental principles in life, the struggle
for existence or food; and the struggle
for reproduction. Religion, if an expression of life, must be an expression
of its economic conditions. If it is not for reproduction. Religion, if an expression of life, must be an expression of its economic conditions. If it is not that, it is but a useless husk and as such should be cast aside. The great value of the Old Testament, he said, is that it gives us the record of the growth of the religion of a nation from barbarism to a high state of civilization."

If Kapl Mark, instead of the Rev. Dr.

If Karl Mark, instead of the Rev. Dr. Tucker, had stood recently in St. Mark's pulpit he could not have given a more accinct statement of his celebrated theory as to the economic interpreta tion of history, which teaches that the origin of all existing institutions—governmental, social and religious—can be traced back to the causes to which the Rev. Dr. Tucker assigns the development of every form of religion.

The Rev. Dr. Tucker and other Social

ist Protestant ministers render a certain kind of service in their advocacy of Socialistic doctrines. They are living proofs that Socialism is essentially antagonistic to Christiauity. They may gloss over their teachings with Christian sentiments, but those teachings in evitably lead up to the denial of the essentials of Christianity. If religion be the outcome of economic conditions, as the Rev. Dr. Tucker asserts, then is it stripped of all divine sanction. Then it is the result of the environment in which man finds himself, and is in no way connected with a divine reveistion. The spiritual element in it is eliminated. As its chief function is to render man's life in this world more endurable by improving his economic conditions, it will have no reason for existing if it fails to accomplish that. We quote from the recomplish that. We quote from the re-port of the Rev. Dr. Tucker's sermon: "Religion, if an expression of life, must be an expression of its economic condi-tions. If it is not that, it is but a useess husk and as such should be cast As one reads these words, one feels

like exclaiming "Unto this last!" Is it possible that a doctrine of this kind can

be championed in a Christian pulpit : Its acceptance would mean the rejection of all that Christianity stands for. It would be the substitution of Karl Marx's teaching for those of Our Lord. No one can accept both, and lay any claim to consistency, as they are mutually ex-clusive. It is for this reason that we ssert that the Dr. Tuckers in the Pro testant pulpits are rendering a certain kind of service by bringing home to thoughtful persons a realization of the essential antagonism between Christianity and Socialism of the Karl Marx brand.—N. Y. Freeman's Journal.

WHO WERE THE

PERSECUTORS ?

Compare two hundred put to death in thousand who were executed under Henry VIII. And poor "Bloody" Mary has no such blot on her memory as has "good Queen Bess," who kept Mary Queen of Scots shut up in prison for nineteen years, and then had her be-

In contrast with the policy of Cardinal Pole, the Protestant Archbishop Parker Pole, the Protestant Archbishop Parker urged the taking of her away." The Protestant tradition about 'Bloody" Mary is no doubt mainly due to Foxe's 'Book of Martyrs." The Anglican Church has now dropped this 'Book of Lies." Dr. Littledale, a bitter opponent of "Romanism," though one of the first to introduce "Roman" doctrines and practices into the Church of England, described Foxe as "that unmitigaland, described Foxe as "that unmitiga-ted liar" in the Church Times when he was editor of that High Anglican paper. However, Foxe and many another "unmitigated liar" helped to create the Protestant tradition when, for nearly three centuries, no one was allowed to write or speak on the other side.

I think Cardinal Newman said: "To

be deep in history is to cease to be a Protestant." If only Protestants could iearn the true facts about the begin-nings of their various "religious," they iearn the true facts about the beginnings of their various "religious," they would not for very shame sake talk about "Bloody" Mary or "those bigoted Catholics." The Catholics of to-day do not want to show any bitterness for what they have suffered in the past, but to live on friendly terms with their Protestant citizens. My work in the Anglican Church began on the east side of Bellarat, where Irish Catholics are in an overwhelming majority. From an overwhelming majority. From Elaine to Baliarat, from Wallace to Pootilla, I knew almost every Protest-sut family, and they always spoke in the highest terms of the goodwill and kindness of their Catholic neighbors. I research member an exciting State election there, when the seat was contested by a Methodist and a Catholic, and the Methodist won easily. My late father often said that he had always been treated with the greatest respect by

G. Bernard Shaw's Pious Irish Nurse A special cablegram from London to the Public Ledger, dated December 6,

says: Sir Arthur Conan Doyle and Bernard Shaw were among the speakers at a big meeting of Protestant Home Rulers in London this evening. Shaw, in a London this evening. Shaw, in a speech which was mainly an argument for a cessation of petty religious strife in order that Ireland might proceed with social reform, introduced a story of his

childhood,
"My father," he said, "was an Irishman and my mother was an Irishwoman. Both were Protestants, the intensity of whose faith would have been described whose laith would have been described by a large number of their fellow-countrymen as sanguinary Protestant-ism. A large part of my mother's duties to me were disharged by an Irish nurse. That nurse was a Roman Cath-olic, and she never put me to bed with-out sprinkling me with hely water."

out sprinkling me with holy water."
Referring to the laughter wigreeted these remarks, Shaw added: "I cannot imagine anything that is less worthy to be laughed at or more less worthy to be laughed at or more touching than this picture of an Irish Catholic woman sprinkling holy water —and you know what holy water was to her-on a little Protestant child parents grossly underpaid ter."

Wasted Years

O wasted years! O perished years! Void stretch of barren sands; look behind, but nought appears— I see but empty hands.

The days fly swifter than a post, Like gliding vessels gone, The years have left me but their ghost— And how thell I atone?

The day is spent, at hand the night When man shall work no more, Who shall give back the time and light, And fill my wasted store?

O wasted years! O perished years! Long stretch of barren sands; look behind, and nought appears, I see but empty hands!

The Piper

I will take my pipes and go now, for the bees upon the sill Are singing of the summer that is coming from the stars.

will take my pipes and go now, for the

little mountain rill Is pleading with the bagpipes in tender crooning bars. will go o'er hills and valleys, and

through fields of ripening rye,
And the linnet and the throstle and the bittern in the sedge Will hush their throats and listen, as the

piper passes by,
On the great long road of silver that ends
at the world's edge. I will take my pipes and go now, for the

sandflower on the dunes
Is a-weary of the sobbing of the great white sea,
And is asking for the piper, with his
basketful of tunes,
To play the merry lilting that sets all
hearts free.

I will take my pipes and go now, and God

go with you all,
And keep all sorrow from you and the
dark heart's load.

will take my pipes and go now, for I hear the summer call, And you'll hear the pipes a-singing as f
pass along the road.

—Donn Byrne, in Harper's Weekly.

FIVE-MINUTE SERMON

SUNDAY WITHIN THE OCTAVE OF CHRISTMAS

THE ACCEPTABLE TIME

The time to serve God is now, and the place to serve God is right here. the place to serve God is right here. Such brethren, is the lesson of New Year's Day. This day is the starting point of the whole year, and we should appreciate that the day itself, the present time, is of greater value than the past and the future. We should start right. We should get our minds in a proper condition for the labor and suffering, the joy and the sorrow, of the coming year; and that means that we should use the present moment for all that it is worth. Of means that we should use the present moment for all that it is worth. Of course, brethren, this is the day of big wishes: "I wish you a happy New Year," we all have heard and said many times to-day; and that is a good thing. But good wishes don't put money in the back or pay off the mortgages on your But good wishes don't put money in the bank, or pay off the mortgages on your home, or even put a fat turkey on the table. They are pleasant and charitable, and, we repeat, they are good things—all the better if, as a matter of fact, they are likely to be fulfilled.

Now, many a one says: "I cannot be as good a Christian as I should wish because I am too busy just now." So you see he takes it out in good wishes by saying, "I wish I could be a good Christian." He is one of those mentioned by saying, "I wish I could be a good curis-tian." He is one of those mentioned by our Saviour: "Not every one who says, Lord! Lord! shall enter into the king-dom of heaven;" and He adds, "but he who does the will of My Father Who is in heaven." Thus one Saviour shows in heaven." Thus our Saviour shows the difference between the one who says and the one who does—the good-wisher and the well-doer. Don't you see that by simply wishing you are putting your business above God? Can't you understand that you think more highly of the stand that you think more nighty of the guest you entertain to day than you do of the one whom you put off till to-mor-row. First come, first served: and who comes before God? God the Father created you. God the Sin redeemed you. God the Holy Ghostsanctified von. Is any business equal to creation, redemption,

But somebody might insist: Father. that is all true, and yet what I say is true. I am too busy to attend to my religious duties, and I cannot help it. must be something wrong about this. Is it really possible that you are compelled to work in such a way that you positively cannot receive Communion a and morning prayers; cannot attend at Mass—is this really the case? If so, then you are a slave. There have been plasses of men among us so situated, but classes of men among us so situated, but they are not so now, because they rebelled against it, took effective measures to remedy the evil and succeeded in doing so. Have you tried? Have you asked leave to get off work to attend to your religious duties? Are you willing to lose a day's wages once in a while for the love of God? Think over these questions. Be honest with yourself. Do not blame your employer or excuse yourself until your employer or excuse yourself until you have made your request and been

efused.

The time to serve God is now, and the place is right here. That is the principle upon which our Sunday-schools act. They are busy, industrious young men and women. They find ous young men and women. They find time, however, not only to take care of their own souls, but to help parents and priests to save the children of the parish. Much the same may be said of the members of the choir, the gentlemen of the St. Vincent de Paul Conference, the Altar Society, and all others who unite themselves with us in the good works of religion and charity in this parevery day is New Year's Day. They are always beginning or carrying on some good work for God, their neigh-bor, and their own sonls, and doing it ish. To such souls, active and practical,

day, and that you may be truly happy in body and soul, in your families, and among your friends. Amen.

THE CATHOLIC CHURCH THE SALVATION OF SOCIETY

CONTINUED FROM PAGE THREE continued from fage three branch, and cast—by the sentence of the Church — into hell-fire? What power was it that made the strongest and most tyrannical of these rude medie val chief ains, kings, and emperors, tremble before it? Ah, it was the power of the Vatican! It was the voice of the Church, upholding the rights of the people; shiltering them with its strong arm, proclaiming that no injustice should be done to them; that the rights of the peopers man in the the rights of the poorest man in the community were as sacred as the rights of him who sat upon the throne; and, fore, that she would not stand by and see the people oppressed. An ungrateful world is this of ours, to-day, that forgets that the Catholic Church was the power that inaugurated, established, and obtained all those civic and munici pal rights, all those rights respecting communities, which have formed the basis of what we call our modern civilization! Ungrateful age! that re-flects not, or chooses to forget, that the nects not, or chooses to forget, that the greatest freedom the people ever enjoyed in this world, they enjoyed so long as they were under the ægis of the Church's protection; that never were the Italians so free as they were in the mediaval Republics of Genoa, Pisa, Lucca, and Florence. That never were the Spaniards so free as when their Cortes, as the ruling voice of the nation, was heard resounding in the ears of their monarchs, and respected by them. That never were the English so free as fame and then to destroy it! At the time when the Protestant Church was when a saint was their ruler, or when an Archbishop of Canterbury, with the knights of the realm closed around him. told a tyrant they would abandon him and dispose him, unless he gave to the people that charter which is the founda-tion of the most glorious constitution in the world. And thus, I answer, the Church maintained the rights of the people, whenever those rights were unjustly invaded by those who were in

power. But, to the people, in their turn, this Church has always preached patience, docility, obedience to law, legitimate redress, when redress was required. She has always endeavored to calm their spirits, and to keep them back, even under great and sore oppression, from the remedy which the world's history tells us has always been worse than the disease which it has attempted to cure—viz, the remedy of rebellion and revolution. Such is the history of the Church's past.

the Church's past.

Have I not said with truth, that the Church is the salvation of society; that she formed society; that she created what we call the society of our day; and that if it had not been for her, a large percentage of all that forms the literature of our time would not now be in existence? The most powerful restraints, the most purifying influences that have operated upon society for so many centuries, would not have sent down their blessings to us — blessings that have been inherited, even by those who understood them so little, that their very first act them so little, that their very first act in separating from the Church was to lay the axe at the very root of society, by depriving the sacrament of matri-mony of its sacramental and indismony of its sacramental and indispensably necessary force. In like
manner have I not proved that, if
there be a vestige of freedom, with the
proper assertion of right, in the world
to-day, it can be traced distinctly to the
generating and forming action of the
Catholic Church during those ages of
faith, when the world permitted itself to
be moulded and fashioned by her hands?
And, as she was in the past, so must she be moulded and fashioned by her hands? And, as she was in the past, so must she be in the future. Shut your eyes to her truths—every principle of human science will feel the shock; and the science of sciences will feel it first—the science of the knowledge of God, and of the things which He has given us. What is the truth? Is it not a mere matter of fact, known by personal observation to many amongst us, that the Protestant idea of sin involves infidelity—that is to say, a denial of the divinity of Christ, of the inspiration of the Spriptures, and of the existence of God? What is the Protestant idea of the sinner? We have it, for instance, in their own description. for instance, in their own description. There is, for instance, the account of the Elder's deathbed. His son was a sinner. He comes to the father's bedside. He is broken with grief, seeing that his father religious duties, and I cannot help it.

My occupations force themselves upon
me. I must work as I do, or I and my
family will suffer. I answer: There
must be something wrong about this.

Is it really possible that you are com

of God. He begins then to teach what a Catholic would consider the very first elements of the catechism. But to him they were the conclusions of a long life of study, and he has arrived now, at the end of his days, at the very point at which the little Catholic child starts when he is seven years of age. Now, in the Catholic Church, these things, which

are the result of careful inquiry, hard are the result of careful inquiry, hard study, the conclusions of years, perhaps, being admitted as first principles—the time which is lost by the Protestant in arriving at these principles, is employed by the Catholic in applying them to the nduct and the actions of his daily life —in avoiding this danger or that, re-penting of this sin or that, praying against this evil or that—and so on. Shut your eyes to the truths of Catholic teaching, and the divine Scriptures hemselves, on which you tancy, perhaps, that you are building up your religion, are shaken from their pedestal of a sure reassuring power—even to the inspira-tion of God's written word. Is not this true? Where during the fitteen hundred years that preceded Protestantism—where do we read of the inspira-tion of the Scriptures being called in question? Where do we read of any

question? Where do we read or any the crucined Lord bleeding again at the tended of the particular views? He knew that he might as well seek to tie up the hands of God as to change one tota or syllable of God's revealed truth. are always beginning or carrying on some good work for God, their neighbor, and their own sonis, and doing it right here and just now.

It is in this spirit, brethren, that I hope all the good wishes of a Happy New Year may be received by you to day, and that you may be truly happy in this paragraph of the sound fault.

It is in this spirit, brethren, that I hope all the good wishes of a Happy with the property of the saviour, "You must watch but of sor syllable of God's revealed truth. But what do we see during the last three had pray that you may not enter into the motive of the saviour, "You must watch but of sor syllable of God's revealed truth. But what do we see during the last three had pray that you may not enter into the motive of the saviour, "You must watch and pray that you may not enter into the motive of the saviour, "You must watch and pray that you may not enter into the motive of the saviour, "You must watch and pray that you may not enter into the motive of the saviour, "You must watch and pray that you may not enter into the motive of the saviour, "You must watch and pray that you may not enter into the motive of the saviour, "You must watch and pray that you may not enter into the motive of the saviour, "You must watch and pray that you may not enter into the motive of the saviour, "You must watch and pray that you may not enter into may n with this passage or that of Scripture, as if it was a thing that could be changed and turned and forced and shaped to answer this purpose or that; as if the word of God could be made to veer word of God could be made to veer about, north, east, south, and west—actions in regard to honesty, in regard to charity with his neighbor—examine himself how he fulfils his duties may be. The man who is obliged to do this is more likely to serve God in answer this purpose or that; as if the word of God could be made to veer about, north, east, south, and west—according to human wishes; until at length, new version of the Scriptures altogether; and this is quietly going on in one great section of the Church of England, whilst another great section of the Church of

another great section of the Church of England disputes its authority alto-gether, and tells you that the doctrinal part of it is only a rule to guide, and that the historical part of it is nothing more than a myth, like the history of the ancient Paganism of Greece and of Rome! They discard the Church's action upon the morality of society; tell her that they do not be-lieve her when she says, "Accursed is the man or woman that puts a divorce into his or her partner's hand;" tell her that they do not believe her when she says, "No matter what the conduct of either party is, I cannot break the bond that God has made—no matter what may be the difference of disposition—no matter what the weariness that springs from the union; I cannot dissolve it. I cannot alter it." If you dissolve it, I ask you in all earnestness to what you re-duce yourselves? To what does the married woman reduce herself? She become -(I blush to say it)—she becomes a creature living under the sufferance and under the caprices of her husband. You know how easy it is to trump up an accusation! You have but to defame that which is so delicate and so tender as a weman's name; a gentle and a tender and a pure woman's good name is tainted and destroyed by a breath. No matter how unfounded the calumny or the slander, how easy it is first to de-

SUFFERED AGONY FROM DYSPEPSIA

"Fruit-a-tives" Makes Wonderful Cure



GLENCOR, ONT., Aug. 15th 1011 "So much has been said and written about "Pruit-a tives" that it might seem about "Pruit-a tives" that it might seem unnecessary for me to add my experience. But "Fruit-a-tives" were so beneficial to me when I suffered with distressing Dyspepsia, that I feel called upon to inform you of the remarkable and satisfactory results I have had from using them.

Dyspensia and Indigestion as everyone knows, can give you more uncomfortable hours and days than most common

complaints.
"I am glad to be able to say to you that although in the past I suffered exeruciating agony with Dyspepsia, I am now in perfect health." "Fruit-a-tives" accomplished the desired result and I have to thank them for my very favorable and satisfactory state of health" N. C. STIRLING.

Why don't you try "Fruit-a-tives"? 50c a box, 6 for \$2.50, trial size, 25c. At all dealers or sent on receipt of price by Fruit-a-tives Limited, Ottawa.

anathems upon the measure—upon those who proposed it—upon those who aided it. Is it not strange that the womanhood of the world does not fly to the Catholic Church for protection of their honor and dignity? Would it not be much better for those sturdy females who are looking for woman's rights, claiming the suffrage, and going about the country lecturing, to turn their attention to the infamous law of divorce, and if they will be agitators, to agitate for its abolition?

Such is the Church's action on the morale of society. Tell her to shut up her confessionals; tell her that her priests, sitting in those tribunals, are priests, sitting in those tribunals, are biasphemous usurpers of a power that God had never given to man. What follows from this? Oh, my friends, do you think that you, or that any of you would be better men if you were ab-solved to-morrow from all obligation of ever going to confession again? Do you think you would draw nearer to God? Would we look more sharply after our-selves? Do you not think that even those very human agencies—the humiliation, the painstaking of preparation, the violent effort to get out whatever we must confess—do you not think all these things are a great restraint upon a man, and that they help to keep him from sinning, independent altogether of the higher argument of an offended God—of the crucified Lord bleeding again at the sight of our sins. Most assuredly they are. Most assuredly that man will endeavor to serve God with greater purity, with greater carefulness. those very human agencies—the humiliapurity and watchfulness than the man purity and watchfulness than the man who never, from the cradle to the grave, is obliged to ask himself, "How do I stand with God?" Remove this action of the Church upon the good conduct of society, and then you will have, indeed, the work which was accomplished, and which is reaping its fulfilment to day the work of the so-called great Reform the work of the so-called great Reformer, Martin Luther, who has brought it to this pass, that the world itself is groan-ing under the weight of its own inFluity; and society rises up and exclaims that its very heart within it is rotted by

social evil. Disturb the action of the Church upon political society, and what guaran-tee have you for the future? You may see from the past what is to be in the future; for, when Luther broached his os-called "Reformation," the principle on which he went was that the Catholic on which he went was that the Catholic Church had no business to be an univer-sally Catholic body; that she should break herself up into national churches— —the Church of Germany, the Church of England, the Church of France, the Church of America, and so on. And, in fact, Protestantism to this day in England is called the Church of England. land is called the Church of England. The necessary consequence of this was, that the head of the State became also the head of the Church; the essential Catholic bond of the Church, which is communion with the Pore, her head, being broken and dissolved. The two powers were concentrated in him—one as Governor—head of the State, the other as Ruler and head of the paintenal. other as Ruler and head of the national Church. He was to become King over the consciences of the people, as well as tame and then to destroy it! At the time when the Protestant Church was called upon by the people in England to admit the lawalness of divorce, the Catholic Church raised up her voice in defence of truth, and warned England that she was going into a deeper abyss—warned the people that they were to pray, as well as to tell them what they were to pray, as well as to tell them their duties as citizens. He was to lead them to heaven! The warned them that there was an way to heaven lay through rapine and

through blood! But so it was. And, strange to say, in every nation in Europe that accepted Protestantism, the monarch became a tyrant at once. The greatest tyrant that ever governed England was the man who introduced Protestantism. So long as Henry VIII. was a Catholic—although he was a man of terrible passions — still, the Church, reminding him of his soul, bringing him of a state of the confessional trains. occasionally to the confessional, trying to shake him out of his iniquities—had some control over him; and he conquered his passions, and kept nimself honorable and pure. The moment that this man cast off his allegiance to the Church cast off his allegiance to the Church—
the very day he proclaimed that he was
emancipated from the Pope, and did not
believe in the Pope or acknowledge him
any more — that very day he turns to
Anne Boteyn, takes and proclaims her
his wife — Catharine, his rightful wife,
still living; and in a few days, when his
heart grew tired of Anne, and his eyes
were attracted by some other beauty, he were attracted by some other beauty, he sent Anne to the block, and had her head cut off — and he took another lady head cut off — and he took another lady in her place; and, in a short time, he cut off her head, also. And so, Gustavus Vasa, of Sweden, when he became a Protestant, at once assumed and became the head of an absolute monarchy. The very kings of the Catholic countries imitated their Protestant brethren in this respect, for we find the Catholic monarchs of Spain cutting off the ancient privileges of the people in the Cortes, saying: "I am the State and every man must obey!" It is quite natural. The saying: "I am the State and every man must obey!" It is quite natural. The more power you give into a man's hands the more absolute he becomes. The more you concentrate in him the spiritual as well as the temporal power, the more andaciously will he exercise both temporal and spiritual power, and the more likely it is that you are building no in that man a tyrant—and a merci. up in that man a tyrant — and a merci-less tyrant—to oppress you. From the day that society emancipated itself by Protestantism from the action of the Caurch, revolution, rebellion, uprising against authority became the order of the day; until at length the world is overrun with secret societies, which swear eternal enmity to the alter and to And so my dear friends, we will see that

we cannot move without the Church of God—that nations may go on for a time, and may be upheld by material prosper-ity; but without a surer basis they will certainly be overthrown. The moments are coming, and coming rapidly, when all the society of this world that wishes to be saved, will have to cry out with a mighty voice to the Catholic Church. Persecuted, despised, to-day, she will yet come to us with her light of truth— with her sanctifying influences—with her glorious dominion over king and ct, to save them from the ruin which subject, to save them from the ruin which they have brought upon their own heads. That will be a day of grace for man. It will be the day of the world's necessity. And when that day comes—and I behold it now in my mental vision, this uprising of the whole world in the hands of the Church—it will bring peace, security, holiness, and joy to society. I see thee, O glorious Spouse of Christ! O Mother Church, I see thee seated once more, in the councils of the nations, guiding them the councils of the nations, guiding them with a divinely infused light — an imating them with thy spirit of justice. I see thee, O mother, as of old I saw upon the seven hills a glorious city arise out of the ruins of the ruins. the seven hills a glorious city arise out of the ruins of the Goth and Visigoth and Vandal; so out of the men of this day—relapsing into chaos through neglect of thee—do I behold thee forming the glorious city that shall be; a society in which men shall be loyal and brave, truthful, pure, and holy; a city in which the people shall grow up formed by thee for God; a city in which all men, governors and governed, will admit the supremacy of law, the sanctity of principle, the omniplaw, the sanctity of principle, the omnip-otence of justice! And, O Mother, in the day when that retribution comes in that day of the world's necessity— the triple crown shall shine again upon the brows of thy chief, Peter's successor, and the Vicar of Christ: the triple crown, the most ancient and the holies in the world; and the Prince of Peace will extend his sceptre over the nations; and every man will rejoice as in a new life!

TEMPERANCE

THOSE SO-CALLED JOKES

Speaking at the temperance rally held in connection with the recent convention of the Catholic Total Abstinence Union of America, the Very Rev. Peter J. O Callaghan, C. S. P., President of the Union, paid attention in the course of his speech to attention in the course of his speech to the deplorable custom of making fun the crime of intemperance. He said:

"I am convinced that the so-called funny papers and the supplements to our big city papers are doing a tremen-dous injury by educating our growing boys to look upon drunkenness as a joke. The professional writer is continually talking of drunkenness as a thing to be jested about. No wonder, then, that in-temperance has grown to be so common an evil. Even the family recommon an evil.

Lations are not sacred. It is a common thing to see in our daily papers carloatures that makes it a mere pleasantry. for the husband, in summer to forget that he is a married man. Such socalled wit tends to persuade the grow-ing youth that it is a commouplace for a man to disregard his sacred obligations. The community that permits such jests and the community that will not pro-test against such jests is bound to de-

teriorate. "It cannot hold in honor the virtue of purity if impurity is a thing to be jested about. In like manner, it is impossible to hold the virtue of temperance in honor if drunkenness be a joke. And yet, good Catholics have laughed about it. Boys have thought it a matter for merriment for men to stagger along the street. Even in the column devoted to temperance news, in some Catho ic papers, there are humorous stories printed which help to make their readers believe that drinking and drunkenness are great fun."

Father O'Callaghan's point was welltaken and his rebuke well-timed. The Sacred Heart Review has often commented severely upon the bad taste of editors who allow so called jokes about such a grave subject as intemper-ance to appear in their columns.

PRESIDENT SUSPENDER NONE-SO-EASY

SIGNIFICANT DECISION ON SALOONS

How many saloons, per capita, are necessary to supply the thirst of a com-nucity? asks the Catholic Citizen, citing the case of Chicago where recently was passed the Harkin saloon ordinance limiting the number of saloons to 1 to every 500 inhabitants. There are at present 7 323 saloons in the city. The new adjustment will compel approximately 3,000 saloons to close with the end of the ligence rest.

f the license year.

The liquor interest appealed to the Supreme Court, questioning the validity of this ordinance, but the court handed down a decision sustaining the ordin-

"The business of selling intoxicating liquors," reads the decision, "is attended nquors, reads the decision, "is attended with danger to the community and it is a recognized subject for regulation by the police power of the State. There is no inherent right to carry it on and it may be strictly prohibited." EVIL OF MODERATE DRINKING

In an article in the Ecclesiastical Review for November, Dr. Austin O'Malley discusses the vice of intemperance from the physician's point of view, It is a view that the average "moderate drinker" seldom fluds presented for his consideration. Dr. O'Malley is marcilless in exposing the physical construction. nor nis consideration. Dr. O maley is merciless in exposing the physical con-sequences of even moderate drinking of intoxicants. Every moderate drinker is, of course, in danger of becoming a drunkard.

But we confess that we were startled

by the array of diseases that Dr. O'Mal-ley traced directly to the use of alconol in one form or other. His statements, however, are not made rashly. Dr. O'Malley has the authority of the most distinguished physicians to sustain his assertions. The science of medicine to-day unqualifiedly condemns even the moderate use of intoxicating liquor as a

danger and a cause of disease.

But it is the proof as to the result of scientific tests, that even small quantities of alcohol decrease mental and physical efficiency, when taken into the system, that makes Dr. O'Malley's a convincing argument against the use of intoxicants. For centuries men have had recourse to liquor as a "bracer" or as a means to help them to greater exertion. All this has been proved illusory by science. Alcohol as a spur to greater effort or as a means to sustain effort is a delusion and a snare. The man who would keep his brain and his body at their high st efficiency must not resort to alcohol in any form. He only deprives himself of physical strength and mental energy by its use.

Gradually the old popular superstitions about the benefits to be derived from the use of liquor are being disposed of by science. Popular superstition has had much to do with starting men on the path to drink in the past. It was appropriate believed that diskings popularly believed that drinking was a positive benefit if not carried to excess. The danger of over-indulgence was pointed out, but it has remained for the science of our day to demonstrate that even even moderate drinking — quite apart from the moral dangers attendant upon it — is a grave detriment to the health of the normal man, besides lessening his efficiency in any work in which he may be engaged — True Voice.

ARCHBISHOP GLENNON

SEVERELY SCORES THE ANTICS OF THE VAST ARMY OF THE SLEEPERS

(this being the first Sunday) because we are invited to begin preparation for the advent or coming of the Christ King, the Child Jesus, Whose first advent to the world was on the Christmas night

of the long ago.

"And the epistle of to-day tells us that this is the occasion to rise from sleep,' for now our salvation is at hand.
"It would be most interesting, I think, to begin with the character and need of this awakening, and to know our duty. An awakening supposes a sleep. The sleep that St. Paul refers to is not, however,

that St. Paul refers to is not, however, the sleep of the body, what is more important, the sleep of the soul.

"It was from the sleep of Paganism and the sleep of sin that St. Paul would arouse them. 'Cast aside the works of darkness,' he tells, 'and walk honestly, as in the day. Put aside,' he says, 'the thraidom of sin, of impurity, of rictous living.' beest 'he bode that hidden living; break the bonds that bind you and put on the Lord, Jesus Christ.'
"My dear friends, the Paganism and

the sins that in St. Paul's day afflicted the sins that in St. Paul's day afflicted the world afflicts it still, so that the preachings of St. Paul apply to-day just as much as then. He had Paganism (it is another name for worldliness) to contend with. So have we. In the sleep of worldliness our people are bound as with

chains.
"Yet the tissue of it all is of this world, of bodily pleasure, of mental rec-reati n. It is encompassed around with Paganism, which no divine sun can penetrate. In its darkness they, the night

LIQUOR AND TOBACCO HABITS

A. McTAGGART, M.D., C.M., 75 Yonge St., Toronto, Canada

References as to Dr. McTaggart's professional tanding and personal integrity permitted by:
Sir W. R. Meredith, Chief Justice.
Sir Geo. W. Ross, ex-Premier of Ontario.
Rev. N. Burwash, D.D., Pres. Victoria College.
Rev. J. G. Shearer, B.A., D.D., Secretary Board doral Reform, Toronto.

foral Reform, Toronto.

Right Rev. J, F. Sweeney, D. D., Bishop of Toron
Hon, Thomas Coffey, Senator, Catholic Reco Hon, Thomas Coffey, Senator, CATHOLIC RECORD.

On McTaggart's vegetable remedies for the liquound tobacco habits are healthful safe, inexpensive mome treatments. No hypodermic injectious, no publicity no loss of time from business, and a certain sure.

Consultation or correspondence invited.

North . American unrent

Are You Giving Something Useful?

Nothing could be of surer benefit than a life insurance policy placed with the

NORTH AMERICAN LIFE

It will be a good investment if you live. It is sure protection if you die.

Would not your wife or your mother praise highly such a gift, expressing as it does not only present regard, but thoughtful care for her future?

North American Life Assurance Company

"Solid as the Continent"
HEAD OFFICE, TORONTO, CANADA

"There is a vast army constantly marching to the grave whose souls become so steeped in sleep's nepenthe as to be regarded as altogether a negligible quantity, as of doubtul existence.

"It is interesting to note the antics of the grand army of the sleepers. Some of them start in their sleep, and a fit of philanthrophy seizes them. They will prove that they are awake by the energy they display, by the money they donate or solicit; but, as they have no soul to give it, they soon lapse into sleep again. give it, they soon lapse into sleep again. "And some of the sleepers there are
who try to make their world fairer by
promoting literature, art or science.
With these, however, their enthusiasms
chill, their disillusions vanish and the

soulless production proves to be empty and generally victors.

"Yes, 'many there are who sleep. Even a person can be nominally a Cath

olic and yet belong to the sleepers. He may go to church and help in charity, but his Catholicity sits so lightly on him it remains a form and not a fact. It is on the outside, like an overcoat. The soul within is asleep.

"Now it is to this great multitude of

to day that the call comes to arise from sleep, to wake up to the great realities, the eternal verities, the binding laws of right doing, of soul life, of faith. It is the clarion call to life and duty. What answer will be made it? Some will say: 'I cannot; there is only spiritual dark-ness all around, and if I waken up I can-not see, so why should you disturb me?

Let me sleep on.

"Others may answer: 'I will not; I am satisfied; this world is good enough for me. I will est and drink and be norme. I will est and drink and be merry; I known o better. I am satisfied with what is.' And this latter is the sad state of, I fear, very many to-day. Their sonls are sleeping, virtually are dead, and yet they do not care. All their life long they journey in the dark ness with dead souls, and they are satis-

"It is St. Paul, who to-day tells us to rise from sleep, from the sleep of sin and prepare ourselves for our Redeemer to awaken now, that we may work while the light is, and be prepared for Carist's second coming, which is the coming of judgment, when accounts must be ren-dered to Him of the stewardship of our mmortal souls."

STIRRING UP RELIGIOUS STRIFE

In an effort apparently to unite the non-Catholic religious denominations in a movement in which all can agree, the Christian Herald has inaugurated war upon the Catholic Church in the United In his sermon at the New Cathedral
Chapel recently the Archbishop said in part:

"To-day marks the beginning of the ecclesiastical year. It is called Advent Its editors have asked Protestant isters of the country to write for publication their views on the 'mena Romanism." One of the min sters who have replied to this invitation, the Rev. Francis E. Clark, president of the United Society of Christian Endeavor. says in his communication to the Chris tian Herald.

"You have presented a most serior theme for our consideration. believe in giving to every Catholic every political and social right that any Protestant enjoys, I am just as strongly of the opinion that he should have no

of the opinion that he should have no more such rights or privileges.

"If, as seems probable from the expressions of Pope Pius, Archbishop Ireland and others, which you quote. there is to be an aggressive effort to make the Roman Catholic Church a power in political life of America, every Protestant should resist this effort. Though I am a Congregationalist, I should repudiate any effort on the part of Congregationalists to obtain control of the machinery of government for the sake of promoting the interests of my denomination, and I certainly should not voluntarily concede any such rights to any other denomination, however large or powerful it might be."

It is worthy of note that this good man's slarm is all based on an "if."

If" the Pope or an Archbishop or anyone else wants to make "the Roman Catholic Caurch a power in the political life of America," says Dr. Clark in effect, Protestants must suswer the call to arms. But who among Catholics, it may be asked, has ever expressed the wish that the Catholic Church become a political power here? No one with authority to speak for Catholics. We American Catholics would consider it the greatest evil that culd happen to our Church if it became a political power. Catholies here desire only such rights as belong to them as American citizens, just as the members of other denominations expect to enjoy such rights. They want nothing more denominations expect to enjoy such rights. They want nothing more. Neither do they consider it just that because of their religion they shall be discriminated against in any way. We submit that our friends who are Method-ists, Baptists, Episcepalians, or affilfated with any other Protestant body would

wanderers, come and go, filled with the as strenuously object if any attemp conceit of vain accomplishments and was made to proscribe them. There was made to proscribe them. Then why should not Catholics protest when they are victims of discrimination?

The Christian Herald bas constructed a boggy labeled "Rome's power in political life," and has striven to frighten good people with it. We de not believe, however, that its un Christian scheme of inciting the members of other faiths against the Catholic Church will be successful Most Americans will be successful. Most Americans nowadays are too level headed to be taken in by such inventions.—Catholic

God help those who can shuffle off the blame of their selfishness on the backs of those who have loved too much.—John Ayscough.

O'KEEFE'S Liquid Extract Malt with Iron

1444444444444444

is an ideal preparation for building up the BLOOD and BODY It is more readily assimilated and absorbed into the circula-tory fluid than any other prepara-tion of iron.

It is of great value in all forms of Anemia and General Debility.

For Sale at Drug Stores W. LLOYD WOOD

General Agent Toronto :: Canada

MENEELY & CO. WASTERVALETY







CHATS WITH YOUNG MEN

TURNING OVER A NEW LEAF

As the year comes to a close, the above expression is frequently heard from many lips. The reterence is, not merely to the end of one page in a man's life and the beginning of another, but also with the implied inference that, the deed are whole at the end it has been judged as a whole at the end, it has been found wanting : imperfect, faulty, un-productive of good. The turning over productive of good. The turning over of a new leaf means the new beginning, the purposeful endeavor to begin a new life. The mistake that most men make, however, is that, having turned over a new leaf, they do not take care to see that it stays "turned." Perhaps so much enthusiasm was given to the effort of "turning" as to form a sort of moral inertia, which as a force, as we know from physics, tends to keep a moved object in motion. The leaf that was turned the first of last January is, in many cases, turning still. It was started too impetuturning still. It was started too impetu

Medus est in rebus: There is moderation in all things. Therefore also in our reforms. When viewed through the inspiration of the intervening days. Reform in the future with a big "R" looks beautiful. Discouragement and the absolute loss of self-confidence will be the handmaidens of failure. But the failure will be occasioned, not because the reform was instituted, but because it got a false start.

Of course, if there be a question of

mortal sins there can be no half measures.
There are no niceties in sinning. To be guilty of one is to be guilty of the ten:
also, we oversome sine here. guilty of one is to be guilty of the ten:
also, we overcome sine by overcoming
sin. The soceptance of the code is left
to no man's choice; it is simply a matter
of duty. To the Catholic, whose conscience reprosches him with serious sin,
the turning over a new leaf means first
of all a partaking of the Secrement of
Penance. But the cetablishment in
grace, by means of the Sacrament, is
only a part of what is involved in his
resolution. The new leaf is really a perseverance in grace. It is here that the severance in grace. It is here that the moderation spoken of will hold good.

moderation spoken of will hold good.

Severe penance and mortifications are impossible to the average man, who has just begun to walk in the light. Even devotions, which to others appear as quite ordinary, such as attendence at vespers or the daily recitation of the rosary, may be to him the yoke which galls, and his sun will thereby suffer an light. galls, and his sun will thereby suffer an eclipse. But the morning and night prayers and the Sunday Mass may be to him the inspiration to growth in holiness. What though they be the minimum of service! To one who has neglected both, a resolution looking to their observance is anything but trivial because invested with the magnitude of the uncequentmed.

Bocouragement from others in the Incouragement from others in the forming of a man's New Year resolutions means a great deal. But to the one who encourages, the same maxim holds good: Be moderate. Don't advise too much; and one good resolution having been made, be not insistent in urging further. Extremes meet. The result may be the same as if you had advised too little. Better to turn a little leaf and keep it turned, than to attempt too much and turned, than to attempt too much and accomplish nothing.—The Tablet.

THE SEARCH FOR TRUTH

Go after truth? You may never get it all. Possibly it is best that you should not; but you will get a great many golden nuggets. The Saturday Evening Post tells of a boy asking his professor whether he could cut his course in two. "It depends upon what you want to make of yourself," was the reply. "When God wants to make an oak he

"When God wants to make an oak he takes a hundred years, when he wants to turn out a squash or a pumpkin he takes a hundred days."

It has been said for a long time, everywhere, here and abroad, that superficiality is the striking characteristic of American education. Even our greatest educators admit this. Indeed there are those who proclaim it. If not from housetops from under the porticos and from the porches of our biggest and best schools. This shows two things; first, that they who speak, think, and observe, and second, that they are brave. They not only have the courage of their convictions, they have convictions

of their conviously.

One hears of avenues closing to opportunities. Why, there were never so many chances for young men as there were yesterday, as there are to-day and as there will be to-morrow. This land of ours is not only the leaven that is lifting the entire world, it is as full of favors as the lap of Ceres in October is full of fruits. Some one has said that opportunity never knocks more than once at any man's door. Let us not wait for opportunity to come a knock-ing. Let us be up, out and doing. There's a law against shooting game birds from a lunch; there ought to be a law against lying in bed and waiting for opportunities to come knocking. The man that waits for things to turn ap will wait for weeks after the Greek Calends.—James C. Monaghan.

TEMPTATIONS

The way some persons act, and the way they speak, too, they try to prove to us that at times it is impossible to overcrowd temptations. That we must follow our impulses, and cannot overcome overpowering temptations. Each life has its own besetting temptations, its own share of trials, and is menaced somewhere by danger. Strength is got through all this strain. That is the natural environment for growth in grace and virtue. It is the common human experience for the training of character, or the making of pure manhood. He who is not tried and has human experience for the training of character, or the making of pure manhood. He who is not tried and has nothing to overcome cannot be a soldier. And there is one who is exempt from this battle. To refuse to see the moral significance is to empty life of any meaning at all. But when we have a glimmeriag of the great and inspiring thought that this is the will of God for ne. even our sanctification, and we manthought that this is the will of God for us, even our sanctification, and we man lasked her what was the trouble, she fully try to overcome ourselves, we begin to see how it must be, that God is faithful. He will not suffer us to be didn't happen," and his head hung tempted above or beyond our powers, but will with the temptation also make but will with the temptation also make a way of escape that we may be able to bear it. The trouble with those who say they cannot overcome temptation is they do not want to overcome it. In their hearts they have a sneaking love for the fault, and take pleasure in it,

and therefore they are never able to NOT ALL AT THE TOP

We cannot all fill the high places in life, no matter how faithfully our work is done. An old English writer recorded a real truth when he said: "We cannot all be knights and gentlemen; there must be a large number of us, after all, to make and mend clothes and halld house." build houses and carry on trade and commerce, and in spite of all that we

commerce, and in spite of all that we can do, the greater part of us must commonly work at something." Unless we do our share of the work of the world, we are shirking the load that has been laid upon all humanity.

The boy graduate, or even the young man graduate from the university, who starts out with the expectation of making a living without work — by his wits, it may be—is handleapped far more than the fellow who starts out with the determination that he will do good thorough, honead day's work in with the determination that he will do a good, thorough, honest day's work in return for every day's pay that he receives, and that he will add dignity and honor to the humblest occupation by doing his work to the very best of his ability. He is the boy who stands a fine chance of "making good" even though his education be limited. — Catholic Columbian.

SWEAR OFF

Gossiping.

Anticipating evils in the future.
Fault inding, nagging and worrying.
Dwelling on fancies slights or wrongs.
Seolding and flying into a passion

ver trifles.

Thinking that life is a grind and not orth living. Talking constantly about yourself and

your affairs.
Saying unkind things about acquaint-ances and friends.
Lamesting the past, holding on to dis-

greeable experiences.
Pitying yourself and bemeaning your Writing letters when the blood is hot, which you may regret lates.

Thinking that all the good chances

Carping and criticiaing. See the best rather than the worst in others.

OUR BOYS AND GIRLS

LITTLE TOM

As Officer James Murray was nearing the south limit of his beat, he saw his little friend, Tom Barns, the newsboy, standing near the lamp-pest on the northwest corner of State and Madison streets. It was a cold December night, and from the light of the lamp which seemed to pick its way through the flakes of snow, the officer could see the shivering boy, now kicking his heels to-gether and again blowing his breath on his fingers in order to keep them

"It's a wonder this government wouldn't wake up and do something for the likes of this little lad," murmured the officer to himself. "Now wouldn't it be netter for Congress to take some of the millions of dollars which it wastes every year by printing useless matter and in the numerous other ways, and build homes for the orphans and the poor of this country? And sure, wouldn't it be far better for Andrew Carrecite inst to take a little of the money wouldn's it be far better for Andrew Car-negie just to take a little of the money with which he is building so many li-braries and give it to some charitable institution for the poor? The mayor and the other high officials of this city see this poverty day after day and still they build subways, city halls and other buildings, but never a cent for the homes of the needy. Their hearts must be made of stone." By this time the officer came within speaking distance

of the boy.
"Hello there, Officer Jim," said the

of the boy.

"Hello there, Officer Jim," said the little fellow, ain't you late getting around to night?"

"Yes, I am rather late," replied Murray. "I walked up Lake street with the sergeant. We stood there some time; he was telling me about some time; said Rob. "A good deal more of the holy mass that was sung on Christmas morning than of all the good things which is the two all the day!"

"But they had jolly good times, too, to they feast for a week or two, and have yule logs, and Christmas mimes, and Lords of Misrale, and plum puddings as big as a keg, and all sorts of fun?"

"Yes, ta mrather late," replied Murray. "But they had jolly good times, too, to the setter ones than we have now. Didn't they feast for a week or two, and have yule logs, and Christmas mimes, and Lords of Misrale, and plum puddings as big as a keg, and all sorts of fun?"

"Yes, they had a great celebration, indeed," answered his father, "and many sorts of games and of fun, but it was all in honor of Christ's joyful birth. They

"I know," replied Tom, " but you see I didn't want to get 'stuck' on these 'extras.' I want to make a little extra money before Christmas to buy my mother a little present. I saw a shawl in a window down the street, I forget what store, it was marked down from 75 cents to 30 cents. I know mamma would like it. I was going to leave an hour ago and try to sell these on my way home, but I wanted to tell you about the trouble we had here this evening. I suppose you know some-

evening. I suppose you know some thing about it?" thing about it ?"
"Not a word," said Murray, with sur-

prise.
"Well," continued Tom, "there was a strike called in Burke's cafe just at supper time when everything was busy. One of the waiters threw a brick through the front window and smashed it into a thousand pieces. The police-man chased him, but he got away. I heard the day officer remark to another policeman, 'I'll bet there will be trouble here to night. Murray will have his

"It's funny the sergeant didn't say something about this?" said Murray

impatiently.

"Perhaps he didn't know anything about it," interrupted Tom. "It only happened about five thirty."

The officer looked in the direction of the cafe. Tom blew his breath on his

cold fingers again, and looking up at the officer with a pitiful voice said:
"You know that's the place where the

low.

There was a serious look in the

morrow night. I'll have something for you. Don't worry about that present for your mother."

"Oh, thanks, thanks, Officer Jim. I

hope I will be able some day to do something for you."
"That's all right, my boy. May God

bless you!"
It was 9 o'clock when Tom turned his steps homeward. The snow was falling faster and faster, and the roaring wind blew cold against his uncovered hands, the ran down Madison street until he came to Fifth avenue. He stepped into a lunch room and bought a few buns for his mother. He stopped at the union depot for a while to warm himself, but he did not tarry long. At last he came to the alley which led to, his home. It was so dark he could hardly find his way. When within a few doors from his home, he slipped and fell. His head struck against a rough stone and he lay on the snow, with the blood cozing from the wound. Presently he was uncon-scious. An hour later he came to himscious. An hour later he came to him-self. Dazed from the shock, he did not know which way to turn. All at once he thought of his mother and ran his hands through the scow to find the buns, but all in vain. He was covered with blood. The snow blinded him and it was only after much difficulty that he found the door to his home. He staggered up the broken steps. When he entered he could see his mother lying

he entered he could see his mother lying on a rough bed in the corner.

"Maybe she sin't feeling well," he said to himself. "I guess I won's disturb her, but I'm swful weak."

Taking off his coat he wrapped it arousd his head so as to stop the blood from flowing so freely and he threw himself on his own bed and tried to sleep. The night seemed like eternity. He could not sleep and the pain from his head was terrible. He became weaker and weaker and his sobe became fainter and fainter. At last morning came. The little fellow turned on his side and in a weak and most pitiful tone, called:

The little fellow turned on his side and in a week and most pitiful tone, called:
"Mamme, mamme," but she did not answer. He touched her, but she did not move. He rose to his knees and with his little strength broken with soba, cried: 'O Good Lady in Heaven, do not leave me alone. I have always prayed that you would watch over my mamma and me. O Virgin Lady; do not take my mamma and do not take ot take my mamma away, do not take

my mamma from me."

He had not long to wait. Four days later his little body was laid away in the earth beside a newly-covered grave. A tall, well-built policeman stood hatless and silent while the coffin was lowered into its bed of yellow clay.—Notre

THE NAME AND THE DAY

Rob had been trying the new fountain een, which was one of the gifts he had pen, which was one of the gifts he had got for Christmas, by scribbling over and over again the name of the feast: "Christmas, Christmas," all down the snowy page. That is why he startled his father, who was reading near, with the sudden question: "Father, does Christmas mean Christ's Mass?" "It does, indeed!" said his father, looking up in some surprise, "but how in the world did you come to think of that?" "We heard in class the other day," answered Rob, with some pride, "that a good many names have some meaning, good many names have some meaning if one knows what they come from—but

if one knows what they come from—Dut why do they call Christmas so?"
"Well," said his father, putting down his book, and looking thoughtfully into the fire, "you see the feast was named by those honest Catholic men who lived in England in the Middle Ages.

The them the greatest thing on Christ-To them the greatest thing on Christmas Day was the Holy Sacrifice that was offered in memory of Christ's birth, and so they called the feast Christes Masse. The men of that time, Robbie," and here his father looked slyly at him, when the feast great the Holy

sorts of games and old in, but it was an in honor of Christ's joyful birth. They meant it all as a mighty expression of their joy and thanksgiving for the coming of the Great King."

"I'm afraid there are a good many people who don't look at Christmas in

that light nowadays." said Rob. "It simply means a high old time to them,

and nothing more."
"That's only too true, and one consequence—though not the saddest one is that people no longer have the merry Christmas they used to have of old. You see a man can't be truly merry pless his heart and his soul are right Mere eating and drinking and giving gifts can make one hilarious, but never guts can make one hil-rious, but never really cheerful. To be that, he must have his heart and his soul set right, and feel some peace and joy from within him!"

"That's very true, Dad," said Rob,

"That's very true, Dad," said Rob, looking thoughtful.

"Another reason why men were merry in the old-time Christmases Is that there was more Christian charity in their hearts. It was the great feast of the hearth and the home; and what glorious homes those old English mansions were, with their grand old halls, and hearths as ample and wide as a whole room nowadays. And the cheer was not for the rich and the great alone; the sturdy yeoman had his yule log, too, and the poor man at the gate was welcomed and bidden in to share the Christmas board. None of your measured doles or charity baskets then

"But Dad, imagine such hospitality in our wee little houses—the apartments

especially!"
"We are getting back to the cave we are getting back to the cave dwellers as regards our houses," said his father, "and I'm afraid some of us are getting back to the pagans for our feasts. Some know-it-alls declare



question in the most satisfactory manner. The bishop has lately acquired a large central place, called the People's Hall, for general organization and work; and in this, as in other enterprises, he has received most generous said from many wealthy people of his diocese. Missions and catechetical work in the poorer districts of the city and its adurbs have drawn large numbers to

suburbs have drawn large numbers to regular Sunday service and the fre-quentation of the Sacraments. In such places, too, religious schools and free dispensaries have been opened. Of the work done by associations of ladies for

work done by associations of ladies for the assistance, protection and educa-tion of the less favored of their sex, it is enough to say that it has been de-clared not inferior to similar work in France and Belgium. A notable fea-ture of the social work is the founding

of large co-operative stores, with branches in the workingmen's quarters. Here everything needed by the poorer

families is furnished. In the country

easy for the farmers to secure the

easy for the farmers to seed to the enecessary means for profitable labor. Finally, in the diocessa seminary a chair of Christian Sociology has been

founded for definite practical work, in clading visits of the students to the

working classes.

homes and places of occupation of the

Evidently, noble Spain is beginning

to remember ber ancient glories. If

she could completely and forever crush or cut out of her system of government the miserable political and personal

squabbles that are as fatal to her as the anarchy with which she is now grap

anarchy with which she is now grap pling, she would soon regain her former position as one of the rulers of the world. That she will go rapidly and far in the prosecution of social reform there can be no doubt; for though we speak of the "hanghty" Spaniard, there is no race on earth in which the rich and poor, the noble and the pessant, the prince and the subject meet on such terms of familiarity and mutual respect.

the prince and the subject need of such terms of familiarity and mutual respect. A man is not degraded if he is in rags, nor does the possession of wealth or distinction entitle him to despise or oppress his fellows. Perhaps while redressing the social evils which Anarchy are perhapsions.

and Socialism batten on, Republicans and Royalists, Carlists and Integrists,

and all the rest, will remember that they are first of all Spaniards, and will unite

are first of all Spaniards, and will unite with all the fervor that their patriot-ism and their religion can give them to save their country. Apathetic Ameri-cans especially Catholics, might well

profit by the example of this awakening of Spain.—America.

NEW YEAR'S DAY AND OUR

By Father Kinsella, S.J. Every Catholic knows that on the first day of the year the Divine Child

received the Holy Name of Jesus : but

Western Church waits until the Octave, the eighth day after the birth.

The least of the Circumction became a day of obligation in the seventh century, and very soon the Blessed Mother

tury, and very soon the Blessed Mother was given a prominent place in the solemnity. Pope Benedict XIV. discoursing on the subject quotes these words from the ecclesiastical writer, Micrologus, who lived in the eleventh century: "Lately, when celebrating Our Lord's Nativity, we could not keep any special office in honor of His Mother: hence it is proper that she should have particular bonor shown her on the Octave of Our

In ancient times it was the custom to

celebrate two different Masses on the first of January—one of Our Lady, the other of the Octave of Christmas,

cumcision, as we find it in the Missal at present. In it the two prayers known as the Collect and the Post-Communion

But it is especially in the Vespers of

the feast of the Circumcision that Our Blessed Mother is venerated. The five

around Barcelona syndicates makes

Christmas little more than a midwinter

"Christmas doesn't mean Christ's Mass for them," said Rob, "any more than Thanksgiving means giving thanks."

"But even thanksgiving without giving thanks is hardly such an anomaly
as Christmas without either Christ or
Mass. So let us be thankful, Robble,
that we know where to look for the true
joy and peace of Christmas—the holy
pisce where you and I will kneel together to-morrow, to ask the Babe of
Bethlehem to make his cradle in our
hearts."—E. F. Garesche, S. J.

THE NEW YEAR

The universal expression of the wish of happiness which has become associated with the beginning of each year had its inspiration, in the Christian sense, from the proximity of the great feast of Christmas. As New Year's day as now established is at once the octave of Christmas and the beginning of the year, the desire to extend the Christ-mas joyfulness is natural and fitting.

in the olden time the beginning of the year was marked by the celebra-tion of the Saturnalia, which feetival tion of the Saturnais, which restricts was characterized by heathen orgies and excesses. Doubtless the present custom of seeing the old year out and the new year in is quite as far removed from the spirit of Christianity as were the excesses which marked the pagan Saturnalia. In the larger cities of the country the mode of entertainment and feativity on New Year's Eve is becomfeativity on New Year's Eve is becoming more and more pagan. The widely heralded announcement that in some great hotels in New York nothing but champagne will be served after a certain hour on New Year's Eve is indicative of the growth among us of a modern Saturnalis; indeed the extravagance of the opening of the new year is now as great a menace to the proper observ-ance of the day as when the pagan exesses were condemned by the early

The first day of the year, as such, of no particular significance in the liturgy of the Church. The day is not the beginning of the ecclesiastical year which occurs on the first Sunday of Advent—but even of this latter the liturgy makes no special reference. Neither does the Church take official cognizance of the custom of making New Year's resolutions, Catholics, however, who are minded to set them-selves to better things can find in the Church's commemoration of the Cir n of our Lord an example and

The Infant Saviour follows out the The Infant Saviour follows out the Jewish law. Thus from His very infancy He gives us the example of following the Law. We are confronted by Law which demands our fulfilment. As we look back upon the old year, we see the Law ignored, broken or forgotten; as we begin the new, the same law stands out for our observance. The Law that hinds up to the service of the Law ignored, broken or forgotten; as we begin the new, the same law stands out for our observance. The Law that binds us to the service of God; the law that would have us love the neighbor and would have us show that our love means something; the Law of justice, of purity, of truth all these confront us; all these bind us. Probably the year now dying saw them violated. Shall not the new see better things from us?—Providence Visitor.

Teceived the Holy Name of Jesus; but how many know that it has also been dedicated in a special manner to His Mother? Christmas week is so filled with great festivals that it would be difficult to find room for a fitting feast of Our Lady, though the Greek Church, so earnest in its devotion to her, does hold, on the very day after Christmas, a gecial celebration under the title of the "Synaxis (Assembly for Communion) of the Mother of God." The Latin, or

What Mrs. S. Says

"Words are useless to express the won-derful magic of White Swan §Yeast, Bread? Why we have never had such luxury on our table before." Sold in packages of 6 cakes for 5c. Free sample sent by White Swan Spices & Cereals, Limited, Toronto, Ont.

THE AWAKENING OF SPAIN

honor shown her on the Octave of Our Lord, lest it might seem to some that she was forgotten on the solemnity of her Son." The Christian social work done in Barcelona and its neighborhood within three years under the guidance of the bishop, Dr. Leguarda, has been rarely surpassed. Aroused by the events of the "Bloody Week" of 1909, when he was already nominated to the See, but not consecrated, he set to work to encourage, invite, and develop all the agencies of social betterment already in existence. One of his principal projects and achievements is the creation of parochial and diocesan associations, such as are everywhere springing into activity throughout Spain. Industrial and agricultural societies, mutual insurance societies, savings banks, free schools co-operative stores, popular lectures and publications—these and similar enterprises have multiplied with surprising rapidity. The great directing The Christian social work done in other of the Octave of Christmas, Belletus, a writer of the twelfth century, tells us: "On the Circumcision two facts are commemorated; one referring to the Mother, the other to the Octave of the Birth. Hence it is fitting that we should celebrate two Masses on that day; one of the Blessed Mary, with the Introit Vuitum tuum, and another of the Octave, beginning Puer Natus Est. And when, later on, the custom was discontinued, the two Masses were combinedito make up the Mass of the Circumciation as we find it in the Missal at messured doles or charity baskets then ing rapidity. The great directing association of Popular Social Action in augurated a series of 1300 popular adassociation of Popular Social Action in-augurated a series of 1300 popular ad-dresses, issued 5,000,000 publications for the masses of the people, and per-formed 13,000 acts of social service, as as the Collect and the Post-Community
pay a special tribute of homage to Our
dear Lady. Moreover the Mass which
began Vultum tuum still survives in
the Missal as the Votive Mass of the
Bleased Virgin when it is used during they are called. There are now in existence 13 unions of working people, embracing all classes. One of these, consisting of the employees of commercial houses, has formed within its own circle our feasts. Some know-it-alls declare that Christmas is only the survival of an old heathen midwinter festival, which the Church found among our forbears and changed to a Christian feast. If she did, it was a glorious change, and may God bless her for it—but many a man nowadays has changed back again to the old idea, and makes

SCORES IMMODEST DRESS

ius and proclaimed that the Blessed

CARDINAL FARLEY ON QUES'-TIONS OF THE DAY

In a special interview with Miss Shella Mahon, the Catholic writer, Cardinal Farley scored in modesty in dress and made an appeal to Catholic women to wear modest attire. During the interview which took place at the Cardinal's residence, Madison avenue, prior to his departure for Denver, many important questions of the day were touched on prong which were the proselytizing which was carried on among his flock by those who made offers of material advantages as inducements, the amalgamation of Catholic societies and the negro problem.

The Cardinal denounced strongly the low necked gowns and certain dances

low necked gowns and certain dances of the day, which he described as indecent. His face was stern and he seemed much moved. His usual seren-ity of expression had disappeared.

"Tell the fine ladies how much I abhor

their indecent dressing," said the Car-dinal. "Tell the working girls who imimake my message too strong. You cannot make my message too strong. No matter how strong you make it, it will fall short of my settments."

"All American women are not like that," said the interviewer, "surely your Eminence doesn't class them all like".

"No," said the Cardinal slowly, " but too many of them are. It is time that this indecent dressing and indecent dancing were put down. Painted women in indecent costumes, what could be worse? Give my message at diet our Catholic women take heed of the deadly pitfalls into which immorality in dress and dances are leading them-our Catholic women, who should be examples to the world, women of the faith, whose training should teach them differently, I feel ashamed to have to

speak on such subjects."
"And what," said the Cardinal " will be the morals of the children of the next generation if the mothers do not ov example teach thom modesty in dress and purity of thought? Instead to-day the very children are being contaminated. They are sent to dance schools, ranging from schools at 10 cents a lesson to the expensive society dance s lesson to the expensive society dance schools. They are taught absolute indecency, in these fancy dances. Their young imaginations are fired with an unwholesome idea to appear on the stage, and their mothers, instead of trying to guard their innocence, expose them to temptation by catering to this morehid appetite for display. They are them to temptation by catering to this morbid appetite for display. They are ministure actors and actresses instead of children."

The conversation then change other topics more pleasant. The Cardinal's blue grey eyes lighted up with ani mation as he spoke of the amalgamation of Catholic societies and the meeting held recently in the Hotel Astor. He spoke hitterly of the proselytizing which was carried on among his flock, and which made offers of material advan-

"We have set to work to combat it, said the Cardinal, " and with the h of the Catholic men and women we shall plished our mission.

Speaking of the increasing number of the colored race in Manhattan, the Cardinal, who has been called the "Car-dinal of the Missions" said:

"I give special support to the colored missions in this country. I have given over the church of St. Mark the Evangelist, to the Fathers of the Holy Ghost for the sole use of the colored missions."

"I notice Your Eminence's name on the Catholic Board for Mission Work among the colored people, of which the Rev. John E. Burke is the Director General." said the interviewer.

"Father Burke," said the Cardinal, is a noble work. The Board has national headquarters on the sixth floor of the Metropolitan Building on Madison avenue. Father Burke is an enthusiast in the cause. The negrees make good Catholics and therefore good citizens. There are sixty thousand negroes in Manhattan, about eight thousand of them in the Paulists' parish. I hope to see them all gathered into the fold. What we want in America is good citt-zens. The country could not have too many of them, be they black or white."

Cardinal Farley seemed thoroughly aroused on the question of low necked dresses and objectionable dances. He is a born reformer, but what steps will take in the matter were not dis-closed.—Catholic Columbian.

We must be careful lest this confiwe must be careful fest this connidence in God's power to save us from evil become a foolish trust in our own strength. Because God has promised us His protection we must not therefore imprudently thrust ourselves into circumstances that are evil.

ABSORBINE

Book Sale

A Fine Collection at a **Big Cost Reduction Order Today**

and cures
Principles of Religious Life, by Francis
Cuthbert Doyle, O. S.B.
The Decrees of the Vatican Council
Edited by Rev. Vincent McNab. O. P. Dependence, or the Insecurity of the Anglican Position, by Rev. Luke Rivington, M. A. The Conventionalists, by Rev. Robert Hugh Benson
The Midland Septs and the Pale, by F. The Midland Septs and the Pale, by F.

QR. Montgomery Hitchcock
Bautry, berchaven and The O'Sullivan
Septs, by T. D. O'Sullivan
Lite of Madam Rose Lummis, by
Delia Gleeson
Lite of Archbishop O'Brien, by
Katherine Hughes Mauresa

Rosary Guide, by Yer,

Proctor

Proctor

Proctor

Sheehan

Canon McDonough chgate Hali, by M. E. Frances Wild Wheat " " " Christian Thal "Yeoman F eetwood "Sitimore Boys, by A. A. B. Slavert hurch and Kindness to Animals lomance of a Playight, by Vte. Henri De Bornier Perfection of Man by Charity, by Rev Theosophy and Christianity, by Rev. E. R. Hull, S. J. The Bible of the Sick, by Frederick

Ozanam
The Sacrifice of the Mass by Very Rev.
Alex. MacDonald, D.D. Alex. MacDonald, D.D. Symbol of the Apostles, by Very Rev. Alex. MacDonald
New Guide to the Holy Land, with 23 colored maps and 110 Plans of Towns and Monuments, by Father Meistermann, O. F. M. Sermons at Mass, Rev. Patrick O'Keeffe The Four Gospels Harmonized by Rev. Canon Weber

Catholic Mind Pamphlet

Removal of Parish Priests (MAXIMA CURA)

Translation of the Decree of the Sacred Consistorial Congregation, Aug. 20, 1910

10c. Each

The Catholic Record LONDON, CANADA

Postpaid to Any Address

Catholic Confessional Sacrament of Penance

ILLUSTRATED By REV. ALBERT McKEON, S. T. L. Paper, 10c. Cloth, 15c. Postpaid

The Catholic Record LONDON, CANADA

A Good Used Piano s often better than a cheap The Bell Piano and Music Warerooms

ST. BASIL'S HYMNAL

The publishers of this admirable Single Volume Collection of Liturgical Music and English Hymns, that has been especially adapted for Choirs, Congregational Singing, Sunday and Parochial Schools. etc, beg to announce that the retail business for the whole Dominion of Canada will be, henceforth, entirely in the hands of the principal Church Goods Houses and Catholic Booksellers. Same prices will continue:

ST. BASIL'S HYMNAL, Single Copy - 75 Cts. (Full Musical Score) Per Dozen - - \$7.20

ST. BASIL'S HYMN BOOK, Single Copy, 15 Cts. (Words Only) Per Hundred -

For further particulars apply to

THE REVEREND TREASURER,

St. Basil's Novitiate, St. Clair Ave.

TORONTO, CAN.

DIOCESE OF LONDON

BLESSING OF TWO NEW ALTARS IN INGERSOLL

Ingersoll, December 13, 1912. The reopening of the church of the Sacred Heart on Sunday evening by the Right Reverend Bishop Fallon of London will be a memorable day in the history of the church. A magnificent history of the church. A magnificent new main altar, which is a masterpiece of colesiastical art, was just completed yearday and the illuminations installed. The altar, which is of polished white marble finish with solid gold trimmings, is the princely gift of Mrs. Walter Mills, whose charities and gifts in connection with her own and other churches and organizations are well known. The electric illumination is of the best and latest design. There are two cherubs holding golden candelabra, the work being that of the noted Italian artist, Carll, of Montreal. A golden tabernable dome is from a Toronto firm. The alters are

is from a Toronto firm. The alters are from the celebrated Romentatt Art Works of St. Clements, Out., and are considered among their best work.

Over the reredos of the alter is a magnificent and valuable painting, which is a reproduction of Raphael's famous "Transfiguration" from the Roman artist, Piquetti. This is beautifully illuminated by invisible electric lights. A life sized statue from Munich of Christ, with outstreeched hands, reof Christ, with outstre ched hands, representing the scriptural text "Come to Me all ye who labor and I will re-fresh you" crowns the altar, which rises 40 feet. The head of the image is encircled by a golden crown, dotted with electric lights. The alter itself is of old English Gothic and is a master-

piece of sacred art.

To the right of this altar is another altar, dedicated to St. Joseph the "Just man" of the Scriptures and foster-father of the Lord. This is of pure Gothic, richly decorated in solid gold, and is the splendid gift of Mrs. John o'Neill. In the sanctuary is to be seen a sanctuary lamp of incomparable beauty and size and richness. This bears the following inscription "In pious memory of Charles Alexander O'Neil, 1912." It s the handso ne gift and tribute of Mrs. C. A. O'Neill, to perpetuate the memory

of her husband.

These, together with a golden chalice which is also a gift of one of the ladies of the parish, will be solemnly consecrated to God by the Right Rev. Bishop Fallon on Sanday evening.

From the Ingersol! Chronicle Dec. 16. With inspiring eloquence Right Rever-end Bishop Falion, of the Diocese of Lon-don, officiated at the blessing of the two new atoars in the Church of the Sacrea Heart last night, in the presence of what was unquestionably the largest congregation that has ever assembled in the edifice. The size of the congregation was governed only by the ac-commodation afforded. At a very early hour every pew was filled and it became necessary to place chairs and benches at the front and in the aisles. These, too, were quickly occupied, and many more were doubtless unable to find ac-

With the congregation of the Church of the Sacred Heart, a visit from the Bishop is always anticipated with deep interest, and the interest which prevailed yesterday was probably greathan at any other time on which he visited this town. Not alone to the congregation of the Church of the Sacred Heart, was this interest confined. It has spread among the people of the town generally and in the vast audience were many representatives of other denominations. The magnificent new altars were the admiration of all eyes, while the service was deeply in-teresting and impressive.

EXPRESSION OF GRATITUDE

"I desire," began Bishop Fallon, in his preliminary remarks, "that my first word on this occasion should be an expression of gratitude as Bishop of the Diocese of London, first to the Rev. fairs since he came into it, a succes ful direction that is amply evidenced by the excellent pieces of architecture that have been added to this church by the two alters which are to be bless this evening. While he has done his work without any thought of such a his work without any thought of such a reward, I desire to testify my very deep gratitude for his zeal and energy, and also for his act in having placed in the main altar a picture that is a work of

art.
"I also believe I may make myself the mouthpiece of the parish in giving an expression of thanks to the donors of an expression of thanks to the donors of these altars. I am deeply indebted to them as I know are also the congregation of this church. It is an honor to common Christianity that these altars have been raised. Not only this Church, but the town of Ingersoll must feel proud of the further evidence of Christianity in the midt." Christianity in its midst."

Continuing, Bishop Fallon stated that nomage to God. The tool hath said in his heart, 'There is no God,' but all Christiaus believed in the Supreme Belng, and since that time there had been an altar upon which to offer up the sacrifice. On down through the ages those who adored God did it publicly. Secrifice was the essence of re-ligion. In the olden days offerings were made of things that people held desrest, of precious possessions, the fruits and all luxurious things but the one great sacrifice of the Old Law was the offering of bread and wine. The altar was therefore the centre of religion since the commencement of Christian-

since the commencement of Christianity.

"You have gathered here this evening to witness the blessing of a new
altar in the church," continued Bishop
Fallon, "and I am going to ask the
question and answer it myself. What
is the attar here for? For what purpose will it serve? This altar is here
not exclusively, but essentially for one
great purpose, the celebration of the
Holy Sacrifice of the Mass. This is a
continuation of that sacrifice which
Christ offered. The centre of the
Catholic Church is the Tabernacle on
the altar and in this church the most
illustrious person who might occupy a Oatholic Church is the Paperdacie on the alter and in this church the most illustrious person who might occupy a priests added nobility to our human pew would be no more than tha most humble."

Proceeding, Bishop Fallon very plainly and in the most interesting manner defined the various forms of Mass. "The altsr," he added, "has for its purpose the celebration of the sacrifice. There is no one that regrets more than I do, the miserable divisions that separate some branches of Christianity from the Catholic Church." In this connection the speaker referred to a sacrifice that existed long before these divisions existed." He told of how the Catholic faith had spread and of the many sacrifices that had been made by those who had carried this faith into the most remote and dangerous places of all countries.

"What is the Mass?" asked Bishop "What is the Mass?" asked Bishop Fallon in a most impressive manner.
"The Mass is a tragedy. It is an action. It is not a form of prayer, yet it comprises the most beautiful prayers ever spoken by man." The altar and everything pertaining to it, the speaker explained, speaks of Christ and the Lust Supper while the garb of the priest also was Christ-like. "In every movement of the priest at the altar, in every feature of his clothing, there is a deep religious significance." There was no room for any man in any Christian church, the speaker emphatically declared, who did not believe the truth. Why make it a mockery? he asked. The speaker slas alluded to the "substance" thereby emphasizing God's power. This was one of the great mysteries of which we knew not. God he said, was the multi-millionaire of creation. He owns all things. Men and women he said all things. Men and women he said must go out and fight the struggle for ice; then send them out equipped with the truth. Bishop Fallon next entered into a lengthy and most impres-sive explanation of the Sacrifice of the Mass. No matter in what country one went and entered a Catholic Church, there he said, the Mass would be found the same; although the priest might be of a different color and spoke a different language. He never lost faith in the man who attended Mass. He urged all of his congregation to do so regularly for they must go on down the stream of time, until the current would get beyond their control and they would draw near the inevitable preci-

The blessing of the altars, which, as has been previously stated, are "masterpieces of ecclesiastical art," and when illuminated are exceedingly beautiful, was the next feature of the service. This part of the service was extremely impressive. Special music of a most appropriate and plessing nature was rendered by the choir under the direction of Mrs. Walter Mills. Solo parts were admirably taken by Mrs. Francis Lunn, of Niagara Falls, N. Y. Miss Marguerite Enright, Miss Anna McMillan and Messrs. Frank Walsh and

Fred O'Callaghan. Accompanying Bishop Fallon were Right Rev. Mgr. Alyward, rector of St. Peter's Cathedral, London: Rev. Father Stanley, of St. Mary's church, Wood-stock; Rev. Father Hanlon, of St. Michael's church, London; Rev. Father Goetz, Tillsonburg, and Rev. Father Pietre, Woodstock.

As already announced, the main altar is the magnificent donation of Mrs. Walter Mills, while the St. Joseph's altar is the gift of Mrs. John O'Neill.

DEAN HARRIS' NEW BOOK A NEW CONTRIBUTION TO CANA-DIAN HISTORY

contribution to Canadian lore of first importance is made by Dean W. R. Harris, of Alliston, in his new volume entitled "Pioneers of the Cross in Canada " (McClelland and Goodchild, Toronto.) While modestly stating as his chief object the presentation of the lives of the Jesuit martyrs among the lives of the Jesuit martyrs among the Indian tribes of the Seventeenth Century, in a form which will give that due justice to the Church of Rome which he considers to have been strongled to the fifteen volumes of the Catholic Encyclopedia. justice to the Church of Rome which he considers to have been withheld by previous writers, he has incidentally produced a work which, viewed solely on its own merit, is entitled to a permanent Father Gnam, as paster of this parish, for the untiring and very successful place among the greatest prose epics of christianity and civilization. Dean Harris far understates the debt with which he has burdened the public when he says that his task has consisted in brushing "the dust and mildew from valuable leaves of ancient chronicle and in submitting "for the instruction and I trust the edification" of the average reader an epitomized version of Thwates' voluminous translation of "The Relations of the Jesuits," and a summary, relieved of prejudice, of Park-man's "Jesuits in North Aperica." For the book is great and living litera-

ture of itself.

As a stylist of repute Dean Harris is already familiar to Canadian readers. In the relentless cruelty of his descrip-tions of savagery, in the nobility of his In the relentless cruelly tions of savagery, in the nobility of his appreciation of the heroic figures of the Fathers, one seeking comparison will turn naturally to the writings of Ferrero, and from Ferrero, the master of modern historians, perhaps even to Tacitus, the master of Ferrero and of all historians. And in its simplicity, its trenchancy, its enthralling vividital trenchancy, its enthralling vividital trenchancy, its enthralling vividital trenchancy. Continuing, Bishop Falion source that ever since man was made, he had paid ever since man was made, he had paid homage to God. The fool hath said in homage to God. The fool hath said in less, this new book of horror and of subness, the subness of the lime grandeur will not be found to pale

in such company.

Toward the end of the volume the author voices his opinion of his subject, au opinion which must be shared by every fair-minded reader, to the follow-

ing effect:
"Saints and martyrs whose names are forever blazoned on the calendar of the imperishable Church of God and on the pages of Canadian history. Rich men in virtue, whose memory is in benedicin virtue, whose memory is in benedic-tion, and whose remembrance shall be sweet as honey in every mouth, and "as

Sanol

RELIABLE CURE

For Gall Stones, Kidney Trouble, Kidney and Bladder Stones, Gravel, Lumbago, Uric Acid. Price \$1.50, Most Leading Druggists. Literature Free.

The Sanol Mfg. Co., Ltd. WINNIPEG, MAN.

life, the agonizing suspense and ceaseless insult, the torch, the scalping-knife and the martyr's end for the love of Jesus Christ and the souls for whom He died, demand a courage and a devotion of a supernatural men."

It is, indeed, a prose epic of the lives of men wholly self-effacing to the glory of their God. The narration of how a handful of gentle, unagrees-ive priests

handful of gentle, unaggressive priests invaded a land peopled by men of prime-val cruelty, immorality and heathenism, and of their triumphant martyrdom in a spiritual warfare wage with remorseled brutality on the one hand, and on the other with limitless loving-kindness and humil-ity, makess story that lures and holds the most casual reader to the final page.

Dean Harris' graphic and authentic descriptions of the Indian peoples, their life customs, traditions and environment, in themselves constitute an invaluable addition to the history of Can-

Dean Harris appears to feel that his book will appeal most forcibly to Catho-lics. If such is his view we submit that it is erroneous. We state with cond-dence that a reader who takes the ex treme and unalterable position that the Jesuits, who are the heroes of this story, were pure fanatics, that their quixotic sacrificss were unwarranted, will derive as much information from the book as his brother of the ancient faith, the same enjoyment and a goodly modicum.—Mail and Empire.

ENCYCLOPEDIA EDITORS

TO CONTINUE AS SUPERVISING BODY OF CATHOLIC WORKS

ors who have had charge of the publica-tion of the Catholic Encyclopedia, now practically completed, will continue their corporate existence and supervise the publication of other Catholic works. It is proposed that they select and edit miscellaneous manuscript of a religious nature. There is a large and fertile field for such activity and the advantage of having an efficient and experienced editorial staff aiready organized is con-siderable. A number of valuable manu scripts are now in their hands awaiting

Catholie Encyclopedia to its successful completion and who have worked together in perfect accord for the past seven years are recognized as leaders in the Catholic literary world. The editor-in-chief, Dr. Charles G. Hebermann, is Professor of Latin in New York City College. The associate editors are: Rev. John J. Wynne, S. J., formerly editor of America, Mgr. T. J. Shahan, president of the Catholic University, Washington, and Dr. Elward A. Pace. professor in the same institution. Dr. Conde B. Pallen, the managing editor, has had much experience in the preparation of modern standard Encyclopedias.

A public gelebration, under the direction of Cardinal Farley, will be held

Chapped Hands — Rough Skin — Sore Lips — cured by Campana's Italian Baim. Send two-cent stamp manent for postage on free trial size—menspics of tioning this paper—to the distributors for Canada, E. G. West & Co., Toronto, Can.

'They Have Taken Away my Lord'

writer in The Atlantic who uses erican citizen, discusses the question of why Smith should go to church. Like all who recognize that a good many "Smith's" don't go to church, he tries to find a remedy—ignoring altogether the fact that Smith is not likely to go to church every Sunday unless there is a positive, definite law which he is ready to obey. He puts up the old plea of urging the churches to more strenuous social services, a plan that has failed and will fail. This writer wants local effort. The recent much-heraided men's religious movement, backed by plenty of money and the daily press, tried to arouse enthusiasm, but failed dreadfully. Dogma and creed have come to mean nothing; when they took away the sac-rifice of the Mass, they had only a human thing to offer their people, and human thing to oner their people, and now humanity is crying out like Mary Magdalene of old at the tomb of our Lord they have taken away my Lord and I know not where they have laid Him.

The Old Story

"To-morrow," the promised his conscience,
"to-morrow I mean to be good;
To-morrow I'll think as I cught to; tomorrow I'll do as I should:

To-morrow I'll conquer the habits the But ever his conscience repeated one To-morrow, to-morrow, to-morrow, thus

day after day it went on; day after day it went on;
To-morrow, to-morrow, to-morrow,—till
youth like a vision was gone:
Till sge and his passions had written
the message of fate on his brow,
And forth from the shadows came

Death, with the pitiless syllable. "Now."

Catholic Truth Society

The second, third and fourth sermons of the series arranged by the Catholic Truth Society of Canada were preached on the 15th inst. in Toronto Rev. Father Cline of Oshawa preached eloquently at St. Basil's at the 1030 High Mass, and a Oar Lady of Lourdes in the evening. Father Arthur Hurley of St. Michael's college preached in his usual fluent style at St. Peter's church. Substantial collections

which will go far to extend the work of the Truth Society. The members of the Society are most grateful to the rev-erend Fathers and the postors of the churches mentioned for their interest in churches mentioned for t the work of the Society.

OF INTEREST TO MANY

William F. Butler, Loau & Trust Bailding, Milwaukee, Wisconsin, is giving profitable employment to men averywhere, as his and women, everywhere, as his agents for the ssle of high-grade, low-priced, emineutly commended sacred pictures for Catholic homes. As his offer is exceptionally attractive, it is advisible that all interested write

UP IN ARDMUIRLAND DELIGHTFUL TALE OF LIFE AND ADVENTURE IN

By Rev. Michael Barrett, O.S.B.

The scene of the story is laid in a little village of Scotland, among simple living Catholic people. The write, whose delicate lungs enforce an indoor life during the bleak winter weather, has, at the suggestion of the pastor his twin brother, recorded the doings of the people and, in some instances, the story of their lives with the result that we have a delightful book. There is much of pathos and no little of humor in the telling of it; there is even a touch of the supernatural, for a real ghost is introduced. Most of the incidents of the story, essecially that of the ghost, are actual happenings in his life. It is an unusual book, written in a simple style, and will hold the attention of the reader to the end. The price is \$1.25 net, postage 12 cents extra. (Benziger Brothers, publishers.)

ravors Received

oscriber wishes to returnathanks for temporal after praying to the Souls in Purgatory and ing to publish in the RECORD. promising to publish in the RECORD.

A reader wishes to return thanks for a tempora favor received after prayers to our Lady of the Blesse. Sacrament and Rev. Father Peter Julian Eymard.

A reader wishes to return thanks for a tempora favors through the intercession of our Lady of Medical Carmel, and promise to publish in the CATHOLE EXECUTED.

TEACHERS WANTED

WANTED QUALIFIED TEACHER FOR junior room C. S. S. No. 5, and 8, Sandwich South and Maidstone. Duties to commence about Jan, 3rd. Salary £450. School close to church, P.O. Steam and E ectric R. R. Apply stating qualification and experience to John J. Costigan, Maidston, Ont.

class professional certificate, for senior from n Kinkora, S. S. Salary \$500. Duties to begin Jan. and. Apply giving referen es experience and qualifications to John Walsh, Sec. Treas, Kinkora, Ont.

TEACHER WANTED, FOR SECTION SCHOOL
No. 15. Dover. Must have first or second class certificate. Able to teach French and English—to Catholic French-Canadian children. Duties to commence on Jan. 3rd, 1913. Apply to Frank Metivier, Sec., Big Point, Ont.
1783-3 CATHOLIC TEACHER WANTED MALE OR

Female, fully qualified to teach and speak the rench and English languages for school section No. 4. Dover East, Kent County, Public school, salary \$600 per year Duties to commence on lanuary, 3rd, 1913. Apply to Joseph Cadotte, Sec Freas., Paincourt, Ont., 1783-3 TEACHER WANTED FOR S. S. Section No. 2
Howe Island. Holding a 2nd class (Normal)
certificate of qualification. Salary \$4.00 per annum.
Duties to commence Jan. 2nd, 1913. Apply to John
Goodfriend, jr. Sec. Treas, D'Arcy, P. O., Howe Island,
Ont. 1781-2.

TEACHER WANTED, FOR AFTER NEW Years for S. S. 4, Westmeath. Holding Ontario Normal certificate. Salary \$500 and upwards acording to experience, etc. Will receive applications from qualified 3rd, class teachers also. Address Gilbert Gervais, jr. Sec. 1 reas., La Passe, Ont.

WANTED AN EXPERIENCED QUALIFIED Lochiel." Applicants state safary expected apply to Peter McDougall, Sec., Box 98. Glen Rot son, Ont.

A TEACHER WANTED HOLDING A THIRD class certificate. French and English tor

WANTED QUALIFIED KINDERGARTEN teacher for Separate school, Fort William Ont, Duties to begin Jan 6, 1913. Reference required. Apply, stating salary and experience to W, K O'Donnell, Sec.-Treas., 1155 South May St., Fort William, Ont.

WAN FED, NORMAL TRAINED EXPERI-enced teacher for Separate school No. 12, Percy and Seymour, Northumberland Co. State salary and experience. Duties to commence January next. Apply to Rev. G. F. Whibbs, Campbellford, Ont.

CATHOLIC TEACHER WANTED, WITH and or 3rd class certificate, for No. 2, Trout Creek, Ont. Apply stating salary and qualifications to Casper Verslegers, Sec. Treas., Trout Creek, Ont.

TEACHER WANTED FOR CATHOLIC Separate school section No. 5. Normanby; Normal trained. Salary \$500. Address all communications to M. E. Murray, Sec. Treas., Ayton, P. O. Ont.

WANTED A QUALIFIED TEACHER FOR Separate S. S. No. 15, Augusta. Salary \$350 per annum. Duties commence Jan. 2nd. Apply stating experience and qualifications at once to Joint Evans. Throoptown, Ont. 1784-1

WANTED, NORMAL TRAINED TEACHER

TEACHER WANTED FOR SCHOOL SECTION No. 15, Dover. One holding a second class certificate. Salary \$500 per year. Apply stating experience to Frank Metevier, Dubuque, Ont. TRACHER WANTED FOR SCHOOL SECTION No. 2 Medonie. Salary \$550 per arnum. Duties to commence Jan. 6th 1913. Apply, enclosing Testim mials to John T. Fitzger-Id, Sec. Treas. Mount St. Louis, Simoce Country, Out. 1784-2

BLACKSMITH WANTED

A BLACKSMITH WANTED FOR A FIR class shop in a thriving Catholic village a community. Work and machinery for both we and iron. The owner must leave in March. Add a cleggyman, CATHOLIC RECORD, London Ont.

HOUSEKEEPER WANTED USEKEEPER WANTED FOR PRIEST IN willage parish in Ontario. Apply, stating ea nce, etc., to Box R., Catholic Record, Londor 1782-3

BUSINESS COLLEGE LADIES' BUSINESS COLLEGE, CATHOLIC Bond street, Toronto-Day and evening; prospectus free.

LOAN AND INSURANCE AGENCY WANTED AGENCY FOR GOOD LOAN AND Insurance Companies, Correspondence solicited Daniel Burke, Barrister, Swift Current, Sask. 1781-4

CHILDREN FOR ADOPTION

Three girls, six to eight years of age; six boys four to eight years of age, are available for adoption into good homes. These are all Canadian children and should do well if taken into homes where they will have fair opportunities of gowing up to goot citizenship. Applications received by Wm. O'Con. Inspector Children's Branch, Parliament Build

Free Offer of Borrowman's Fit and **Nerve Cure**

So many have been cured of Epileptic Fits ervousness, Falling Sickness and other Nervous iseases, that we believe it will cure the majority of flerers from above diseases, and will send one office of Fit and Nerve Cure to any sufferer to try at

Price is \$3 per Bottle.

Druggist & Chemist, Leamin ton, Ont

If You Have Rheumatism **Read This Offer**

A 50c. Box Sent FREE to All

John A. Smith and His Remarkable Rheumatism Remedy. Cured Himself First and Now Proposes to Cure the World

Cured Many Cases of 30 and 40 Years Standing

On the theory "that seeing is believing," John A. Smith of Milwaukee, wants everyone to try his remedy for the cure of rheumatism at his expense. For that reason he proposes to send a 50c. box FREE to every one who will enclose this advertisement and send name and address. Mr. Smith has suffered all the agony and like the suffered over thirty years and wasted a fortune with doctors and advertised remedies, he wouldn't buy anything more until the knew it was worth something. The sample was sent, he purchased more and the result was astonishing. He was completely cured. This gave Mr. Smith a new judea, and ever since that time he has

JOHN A. SMITH

torture from rheumatism, tried all the remedies known, and yet utterly failed to find relief.

At times he was so helpless that he had to take morphine and after considerable doctoring he gave up in despair. He began studying into the causes of rheumatism, and after much experimenting finally found a combination of drugs which completely cured him. The result was so beneficial to his entire system that he called his new found remedy "Gloria Tonic." Those of his friends, relatives and neighbors suffering from rheumatism were next cured, and Mr. Smith concluded to offer his remedy to the world. But he found the task a difficult one, as nearly everybody had tried a hundred or more remedies and they couldn't be made to believe that there was such a thing as a cure for rheumatism. But an old gentleman from Seguin, Texas, U. S. A., wrote him saying if Mr. Smith wold send him a

idea, and ever since that time he has

idea, and ever since that time he has been sending out free sample boxes to all who apply.

At the U. C. College, Toronto, it cured Mrs. J. Whitely, who had suffered excruciatingly. Fred K. McDonald writes from Sunny Brae, N. S., that "Gloria Tonic" has cured him of a case of rheumatism of many vers' standing. From Ambrese many years' standing. From Ambrose M. Melanson, Meteghan River, Digby County, N. S., comes a letter that he has been cured of a severe case.

been cured of a severe case.

Even the first sample box cured Mrs.

B. Brett, at 12 Powell St., Guelph, Ont.

Two boxes left Mrs. Geo Wright, of Coaticook, Que, well and happy.

Mrs. T. Deline, West Plain, Ont., writes

Mrs. T. Deline, West Plain, Ont., writes that she could scarcely dress herself because of rheumatism, but that "Gloria Tonic" has completely cured her. Mr. George Lees, of Dundas, Ont., says that he tried many different remedies, but found no relief until he tried "Gloria Tonic," while Clarence A. Scott writes from Tooleton, N. B., that he feels that he

dollar, and any person who is holding a single dollar idle is neglecting a business opportunity. The Home Bank pays

ILDERTON

full compound interest on savings deposits of one dollar upwards. *

Branches in Middlesex County LONDON, 394 RICHMOND STREET

THORNDALE KOMOKA DELAWARE LAWRENCE STATION MELBOURNE

Investments

Write to E. A. O Connor, No. 30 15th Ave. "E" Vancouver, B. C., for reliable information and advice regarding inrestments in that wonderful city.

Cold Rosaries for Xmas Gifts

at the following prices Gold Plated, all colors, \$1.50 Gold filled, all colors, \$2.50 Gold filled, all colors, \$3.50 Gold filled, all colors, \$5.00 Special Gold & Pearl, \$6.00

All Rosaries are fitted in a nice case and Rosa from \$3.00 in a Beautiful Velvet lined case, sen any part of Canada postage paid at the above pri Address —

J. J. M. LANDY 405 YONGE STREET, TORONTO

A 7% Investment

The above security is the best industrial even ffered in Canada. Business established 27 years Write at once for particulars.

National Securities Corporation, Ltd. Confederation Life Building, Toronto

Funeral Directors

John Ferguson & Sons

180 King Street The Leading Undertakers and Embalmer Open Night and Day

William J Ball **Funeral Director** Open Day and Night 491 Richmond St. Phone 3971

Smith, Son & Clarke

115 Dundas St. 629 Dundas St. Phone 586 Open Day and Night

CHURCH ORGANS



Cardinal Gibbons

Urges all Catholics to use the

Manual of Prayers

Special Offer

The Manual of Prayers Bound in MOROCCO LEATHER, limp back, round corners, red under gold edges, and your choice of a Fine Rolled Gold Chain Rosary in any of the stones—Amethyst, Garnet, Pearl, Crystal, Sapphire, Opal, Emerald, Moons one, Topaz, Ruby.

Both for \$3.00

For Weddings in white calf, silk lining, with of each book. Most appropriate for the occasion.....\$6

A Rolled Gold Scapular Medal

With each order for Manual of Prayers and Rosary, we will send FREE a beautiful SCAPULAR MEDAL in Rolled Gold. It is artistically made and conforms with the New Decree of the Congregation of the Holy Office, and has the approval of Pope Pius X. It is to be worn in place of cloth scapular, and will be found more sanitary, especially in warm weather.

The Catholic Record LONDON

English Prayer Books From 10c. to \$3.00

French Prayer Books From 10c. to \$2.00

Rosaries

From 10c. to \$6.00

Scapular Medals

German Silver, 10c., 15c., 20c. and 25c. Rolled Gold Plate, 40c. Each

Crucifixes 10c. to \$6.00

Holy Water Fonts 15c. to \$6.00

THE CATHOLIC RECORD