



LORNA DOONE

R. R. D. BLAKEMORE. CHAPTER XVII.

JOHN IS CLEARLY BOTHERED. To forget one's luck of life, to forget the care of care and withering of young...

John was looking at the woman as she walked. He had never seen her before. She was so beautiful...

Yet I have spoken about the spring, and the failure of fair promise, because I wish to tell you...

Now that she came to speak of it, with the place and that, so clearly, I remembered all about it...

Our parish was not a very large one, but it was a very happy one. The priest was a good man...

But however cold the weather was, and however hard the wind blew, one thing was true...

How could I not bring myself to consult any one upon this point, at least in my own neighborhood...

Now the wisest person in all our parts was reckoned to be a certain wise woman, well known to every man...

Now these fine trees had taken advantage of the west winds, and the moisture, and the promise of the spring...

that they were yet in bloom, nor even showing whiteness, only that some of the cones were opening at the side of the top...

Other of the spur-points, standing on the other wood, where the sap was not so eager, had not burst their tunics yet, but were flayed and naked with light...

Now this fair delight to the eyes, and good promise to the palate, was marred and baffled by the wind and cutting of the night-frosts. The opening cones were struck with brown, in between the buttons, and the leaves that escaped that shielded them; while the foot part of the cone hung like rags...

Yet I have spoken about the spring, and the failure of fair promise, because I wish to tell you of a matter, which was in my mind, and which was in your mind, and which was in the mind of every one...

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But however cold the weather was, and however hard the wind blew, one thing was true, more than all the rest, worried and perplexed me. This was, that I could not settle, turn and twist as I might...

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homes wherein to find her, according to the time of the year. In summer she lives in the pleasant cave, facing the east side of the hill...

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of fear, after many others, that my thumb, which lay in mother's Bible, brought by the old man, had been the cause of my safety, when so much that it came out, and I could not get it in again...

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the wool and hyssop, are for mares, and kill the dogs, and drive the hares, and jaundice, as I like at now, Mother Mellidrum; am I like a fool?

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We came here to the parting of our ways, and I had seemed my imagination. "I'd be glad if you'd come to see me, sir," he said, "to talk of old times. The missus'll be delighted to see you. Say next Sunday afternoon. It's lonely here, somehow, with scarcely a Catholic to talk to."

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of granite were over. Then I made my way down the slope to the floor. As I approached my man I fancied I saw the side of the quarry move. At first it seemed my imagination. The next moment I had barely time to shout, "Look out there, men!"

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THROUGH DEATH TO LIFE

It was so unexpected, so tragically unexpected, those who thought they knew her best, that you naturally wonder how it came about. Listen, and I will tell you.

Some time ago, I was spending my holiday in Bordeaux—not the French Bordeaux but quite a small place in the Channel Islands, on the north shore of Guernsey.

"I suppose," I said, "I remember you were one of the men who worked at Mother's Granite Yard at St. Sampson's?"

"Are you there still?" I asked. "We struck, you know. Perhaps you heard of the strike, sir?"

"I don't know," I said, "I don't know of any quarry and the common. I am there now—as foreman."

My friend's frank kindly nature was crushed by his wife's; while his tolerance kept him from criticism of a woman in whom his eyes could discern no fault. No doubt, too, his own echo among the rocks. So wrath was I with the goat at the moment (being somewhat deaf of breath, and unable to consider) that I caught him by the right hind-leg, in spite of his apparently perfect surroundings, still remained unsatisfied.

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Health and comfort in old age depend largely on keeping the liver and kidneys in action. Pains and aches, stiffness of joints, lumbago and rheumatism tell of poisons left in the blood by sluggishness of the liver and kidneys. Dr. A. W. Chase's Kidney & Liver Pills. Stand in high favor with men and women of advanced age because they quickly awaken the liver and ensure regular healthful action of the kidneys and bowels.

One pill done 25c a box, at all dealers or Edmanon, Bates & Co., Toronto. Substitutes will only disappoint you.

FEBRUARY 5, 1910

"You will meet again: God Himself has promised that." She looked at me with a patient, pathetic smile.

"Tell me more," she said, "I want to know more."

Then I spoke to her as simply as I could of the Church's foreboding in the Old Testament, of Christ and the hidden wonders of His life, of the one and only Church He founded on the Rock of St. Peter, how He promised to be ever with that one Church to the end of time, keeping her free from those errors which would inevitably creep into every merely man-made institution, such as the Protestant Church and her own little Primitive Methodist. I pointed out to her how He spoke of His Church, the kingdom of God, as growing from that little grain of mustard seed which He planted in Palestine, until, as one great undivided tree it should cover all the earth; how no branch looped off from that divine parent tree by human hands can live.

She drank in my words, her eyes glowing with wonder and new-born understanding; and as the Mays passed I realized that God had wonderfully answered my prayers at last. It is the soul's awakening to divine truth.

Her happiness now was to kneel in the little French chapel in the place where her husband used to kneel. Through his death she had arisen to life. The two divided souls were united at last. Some time afterward I heard of her reception into the Church. She was now, therefore, free to follow wherever God might call. I was never told the details as to how it came to pass, but the last I heard of her was that she had become a Carmelite nun.—From the English Messenger.

**ROBERT BURNS**

BY A. J. MOGILWEAY

The strength and greatness of the British empire owes much to English literature. The bulk of our nation's power is not in its armaments, but in the spirit of its people, and the moral strength that nerves the soldier's heart in the hour of battle, the warrior's courage in the hour of adversity, the patriot's devotion to his country, the man's courage in the hour of adversity, the warrior's courage in the hour of adversity, the patriot's devotion to his country, the man's courage in the hour of adversity...

and comfort in...  
and kidneys in...

**W. Chase's**  
ney & Liver  
Pills

favoured with men  
advanced age because  
awaken the liver and  
healthy action of  
and bowels.

W. Chase's  
ney & Liver  
Pills

The sudden termination in July, 1798, of his brilliant, but in some respects, erratic career, is a warning text, especially to those who put the bottle to their own or to their neighbor's lips. His bon companions yesterday that found him a young man with jest and fun upon his lips find him to-day with the signs of old age and early death creeping stealthily upon him. In fleeting sunshine and darkening shadow he lived his few years. The enjoyment of the great distinction which he had honestly attained by his genius ere yet he had reached the prime of manhood was short-lived as the hues of the rainbow. His Celtic light-heartedness, the compensations of his genius and his native courage, enabled him to bear his adversity with equanimity; but his beautiful poem "Man was made to mourn" is probably the truest expression of his experience of life.

That Scotland's fervid bard, Robert Burns, attained high rank among the immortals is the verdict of his worldwide celebrity. His prolific muse has captivately sung the most exquisite feelings of the heart, the fluctuating passions, the joys and sorrows of mankind.

Others of his spirited songs, such as "Auld Lang Syne," "Duncan Gray," "McPherson's Farewell," "My Highland Laddie" and "Annie Laurie," heard and echoed in every town and city of Europe and of America almost with as much delight as they are received in the glens of the Highlands. "The Cotter's Saturday Night," pronounced by Carlyle the best song ever written, is naturally the Scot's favorite. When he hears it sung he feels as if actually present at Bannockburn where "Tyrants fall in every blow" and "Liberty's in every flow!"

But some of his songs, although of great poetical merit are merely anorous lyrics and might well have been given to more of his poems like "Tam O'Shanter," "The Cotter's Saturday Night," and "The Twa Dogs." "The Cotter's Saturday Night," a graphic word picture of the peaceful homes and religious lives of humble Scottish families. In turning the leaves of his published poems and afterwards of his songs, contributed to Mr. George Thomson's "Collection of Scottish Airs" and Johnson's "Musical Museum," one cannot fail to be impressed by the disposition between the number of the former and that of the latter. If the proportion had been reversed the numerical disparity would have been, it seems, much more pronounced. It is true, however, that there have been enriched by more of his beautiful poems, any one of which would be worth many of his songs that are of little or no ethical value, however virtuous and perfect in the expression of natural love.

Whether quaffing his glass at a roadside inn, or "lone wand'ring by the hermit's mossy cell," his versatility asserted itself. The following he wrote on the back of a bank note:

"Was woe thy power, thou cursed leaf!  
Fell lower of 'a' my woe and grief,  
For lack of thee I've lost my wine;  
For lack of thee I've lost my glass;  
I see the children of affliction,  
Unaided, through thy curs'd restriction,  
I've seen the oppressor's cruel smile  
And his helpless victims spoil;  
And for thy potency vainly wish'd  
To crush the villain in the dust.  
For lack of thee I greet this hour  
Laid bare, like the Scotchman's tower;  
Never, perhaps to leave old Scotland  
On a goblet he wrote:

There's death in the cup, so beware!  
Nay, more—there's danger in  
touching!  
But who can avoid the fell snare?  
The man and his wine's so bewitching.

**FURS**

Do you trap or buy  
Furs? I am Canada's  
largest dealer, I'm  
highest prices, your  
shipments solicited.  
I pay mail and  
press charges; remit  
by bank draft, or  
check.

**JOHN HALLAM, TORONTO**

His inimitable songs displaying rich paths, rollicking humour and Celtic sprightliness, appeared as spontaneously as the flowers of the field, or leaves of the forest, each a new creation stamped with the impress of his originality. What Scotsman has not felt the warm thrill of one of these songs which, at their best, combine laughter, or pathos with sprightliness as in the following air:

"We'll o'er the water, we'll o'er the sea,  
We'll o'er the water to Charlie;  
Come weal, come woe, we'll gather  
And go.

And live and die with Charlie!  
Come he at me o'er, come row o'er,  
Come he at me o'er to Charlie!  
I'll give John Ross another babooie  
To bust me o'er to Charlie."

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Never, perhaps to leave old Scotland  
On a goblet he wrote:

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Given to Boys and Girls



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Canadian Novelty Supply House  
London, Canada

My heart is in the Highlands, my heart is not here,  
My heart is in the Highlands  
A-chasing the wild deer and following the roe,  
My heart is in the Highlands  
Wherever I go.

And to Highland hospitality he paid this tribute:

"When death's dark stream I ferry o'er  
(A time that surely shall come)  
In Heaven itself I'll share  
Than just a Highland welcome."

My heart is in the Highlands, my heart is not here,  
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**MEMOIRS OF SCOTCH CATHOLICS**, by  
W. Forbes Leith, ought to make interesting and instructive reading for certain clerical gentlemen who are ever wont to point the finger of scorn at Catholic intolerance and Catholic persecution. The Tablet, in a review of a work, says: "The documents of a period give us a dreadful picture of a singular and terrible character. Calvinism and its congeners seemed to grow more malignant as hopes of leaving the whole Catholic body with its spirit and doctrine became fewer. The ministers seized on weak and terrified Catholics, and after harassing them almost to madness drew them, by threats of death, to abjure their religion and take an oath to their acceptance of the 'Confession of Faith,'—a hideous composition of blasphemies and anathemas against the Catholic Church. The unhappy creature who had thus been driven to perjury and apostasy was then thrown into prison to linger amid its filth and misery, with the fresh agony of an oath to abjure remorse and the deprivation of all spiritual help and consolation. Soul as well as body was to be the prey of the persecutors. There is no element of indestructible horror in the picture, simply given as it is, of these men thus compassing the ruin of their victims and recounting their triumphs over their wives. The story of these times is a sad one.—'Piteous ones.'—Casket.

There is nothing like keeping the mind healthfully employed upon high themes and lofty aims, contemplating high ideals.

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Subscribers changing residence will please give old as well as new address.

Stationary and mailing notices cannot be inserted except in the usual condensed form. Each insertion 30 cents.

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

LETTERS OF RECOMMENDATION. Apostolic Delegation.

Ottawa, June 13th, 1905.

Mr. Thomas Coffey. My dear Sir:—Since coming to Canada, I have read your estimable paper, the Catholic Record, and congratulate you upon the high standard of the same in its matter and form, both good, and a truly Catholic spirit pervades the whole.

I am recommended to the faithful, bearing in mind on wishing you success, believe me to remain.

Yours faithfully in Jesus Christ, H. D'Arcy, Apost. Deleg.

UNIVERSITY OF OTTAWA, Ottawa, Canada, March 29th, 1905.

Dear Sir:—For some time past I have read your estimable paper, the Catholic Record, and congratulate you upon the high standard of the same in its matter and form, both good, and a truly Catholic spirit pervades the whole.

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LONDON, SATURDAY, FEBRUARY 5, 1910

CIRCULAR LETTER

Reverend and dear Father,—Be kind enough to read to your people on Sunday before Lent this Circular Letter with the Regulations as follows:

1. All days of Lent except Sundays are fast days;

2. On these days only one full meal is allowed;

3. Those obliged to fast may take a cup of tea or coffee with a small piece of bread or biscuit in the morning, and in the evening a collation of about eight ounces of food;

4. The following persons are not obliged to fast: All under twenty-one or over sixty years of age; the sick and infirm; women in child or lactation; children and all engaged in servile work. In case of doubt the Pastor or Confessor is to be consulted;

5. All the days of Lent are days of abstinence but by Special Indult the faithful of this Diocese are allowed the use of flesh meat as often as they wish on Sundays and at the principal meal on Mondays, Tuesdays, Thursdays, and Saturdays, Ember Saturday and Easter Saturday excepted;

6. Lard or dripping of any flesh meat may be used in the preparation of food;

7. The following pious observances are recommended to the faithful during the Holy Season: (a) That they abstain from all intoxicants in remembrance of the Sacred Thirst of our Blessed Lord on the Cross; (b) That they take no part in public amusements; (c) That they assist regularly at the Lenten devotions in the parish churches; (d) That they recite in their homes at least a third part of the Rosary during the family night prayer;

8. Pastors are urged (a) to hold Lenten devotions in the churches on Wednesday and Friday of each week, such devotions to terminate with the Benediction of the Most Blessed Sacrament; (b) to make the Way of the Cross in all the parish churches on Good Friday and on any other Friday during Lent they deem proper;

9. By order of the Holy Father a collection for the Holy Places has been commanded in all the churches of the diocese on Good Friday. This collection will be forwarded to the Chancery as soon as possible;

10. The obligation of the Easter Communion may be fulfilled from Ash Wednesday until Trinity Sunday, both included. Its early fulfillment will help render our acts of penance and other virtues done in a state of grace, more pleasing to God and meritorious to ourselves.

As the Holy Season of Lent is a time especially set aside for prayer, mortification and alms-deeds, I earnestly recommend to all the faithful, as particularly worthy of their charity, the necessities of the Ruthenian people of Western Canada.

During the First Plenary Council of Quebec the Illustrious President, His Excellency Most Rev. Donatus Scharrett, D. D., Archbishop of Ephesus and Apostolic Delegate to Canada, presented to the Fathers those assembled, detailed reports of the deplorable condition of these people. The Ruthenians have many excellent qualities. They are good Catholics and well calculated to make good citizens. But they do not know the language of the country, and have religious rites of their own which is fully recognized by the Holy See.

To meet the needs of these poor people and the thousands of others from all parts of the world, that are flowing into the Northwest—to provide churches, priests, schools and teachers throughout that vast territory, and to make provision for the future increase of population which must be very great, is a work far beyond the power of the Bishops and priests of the region itself. The Indians, half-breeds and early settlers had made heavy demands on the heroic missionary Bishops and clergy long before strangers began to come in hundreds of thousands to these new provinces. How, then, could it be expected that mere local effort, on the part of the Bishops and clergy would satisfy such extraordinary demands? Without help from without it was simply impossible to adequately meet the necessities of the case; and, consequently, other organizations had to be effected to assist the Apostolic men forming its Episcopate. As you are well aware, the Catholic Church Extension Society of

Canada, for the purpose of missionary aid, was formed with headquarters at Toronto. It has now been in existence about one year and thanks to the goodness of Almighty God, the favor of the Apostolic See and the patronage of its Representative in this country, and the generosity of the Catholic people in all portions of this Dominion, it has been enabled to send thousands of dollars to the needy places of the Church, especially in the West, and has earned the grateful prayers and heartfelt thanks of the missionary Bishops and Clergy, thanks expressed in the most profuse terms on many occasions.

Besides the Ruthenians, the Catholic Church Extension Society will have more than it can do for years in helping the poor missions from Labrador to Vancouver and the Yukon; and, no doubt, it will bring in the future as it has in the past, through the generous support of the faithful, joy and gladness to many a poor and desolate missionary. At the Council of the Hierarchy concluded, in view of its urgency, that something special should be done in the case of the Ruthenians; and hence it was decided to raise for the purpose of relief the sum of \$100,000 a year, for ten years, or \$1,000,000 in all. Each Bishop was left to determine how the sum imposed upon his Diocese should be raised—by annual collection or by such other collections as would best suit his circumstances.

As it will be impossible for the Rev. Father Canning, Diocesan Director of the Catholic Church Extension Society, to visit the respective churches of the Diocese during this Lenten Season, I have thought well to enjoin that each pastor take up, in all the churches under his care, upon the most suitable Sunday of the Lenten Period, a collection to be known as the "Ruthenian Collection," the proceeds of which will be forwarded to our chancery immediately afterwards.

Praying Almighty God to grant His choicest blessing to all the faithful during this period of Grace upon which we are entering.

I remain, dear Father, Faithfully yours in Christ, FERDINAND McEVAY, Archbishop of Toronto, Toronto, January 24, 1910.

PLACE OF RELIGION IN GOOD GOVERNMENT

This is the title of a brochure by Max Pam and delivered at University of Notre Dame, Indiana. More popular than scientific and more general than specific it lays down theories with which even the most easy going Socinian would not find fault. The difficulty with this treatment of serious subjects is peculiar to most attempts at pleasing everybody. They please nobody. A non-sectarian school is the most sectarian of all schools. A religion which strives to satisfy Christian and Jew, Mohammedan and Buddhist, might fit any government. What place it would, or should, have in good government is, we venture to say, the outside place. This allegation, be it observed, was delivered at a University. It would have been in keeping with its surroundings had it been more definite in its use of terms and less timid in its treatment of the subject. Nor do we think the writer explained clearly enough the function of government to make it evident what is the place of religion. He omitted education. He said never a word about taxation of churches or care of orphans. Predatory wealth and predatory poverty were the two danger lights against which he thought religion ought to protect society. If religion exercised its sway over the selfish voracity of the former there would not be the trespassing upon the rights of others or the crushing of the weaker by the stronger. If religion has not lost its hold upon the discontented poor—upon that ever increasing class who see and suffer from wrongs of every kind, then poverty will be soothed in its distress by higher hopes. Here is the rub. Get the rich to make restitution for his ill-got goods; get the poor to be patient, let religion teach both that there is a higher aim in life than that of acquiring wealth, and most assuredly religion will have done service for the general welfare as well as for the individuals. The problem of wealth and poverty is more complicated than appears from this able brochure. The industrial world to-day is tremendously active. Wealth is no longer in the vaults of the rich. It is in the rolling stock of the carrying railroads. The religious idea our author has left simply to the governed, not to the government. Religion and government should work hand in hand. It is hardly just to give the former all the odious things to do and leave the latter to drive as it pleases. Government makes little or no attempt to control the acquisition of wealth or otherwise interfere with the freedom of contracts or regulate buying and selling. The consequences of this license are the wiping out of small business concerns and the concentration of trade and wealth in the hands of a few. Trusts are formed which become a menace to the higher interests of society. It is unfair after nursing these combinations to ask religion to interfere and readjust the disturbed division of material goods. The worst is not the taking of so much value; it is the taking of livelihood. It is the leaving of small communities without power, activity or prospect. Hence follow congested and aggravated conditions of poverty, to relieve which, religion, how-

ever zealous, and philanthropy, however well disposed are as powerless as a hand engine at a large fire. Let us hasten to the restoration. If this gulf between God and fallen man is to be bridged; if man is to get out of the valley of death; and if his life with God and in God is to be re-established God must take the initiative. The Catholic Church has the building of that bridge, the remedy for man's moral infirmities and the restoration of the lost inheritances. The Incarnation was the tremendous plan by which fallen man would be redeemed. In what state of mind does the defiled and distressed soul turn to the Cross of Christ? It realizes in a way it cannot define "that this bloody death of the Divine and Holy one, involving as it does a complete surrendered will, a perfect obedience, a boundless, all-embracing love is God's way of bridging the gulf and once making it possible for man to have access to Him." Certain it is from the facts of human experience that acceptance of the original historic teaching of Christ as the Catholic Church has formulated and preserved it does furnish the means by which our moral disorder is cured, by which sin is actually forgiven and the soul is freed from its burthen. The Divine Christ the Son of God through His one true Church given to every faithful soul the right solution of Life's Supreme Problem. Taking the volume as a whole it is an excellent analysis of a most serious question, and ought to prove very beneficial to the many who find themselves in doubt and anxiety amidst the storms outside and the temptations within.

FRANCESCO FERRER AND HIS FRIENDS

History is beginning to right itself about the Barcelona riots and the execution of Francesco Ferrer. It may not be amiss to examine the causes and observe the methods taken by the Jewish and Masonic press. The original objective point was hostility to the Moorish campaign. Barcelona as capital of Catalonia and an important commercial centre was the scene of a vague popular ferment against this African expedition. At this point a new force begins to work, a force extraneous to the real popular opinion of Barcelona, a force which was evidently international, and which was fully prepared to use disorder for its own ends. It was at this point that suddenly a carefully organized attack was made upon the property of the Catholic Church. Barcelona is crowded with Jewish usurers. It is the capitalists town of Spain with streets of valuable ware-houses and merchant palaces. Those who for years had decried against capital were now free to attack its choice owners. Not a hair of a Jew's head was touched, not a cent of their property destroyed. Picked men were seen going from place to place, bearing petroleum, giving orders, and organizing an attack upon convents, monasteries and churches. Nothing that was not of the Church was touched. Whatever was of the Church was looted. It could not succeed, and did not succeed; for it was the attempt of a small aggressive minority. One thing was evident: that the Catholic Church alone had been the object of this peculiar violence. Spontaneous popular excitement does not act that way. It is ordinarily wilder. Its wreckage is usually general. If not general it will be directed against those who were hostile to it. At Barcelona the opposite was the case. The wreckage was not general, but particular. Nor was the attack directed against any one of the capitalists class; nor did it touch any of their property. Many arrests followed, trials by court-martial, and some executed for the part they took in the affair. Amongst them was Francesco Ferrer who was possessed of considerable fortune and a man high up in a secret society. Upon his execution all Europe was roused but to quiet down as suddenly. Freemasonry vainly attempted to save him. And when it failed and found its game discovered it suddenly stopped all further discussion. Ferrer was no novice in riotous movements. In 1885, at the early age of twenty-six, he took part in a rebellion in Catalonia. His connection with Matteo Moral and other anarchists is undisputed. Ferrer's part in the Barcelona riots is now in history—for he had a fair trial whose proceedings are duly recorded. As many as fifty witnesses were called although at first there was great difficulty in getting evidence. The secret society of which Ferrer was a prominent member had terrorized the population. One witness swore to him leading a mob of rioters. The Mayor of Premia swore that he had been approached by Ferrer begging him to declare a provisional government and to rise against the existing one. He sedulously approached certain of the soldiers, gave arms in two cases and proposed a definite act of rebellion to one of the villages commanding a main road into Barcelona. Ferrer was condemned and executed. Why was it that when Ferrer

THE SUPREME PROBLEM

Personal reminiscences seldom fail to carry interest along with them; and personal analysis of questions in a similar way elicit encouragement. We might not attempt the solution or follow the lines of thought; but sympathy is broad and far seeing. A book of this personal character entitled "The Supreme Problem," is before us. It is, as the preface states, not a theological treatise but a help to others in the problem of life, the recital of a soul's observations upon the relations between itself and God. The author limits himself to the generalities, dividing the work into two main divisions. The fall of man and its consequent wounds upon our spiritual nature and the devil's dominion over our race form the first part. The second, consisting of about one hundred and twenty pages, is taken up with the restoration of man by our Blessed Lord. This very natural division includes the idea of "a personal and holy God to Whom man is responsible and against Whose clearly recognized laws it is possible to offend." Belief in a personality is a historical fact just as it is a logical process of thought. Nations may have lost the idea, not because of valid grounds of argument, but because they twisted their minds and perverted their conscience. The creation of a free moral being implies the preparation of man for a higher state of existence. Man, therefore, has before him a brighter prospect than any [this] world can afford, towards which his spiritual faculties lead him through the tortuous paths of life. How is it that in spite of the dictates of his moral nature and in spite of the glory for which he is intended, his lower passions have gained, his victory over him and have manifested led him far away from his pre-ordained end? Sin, therefore entered in to disturb the order and spoil the magnificent plan, which God had formed for man's perfection and happiness. To quote Cardinal Newman: "The human race is implicated in some terrible, aboriginal calamity. It is out of joint with the purposes of its Creator. This is a fact, a fact as true as the fact of its existence, and thus the doctrine of what is theologially called original sin becomes to me almost as certain as that the world exists and as the existence of God." This new Apologia does a great service in emphasizing and defining the idea of sin. Science fails to explain its origin as it is powerless to suggest its remedy. The author in his treatment of the Fall makes a limitation which, however convenient it may be, is hardly consistent with his well expressed notions concerning man's higher destiny. This is more a matter of opinion and taste than anything else. Few to-day reflect upon the supernatural state of man before his fall. What was Adam in the morning of his glory? What was his fall from that high estate? However, Mr. Bamper looks only at the moral and physical effects of sin for the reason, as he puts it, that he proposes to remain on the ground of practical and demonstrable fact and experience. Still the cravings and research of the natural man leave the intellectual stimulus dissatisfied and the moral hopes disappointed. We cannot prolong our notice of this book which traces in an interesting and scholarly manner the wounds which sin inflicted upon the intellectual and the moral nature of man. Theology, experience in spiritual direction, philosophy, both ancient and modern, the wealthy seekers of pleasure, the financial exploiters and heavy stake-players—all

were executed the secular press of Europe and America suddenly burst into an uproar of assumed indignation and as suddenly subsided? Why at this anarchist's death did criminal mobs break out in several towns of Italy, all bent upon attacking Catholic churches? Secret societies can give the explanation.

THE TITLE OF A CHURCH

A correspondent asks whether it would be according to Catholic practice to change the name of a patron saint to the name of another saint of a Catholic Church that had been already dedicated. Such a change, where the church building remains the same, is most unusual. As long as the building subsists and is used for a church the same title ought to be preserved. Nor would consent be given by Rome to a change. All that would permit would be the addition of a second principal titular. Some of the prayers prescribed for the dedication of a church refer directly to the perpetual invocation of the Saint in that place. This evidently presumes that the title of the church will remain unchanged. If the change of title is identical with the change of building, so that it is the case of a new church replacing an old one, the title is sometimes, though not often, likewise changed. The Titular perishes with the building. Sentiment may have a good deal to do with the matter, as it may also have had much to do with the first selection. As the dedication is in the power of the Bishop he remains the judge as to whether the reason for a change is sufficient. Our correspondent wishes also to know whether it is Catholic practice to turn a consecrated Catholic Church into a dwelling house or barn. Never—we should say with regard to a consecrated church. In this country, however, and particularly in new districts, where log chapels and humble wooden churches served the faith and devotion of pioneers—and where circumstances are trying, we can understand the old building being used for purposes other than religious. If the building ceases to be used as a church the blessing that was attached to it as such ceases also, so that with the exception of the memories clustering around it the building is only an ordinary one ready to be placed in the market of sale or utilitas as may be considered convenient. The privileges which belong to real parochial churches cannot be claimed for the ordinary public chapels, which in missionary countries serve for churches. Such churches have a titular. We have taken it for granted that our friend refers to the titular saint of a church not to the patron of a place. This latter is less usual in this country than the other which is duly prescribed for every church or public chapel.

A WORD OF ADVICE

We have received a letter complaining that we did not answer all a certain correspondent's last set of questions. For fear that we might not have been able to send us another letter—grim and ghastly stories that were told at Christmas time around the Yule log. We protest. It is no great complaint to throw a ghost story at us with the query: Is that true? What do you think of that? Questions, we presume, are asked for information. As far as we can supply the answer to legitimate questions we take a pleasure in solving the problems, whether they concern theology, history or other interesting subjects. Nothing can be more within the scope and function of a good Catholic paper. We claim to teach. These questions centralize thought, and give an opportunity or development which might not occur to us. The questions themselves appeal to many more than the mere enquirer; and the answers are often rendered useful to a large constituency. We cannot feel the same or say this about some enquiries. Captious or trifling, they resemble the queries boys put a teacher to take up the time of class. Surely our correspondent does not wish to do that. He tells several ghost stories and winds up by asking whether they are true? How in the world do we know? A little common sense is always useful and is easily carried. One or two we have heard before—heard them sitting around the fire or in the gloaming. Let us take the question in a general sense: Do the dead ever appear? There is no doubt in our mind about that point. They cannot, since they are only spirits render themselves visible to people on this earth except by the special permission of God. That God does occasionally allow the return of a soul is true, confirmed as it is by authentic evidence. To deny the possibility of their doing so is to limit the divine power and to undermine that communion which exists between all the children of God and the Head Who is Christ our Lord. Some Methodist friends of our correspondent are trying to make him believe that never was one of their ministers converted to the Catholic Church. Converts of this class are by no means

numerous. The claim, however, is not justified. Many years ago in this city of London lived a Dominican priest who had been a Methodist. We cannot understand why the field is limited to ministers unless it be to lessen the chance. As an argument in favor of Methodism, it is weaker than water. We earnestly hope that our correspondent will not be so easily disturbed and that he will take the rest of our advice.

THE FRENCH EPISCOPATE AND THE SILLON

Our attention has been called to the following note which appeared in the Paris Univers of the 5th inst. It is translated from the Observateur Roman: "To the zealous French bishops who believed it to be their pastoral duty to raise their authoritative voice in order to warn the faithful of their dioceses against the dangerous and prejudicial teachings of the Sillon the adherents of Marc Sangnier have attempted to give a reply which we might qualify as ingenious if we did not judge it irreverent in itself, misleading in its form and intentionally captious and deceitful." "Sillonist doctrine is judged prejudicial and dangerous by the teachers of faith. Any number of chosen extracts from the numerous publications of the Sillon will not succeed in diminishing by a single point the gravity of their judgment. They have finely opposed phrase to phrase, words to words; this is simply a system which at most will prove how little the promoters of theories which are suspected observe reverence towards those upon whom it devotes to guard the treasure of the faith." "It is not such or such a phrase which has rendered necessary the public reprimand of the Bishops: it is the entire system of orthodox and dangerous doctrines, and what is worse still, it is that those who labor in spreading them boast to pass them as the proper doctrine of the Church." "The censures of the Bishops have their motive in serious considerations. In comparison with some of the grave letters of the Bishops the answers of the Sillonists are after the manner of a pagan oracle which can deceive no one." "The Sillonists have found defenders amongst the systematic detractors of episcopal authority in France. This does not surprise us. These people represent the Bishops of France as enemies of the Republic. They say that the Sillonists have been condemned merely because they are republicans. We shall not contradict the insinuation: it is not worth the trouble. Every one knows that the Sillon was clearly understood from the start, for the republican faith of Marc Sangnier and his adherents was no secret for any person. Fortunately Catholics know how they ought to estimate both the Delphic answers of some and the malign insinuations of others."

MAJOR BROWNSON ON AMERICA

It is not often a Major in the United States is quite so candid as Major Brownson of Detroit. "To count Spain decadent, irreligious and atrophied is all wrong," declares Maj. Henry F. Brownson, writer and thinker, and son of that famous and fiery philosopher, Dr. Orestes A. Brownson. "Of course she is decadent; what European countries, save Germany and Austria, are not? France cannot go on as she is; her future is either monarchy or anarchy. And Russia, whipped by the Japs. England giving in to the suffragettes. Spain turn republic? Why, she might do better than France, but why should anyone try the republican form of government when we have run it into the ground." "Americans independent? We are a lot of sheep for a few who have control of congress to shear. There is less liberty in Detroit than in any city of Europe. We are the heaviest taxed people on earth." "The root of Spanish trouble lies in the greed for gold of the people, but if the beggar maims himself to get more alms he does it with the grace and dignity of a lord."

THE QUESTION OF QUESTIONS NOW IS

"Will John Redmond and the Irishmen hold the balance of power in the English House of Commons?" Until the elections are all held, it were difficult to surmise what the actual condition will be, but at the present writing it would appear that the government will have a small majority independent of the Nationalists. This majority, however, will not enable Mr. Asquith to carry on the affairs of country without the aid of the Nationalists. It would be but a slender thread which might be snapped at any time on a division. So far as Home Rule is concerned the government is fully committed, and there is no evidence that the promise will be broken. The Liberal whip made a statement which would leave the impression that that party would not fulfil its pledges, but this was contradicted indignantly by leading members of the government. Home Rule is now in sight, and we believe that John Redmond and his followers will pursue a course so prudent, dictated by the trend of events as to ward off any possible mishap.

IN MANY PLACES IN THE UNITED STATES

and in a few places in Canada, the people have undertaken the task of breaking the meat trust by abstinence. It has been wonderfully successful in certain sections, especially in Cleveland, Ohio, where half a million people resolved to stop eating all kinds of flesh meat for a period of thirty days. This, it appears to us, is the only really effective way of conquering the trust kings. Legislation, newspaper articles, public speeches, and all other means of that character have failed of effect. The present movement seems to be the only adequate remedy. If you do not buy a man's goods he will have to put up his shutters. In our opinion the same expedient may with good results be tried in regard to other articles of food. So far as the meat is concerned we hope our Orange friends, Dr. Sproule and Mr. T. E. Essery, Sovereign and Grand Masters respectively, will not become unduly suspicious on the Orange watch tower. We can assure them that it is not a scheme of the Jesuits, as a step towards "Romanism," to make Protestants accustomed to abstinence from meat.

SEVERAL GENTLEMEN CONNECTED WITH

the militia department in Ottawa, do not want to have the word "Feniens" mentioned in their presence. They have been, as are sometimes newspaper men, the victims of a practical joker. To have a little fun the joker drew up elaborate details of a Fenian uprising, and to make his statement look plausible pointed to the number of Catholics holding high positions in the Dominion. "Here was a chance," a local paper states, "for the militia men to become William of

Orange stroke," hasted to London to buy a Unionist ticket. Were they brave and independent enough to snap the traces and cast their ballots for the government candidates, what would happen was not pleasant to contemplate. In districts where the landlord was not all-powerful the government candidates, as a rule, were returned by decisive majorities. There will yet be many a bitter fight at the polls ere the power of the privileged class is broken. An aristocracy of merit as well as of wealth is no doubt something the average Englishman treasures, but there must come, sooner or later, a radical change when we find the quality of "merit" on the decline and the quality of wealth increasing beyond measure—the poor becoming poorer, and the rich becoming richer.

THE ELECTIONS IN ENGLAND REVEAL MOST

extraordinary conditions which will be a matter of profound astonishment to people at this side of the ocean. We have often heard that "Britons never never will be slaves." But this is only partially true. In the electoral contests in some of the counties where the landlord system is largely in evidence the tenants were dragged to the polls by the lords of the soil, and all were admonished to vote the Unionist ticket.

WERE THEY BRAVE AND INDEPENDENT

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PREMIER BRIAND, AS MIGHT BE EXPECTED,

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THE QUESTION OF QUESTIONS NOW IS

"Will John Redmond and the Irishmen hold the balance of power in the English House of Commons?" Until the elections are all held, it were difficult to surmise what the actual condition will be, but at the present writing it would appear that the government will have a small majority independent of the Nationalists. This majority, however, will not enable Mr. Asquith to carry on the affairs of country without the aid of the Nationalists. It would be but a slender thread which might be snapped at any time on a division. So far as Home Rule is concerned the government is fully committed, and there is no evidence that the promise will be broken. The Liberal whip made a statement which would leave the impression that that party would not fulfil its pledges, but this was contradicted indignantly by leading members of the government. Home Rule is now in sight, and we believe that John Redmond and his followers will pursue a course so prudent, dictated by the trend of events as to ward off any possible mishap.

MAJOR BROWNSON ON AMERICA

It is not often a Major in the United States is quite so candid as Major Brownson of Detroit. "To count Spain decadent, irreligious and atrophied is all wrong," declares Maj. Henry F. Brownson, writer and thinker, and son of that famous and fiery philosopher, Dr. Orestes A. Brownson. "Of course she is decadent; what European countries, save Germany and Austria, are not? France cannot go on as she is; her future is either monarchy or anarchy. And Russia, whipped by the Japs. England giving in to the suffragettes. Spain turn republic? Why, she might do better than France, but why should anyone try the republican form of government when we have run it into the ground." "Americans independent? We are a lot of sheep for a few who have control of congress to shear. There is less liberty in Detroit than in any city of Europe. We are the heaviest taxed people on earth." "The root of Spanish trouble lies in the greed for gold of the people, but if the beggar maims himself to get more alms he does it with the grace and dignity of a lord."

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IN MANY PLACES IN THE UNITED STATES

and in a few places in Canada, the people have undertaken the task of breaking the meat trust by abstinence. It has been wonderfully successful in certain sections, especially in Cleveland, Ohio, where half a million people resolved to stop eating all kinds of flesh meat for a period of thirty days. This, it appears to us, is the only really effective way of conquering the trust kings. Legislation, newspaper articles, public speeches, and all other means of that character have failed of effect. The present movement seems to be the only adequate remedy. If you do not buy a man's goods he will have to put up his shutters. In our opinion the same expedient may with good results be tried in regard to other articles of food. So far as the meat is concerned we hope our Orange friends, Dr. Sproule and Mr. T. E. Essery, Sovereign and Grand Masters respectively, will not become unduly suspicious on the Orange watch tower. We can assure them that it is not a scheme of the Jesuits, as a step towards "Romanism," to make Protestants accustomed to abstinence from meat.

SEVERAL GENTLEMEN CONNECTED WITH

the militia department in Ottawa, do not want to have the word "Feniens" mentioned in their presence. They have been, as are sometimes newspaper men, the victims of a practical joker. To have a little fun the joker drew up elaborate details of a Fenian uprising, and to make his statement look plausible pointed to the number of Catholics holding high positions in the Dominion. "Here was a chance," a local paper states, "for the militia men to become William of

Orange stroke," hasted to London to buy a Unionist ticket. Were they brave and independent enough to snap the traces and cast their ballots for the government candidates, what would happen was not pleasant to contemplate. In districts where the landlord was not all-powerful the government candidates, as a rule, were returned by decisive majorities. There will yet be many a bitter fight at the polls ere the power of the privileged class is broken. An aristocracy of merit as well as of wealth is no doubt something the average Englishman treasures, but there must come, sooner or later, a radical change when we find the quality of "merit" on the decline and the quality of wealth increasing beyond measure—the poor becoming poorer, and the rich becoming richer.

THE ELECTIONS IN ENGLAND REVEAL MOST

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in England reveal most conditions which will be found astonishing to us. We find that "British never takes a bath." But this is only in the electoral counties where the law is strictly enforced. It is largely in evidence in the poll districts. In the election, it was the Unionist ticket, and independent candidates were not pleasant to the voters in the districts where the power of the privileged class is a rule, were not pleasant to the voters. There was a bitter fight. An aristocracy of wealth is no doubt average Englishman, but his change when we find "merit" on the decline of the poor becoming richer.

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Orange and Martin Luther at one stroke." They sent a despatch in haste to Ambassador Bryce at Washington, and the latter communicated the matter to Hon. Charles Murphy, Secretary of State. Then the fun began at the expense of the militia men, who must, we take it, be members of the Loyal Orange Association. Just as foolish are the cries of "Papal aggression" which are made to do duty at 12th of July gatherings.

Cardinal Ludvig Henry Luon, Archbishop of Rheims, appeared before the Bar in his own behalf on Jan. 21st at the continuation of the suit instituted against him by the Public school teachers, charging that in signing the episcopal letter warning Catholic parents against the Public schools he had designed to destroy the authority of his teachers.

The Cardinal read a statement, in which, after explaining that he would leave the discussion of the question of his legal responsibility in signing the episcopal letter to his counsel he declared that for his spiritual ministry, except to God, he owed responsibility only to the head of the Church. He denied that the episcopal letter had been inspired by political considerations, adding: "Its sole purpose was to warn Catholic parents of the danger to the faith and the morals of their children incurred in the use of certain text-books and the method of instruction in public schools."

The Department of the Interior has issued a circular warning the people against impostors who are visiting various places in the Dominion soliciting aid for churches and schools in distant parts of the Turkish dominions. They are attired in clerical dress and present certificates from persons who are represented to be Bishops and others in authority. They claim that the Christians are much oppressed and in need of the aims of the western world. Investigation by the Department of the Interior reveals the fact that all the moneys collected are appropriated to the private pockets of the impostors. A safe rule for Catholics is to follow in such cases, which is to contribute unless the Bishop of the diocese has given his approval to the collector.

In a recent issue of the New York Freeman's Journal there is a very able and its condemnation of certain books. But we want more than that. We want a Congregation of the Index in every diocese. Parents and others should exercise strict supervision over the reading matter that finds its way into the house. They ought to have a care of their own household.

**THE READER'S CORNER**

CONDUCTED BY "COLUMBIA"  
"Progress consists not in miles of gaslit streets, or in millions of bricks piled squarely against the sky; but in human souls, taught to know their dignity, and the vast universe of their inheritance."  
—Canon Sheehan in "Luke Delmege."

There is a common tendency to think that the religious mind takes a narrow view of human pleasures and amusements, and tends to exaggerate the dangers which surround them. In reality, the religious mind is more liberal and tolerant than the worldly mind. It is more concerned with the eternal than the temporal, and with the soul than the body. It is more generous and more forgiving, and more sympathetic to the needs of the poor and the oppressed. It is more faithful and more loyal, and more devoted to the service of God and of humanity.

"The Docks' Domesday Book" (Stanley Paul, 6d.) makes interestingly humorous reading at the present time. It is a simple sketch of the lives of the men and women who work in the docks, and of the hardships and dangers which they encounter. It is a book that is well worth a read, and it is one that should be in the hands of every one who is interested in the lives of the working classes.

This morning I had a post card from the editor, as follows:  
"Hope soon to be able to decipher your manuscript. Am stopping up at night studying 'How to Read Hieroglyphs.'" Yours hopefully, the Editor.  
Strange the fads some people have, what!

"As soon as we rise in December—ice in June, Rose constancy in wind, or corn in chaff. Believe a woman, or an epitaph Or for another thing that's false, before You trust in critics."

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modern deceiver of problem stories votes these too heavy. Scott is too old-fashioned. They want something that mirrors the thought of the day. And they got this in the morally objectionable stuff masquerading as literature, that rooks of the divorce court, glorifies few love, and laughs at morality as a burdensome convention that we have outgrown.

The indiscriminate reading of such stuff spells moral and intellectual suicide for both sexes that there is great danger of corruption. From daily and hourly intercourse with life as depicted in these books they get a false view of its duties and responsibilities. Love is the one law of life; in its glamor and poetry is the justification of everything—of many things which clean-minded people condemn as criminal and base. Intellectually its consequences are not less serious. It absolutely kills all taste and nobility of mind. How many novel-reading people ever read a serious book of any kind? The masterpieces of literature fall on them. Their intellectual taste, if it may be dignified with such a name, is as unhealthy as an appetite that loathes plain and wholesome food, and craves only for dainties which are specially favored. They have no time for history, biography, drama and poetry. Give them their books' paradise where fairy prizes woo impossible maids in airy (very airy) castles.

Education is a failure if it does not beget a fitness and a taste for communion with the greatest minds, as well as a desire to master and fulfill the work which makes up one's life. This twofold failure of education is the inevitable extreme of the novel-reading habit.

In a recent issue of the New York Freeman's Journal there is a very able and its condemnation of certain books. But we want more than that. We want a Congregation of the Index in every diocese. Parents and others should exercise strict supervision over the reading matter that finds its way into the house. They ought to have a care of their own household.

Parnell's dream is realized. In the new British Parliament Ireland holds the balance of power. If we are to believe the cable reports Asquith seems undecided about Home Rule. Well Redmond may be trusted to help him make up his mind. One thing is certain. Asquith will not forget the great leader who brought him down. On Dec. 10th, his political office are numbered. I have heard all politicians declare that there never would be a Parliament in College Green. It seems as if their predictions were about to be falsified. Oh, if only Parnell were with us now! But though the great chief is dead the cause lives. A free Ireland will not forget the great leader whose steps beneath the shamrocks in Glasnevin.

It will be a happy day for Ireland and a hopeful day for the Empire when the money changers are driven out of the Temple of Liberty, and Edward, Emperor and King, opens the First Irish Parliament in College Green. If generous, warm-hearted Ireland will forget the wrongs of centuries, and devoting all the energy and talent of her sons to the upbuilding of the motherland, she will be a nation of strength, not weakness, to the Empire. A Home Rule Ireland means a United Kingdom in reality as well as in name. May it not be long until we shall have a free Ireland, and a free Mother of Parliaments.

**PAULIST ACTIVITY**

Recalling the past and comparing the position the Catholic Church of America holds today with that she occupied fifty or seventy years ago, we are surprised and astonished at the rapid progress, progress so rapid, indeed, that the history of former ages can offer no parallel. From being a small, despised and insignificant institute, she has risen to command universal respect and admiration. Her influence is felt in every part of the land from the Atlantic to the Pacific. Old time big game with its malicious, suspicious and abusive epithets, is fast disappearing before the overwhelming evidence of truth. And her members, once the objects of scorn and ridicule, are now the trusted and respected citizens of every State.

Yet if we pause to ask ourselves: How came this wonderful transformation? When we seek to know who are they that have labored so zealously and so untrudgingly to promote the interests of Christ and His Church, that have been so active in spreading far and wide the healing influence of the Holy Gospel, and so successfully to eradicate the hatred of the unbeliever; to represent so faithfully the true aims and doctrines of Christ and His Church to the non-Catholic world, we find that the Missionary Fathers of St. Paul the Apostle, commonly known as Paulists, have played no small part in this almost superhuman reformation.

The Paulists, Fathers who have this week celebrated their Golden Jubilee in New York City, were founded in that same city fifty years ago, under circumstances which leave no doubt but that their foundation was less the work of man, than the deliberate plan of the Holy Spirit. The Rev. Isaac Thomas Heckler, their reputed founder, was born in New York City in 1819, of Protestant parents. But being a man of a truly religious spirit, whose soul longed incessantly for the True Light, "which shineth from every man that cometh into the world," he was ill-satisfied with the mingled doctrine of truth and error, proposed by Protestantism. Following the commands of Christ: "Seek, and thou shall find," he was received into the Catholic Church in 1844. But having himself found that peace which the world cannot give, he was anxious to impart it to others; to lead others along the road he himself had trod. With this desire uppermost in his heart, he entered the Redemptorist Order in 1849. He devoted himself to the study of the life of St. Paul the Apostle, and as a missionary of that famous order. But a few years later a misunderstanding arose among the members of the order regarding the foundation of a house which would serve as a centre for non-

the letter for religion, but the great legacy of Father Heckler's personality we should guard with jealous love in the formation of the future priestly characters of America."

**THE PRESIDENT APPOINTS A PRIEST TO THE ARMY**

President Taft has just signed a commission making Rev. James F. Houlihan a first lieutenant and appointing him to the post of Chaplain in the Fifth Cavalry now stationed at Honolulu.

Mr. Houlihan belongs to the Scranton Diocese and has been designated for service in the Army by his Bishop, Right Rev. H. J. Hoban, on account of his peculiar fitness for the work. He was born in Susquehanna, Pa., thirty-four years ago, was graduated from Niagara University in 1900 and began his ecclesiastical studies with the Vincentian Fathers in the Seminary of our Lord in Niagara Falls. He was ordained to the priesthood by Bishop Hoban and for some time was attached to the Cathedral in Scranton.

His military service was in Toga County and as a reward for his successful labors was made first assistant in Mount Carmel Church, Danmore, Pa.

Cardinal Gibbons in interview claims prices have not kept up with high prices of food stuffs.

**CARDINAL GIBBONS ON HIGH PRICES**

In an interview in Washington, Cardinal Gibbons has added his powerful voice to the protest against the soaring prices of all foodstuffs. His Eminence said:

"Something must be wrong with the food in this country when wages and salaries remain the same, when at the same time food supplies continue to increase in price. I feel," continued the Cardinal, "that something ought to be done to correct this evil. I myself have felt the weight of the high prices of the necessities of life."

"I have long keenly felt the results of the present high prices of living necessities here, but what I have thought over the matter I do not know just what causes the advance in prices.

"Of one thing I am certain, prices of necessities have not kept pace with wages, that is, wages have not increased in proportion to the increased cost of living.

"Most of the prices for food products are clearly out of all reason, and one thing is certain, the people cannot get on paying such prices when they are not earning any larger incomes.

Catarrah Cannot be Cured with LOCAL APPLICATIONS, as they cannot reach the seat of disease. Catarrh is a constitutional disease, and in order to cure it you must use a remedy that reaches the seat of disease. Catarrh of the bladder, catarrh of the stomach, catarrh of the bowels, catarrh of the nose, catarrh of the throat, catarrh of the eyes, catarrh of the ears, catarrh of the sinuses, catarrh of the lungs, catarrh of the bronchiae, catarrh of the uterus, catarrh of the vagina, catarrh of the prostate, catarrh of the bladder, catarrh of the stomach, catarrh of the bowels, catarrh of the nose, catarrh of the throat, catarrh of the eyes, catarrh of the ears, catarrh of the sinuses, catarrh of the lungs, catarrh of the bronchiae, catarrh of the uterus, catarrh of the vagina, catarrh of the prostate.

**THE CHURCH IN THE WEST**

It is pleasant to receive accounts from time to time of the splendid efforts put forth by priests and people in Western Canada to promote the spread of the faith. From far off Melville, Saskatchewan, we have received an interesting letter from Mrs. C. B. Chadwick, an extract from which we publish to show the humble beginnings of church work in the North-West.

Dear Sir.—On behalf of our worthy pastor, Rev. Father Kugener, and the altar society, of which I am the president, I desire to thank you most heartily for the four beautiful pictures which you sent me recently. Our pastor, who is an exile from unfortunate France, says he has never seen such a beautiful picture of St. Anthony, which we propose to have framed and placed above our altar. It was made up by my husband, and was a free gift—a labor of love. Christmas day was indeed a red letter day with us. Many new vestments and altar furnishings having arrived only a few days before, and for which our society has undertaken some heavy financial responsibilities. We had Midnight Mass with two Masses later in the day, and for the first time, Vespers and Benediction in the evening. The music and singing was furnished by our recently organized choir.

Melville, until about eight months ago, did not exist at all, and we now have a population of about fifteen hundred.

We have about eighty-five Catholic families made up of French, German, Polish, Russian, English and other nationalities and many of our children have been born here. The land for our cemetery was purchased a few days ago. Let me congratulate you, and the London people, on the appointment of the Rev. Father Fallon as your new Bishop. A stranger, we understand, in London, but certainly not so in this western country. An ideal priest in every sense of the word, he has been chosen to make an equally good Bishop.

**SPEAKER CANNON**

At the luncheon given in the rectory of St. Patrick's Church, Washington, in honor of Cardinal Gibbons on Sunday last, Speaker Cannon, after speaking of the function of the co-ordinate branches of the government, with a special tribute to the supreme court, which he said had ever hated in its decisions long enough for the people to be educated up to what was needed and then decided accordingly, went on to pay his respects in eloquent terms to the cardinal.

"I am not," he said in part, "a member of any church, but I do not boast of it. It is perhaps my misfortune. Your eminence and I have not beyond the spiritual three-score and ten years, but despite all the talk of demagogues we can say that far from growing worse the people of this country have grown better and better. They are the most civilized. May you live to celebrate your hundredth anniversary and may I be on hand to congratulate you."

Senator Bob Taylor of Tennessee said, speaking of Cardinal Gibbons, that "the unmelting snows of years are fully on his head, but there is no snow in his heart—there all is summer."

St. Mary's C. L. and A. A. Last Sunday St. Mary's C. L. and A. A. Toronto, held a very enthusiastic meeting, the attendance being the largest of the season. Right Rev. Mgr. McCann was present and commented favorably on the progress that is being made. The many committees by their reports showed that they intend making 1910 the banner year of the Club. The Literary Committee included in their report extracts from newspapers all over Canada, which commented favorably on their past work. They outlined their programme for the coming season, which is to include addresses by the prominent Catholic men of Toronto. In addition to this a special effort is being made to bring the club members along big lines of public speaking and oratory. With this object in view, some of the younger members have consented to give essays and to take part in the general debate. It is also the intention to have a general discussion on some popular topic in the near future, in which all the members may take part.

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LORD MAYOR OF LONDON A CONSISTENT CATHOLIC

President Taft's presence at various religious functions, Catholic as well as Protestant, being favorably commented on by a number of our contemporaries. An incident of a similar nature recently occurred in London. On November 8, the Guild of the Blessed Sacrament held a special gathering, a social one. The Bishop of Southwark presided, and here," says a British exchange, "are facts, which should go down to posterity. Everyone knows that the Lord Mayor's procession is one of the greatest pageants of London, and that every moment of his lordship's time is taken up. Hence it was the intention of the Bishop to send to the new Lord Mayor, Sir John Knill, son of Sir Stewart Knill, a telegram of congratulation. There was no need; for before the opening of the gathering there was a gathering at the door of the hall, it grew louder and louder, then there was an outburst of applause, for in very truth the Lord Mayor himself was there. He had succeeded at all other business, and came to the gathering."

The Bishop invited Sir John to say a few words to the men, and he ascended the platform, amid loud cheering, and said: "My Lord, Rev. Fathers, I was sworn in as Lord Mayor of London at 4 o'clock. Notwithstanding the claim on my time, I was determined to be with you. I cannot speak at any length, for I have a cold and you know what is before me to-morrow (Lord Mayor's Day). But it is a joy to me that my first visit after being sworn in as Lord Mayor of London should be to the gathering of the Guild of the Blessed Sacrament. It is indeed my first act, but I do not come to you so much because I am Mayor, but because I am a Brother of the Guild of the Blessed Sacrament." He thanked all present for the reception he had received, and regretted he could not stay.

**THE HUMAN SIDE OF TWINE**

When we drive home from the implement dealer with our little load of Sisal twine for the coming harvest, we do not often realize how many of us are indebted to the industry of a few men who have made it their business to supply the world with twine. It is a simple, unglamorous, but a very important industry, and one that has made the lives of millions of men more comfortable and more productive.

It took many years and thousands of dollars to eliminate this primary drawback from the lives of millions of men. It was a long and arduous task, and one that required the cooperation of many men and many nations. But it has been done, and the world is a better place for it.

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"Cremona" Violas are made by hand in Italy by the finest makers of the world. They are made of the best materials, and are of a quality that is unequalled. They are a pleasure to play, and they are a joy to own. They are a true work of art, and they are a treasure that will last for ever.

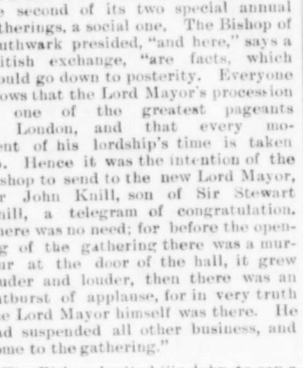
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**Fifteen Years of Agony**

**"Fruit-a-tives" Promptly Cured Him After Doctors Had Failed to Give Relief.**

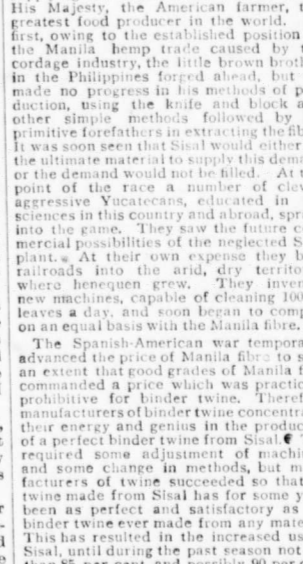


CHARLES BARRETT, Esq., Harbour au Bonheur, Antigonish Co., N.S., March 24, 1909.  
"I wish to express my sincere appreciation of the great benefit I received from taking 'Fruit-a-tives.' I suffered from Biliousness and Dyspepsia for fifteen years and I consulted physicians and took many kinds of ordinary medicine, but got no relief. I was in misery all the time and nothing did me any good. I read the testimonial of Archibald MacKenzie, of Ottawa, and I decided to try 'Fruit-a-tives.' I have taken a number of boxes of 'Fruit-a-tives,' but before I had taken one box I felt better and now an entirely well. I am thankful to be well after fifteen years suffering, and I am willing to have this statement published for the sake of other sufferers, and I thank I strongly recommend 'Fruit-a-tives.'"  
(Signed) CHARLES BARRETT.

50c a box, 6 for \$5.00—retail box, 25c. At all dealers or sent post paid on receipt of price by Fruit-a-tives Limited, Ottawa.

quote, this makes rather interesting reading.  
Hypnotism is a Sin  
Recently we have been questioned about the recitation of the rosary of the Catholic who would permit himself to be hypnotized, says the Union and Times. We have no hesitation in declaring the Catholic who would be the subject of the hypnotist is guilty of mortal sin.  
What does he do? He robs himself of his free will and writes away the price-less gift that he has no longer power of choice. He is serving no one save the superior power of a man that robs him of the exercise of his faculties. He is losing his time that was given by God so that he might work out his salvation, and he lies a helpless puppet or becomes the jumping-jack of another.  
The subject, then, of the mesmerist enslaves himself, worships human power and is in "the sleep" a sluggard. For these reasons, which can lead to a multitude of abominations, no Catholic can permit himself to be a clod in the hands of another. It has been proved a thousand times over that physical health has been impaired by hypnotism, and that the man who has been even once a subject of another, is left with a will so weak that he never again can resolve as he once did, nor act with the determination he once possessed.—Intermountain Catholic.

The most self-centered individual in the smallest village in the land may exert a potent influence, if only in the shape of a silent warning.



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"I speak with the tongue of men and of angels and have not charity, I have become as a sounding brass and a tinkling cymbal..."

We see from these texts that charity is indispensable. We must have it in order to be united to God in Heaven. Nothing whatever can take the place of it.

But what does this love of God consist in? It consists chiefly in keeping faithfully God's commandments.

When the young man asked our Lord, "What shall I do to enter into life?" the answer was, "Keep the commandments."

"This is the charity for love of God, that we keep the commandments."

This being so, I can express the meaning of my text by saying: "I speak with the tongue of men and of angels and do not keep the commandments of God, I am become as a sounding brass and a tinkling cymbal."

And we faithfully keep God's commandments we pay Him true homage and worship—such as is acceptable to Him and worthy of Him.

Another says: "I will fast; I will give alms; I will help to build churches and schools; I will feed the poor, but I cannot give up that sin that I am addicted to."

The Apostle warns you that God will not make any such bargain with you. You must put away that sin; you must cease absolutely from every mortal sin, and not for a day or a week, but for your whole life.

Let all your prayers all your fasting, all your self-denial, all your thoughts, all your desires, during this holy season of Lent, be directed to this one end and object, to get this true charity of God, which will bring you into His love, where you shall be united by love to God and happy beyond all expression for the endless ages of eternity.

NAPOLEON'S DIVORCE

Such questions will arise to the end of time, and it so happens that Wednesday, December 15, was the hundredth anniversary of the opening of one of the most interesting and complicated marriage questions recorded in history, and one which would have exercised all the learning and legal acumen of Pius X's Auditors of the Rota.

On December 15, 1809, after his triumphant return from the Austrian campaign, Napoleon proclaimed his marriage with Marie Louise, and the members of the imperial family and the chief dignitaries of the State that he had come to the decision to sever the ties that had united him for thirteen years with Josephine.

The following day an imperial decree announced that the civil marriage which had taken place between the Emperor and Empress had been dissolved, and on January 17, 1810, the Emperor married a second time, and a sentence had been issued by the ecclesiastical court of Paris pronouncing the non-existence of the spiritual bond.

Less than two months later, on March 11, the Emperor married by proxy the Archduchess Marie Louise. Was this second marriage a valid one? The question has been discussed at great length by a host of historians and jurists, and latterly and most competently all by Father L. Rini in his history of Pius VII, but the authorities seem to be fairly divided into diametrically opposite opinions.

On March 9, 1810, General Bonaparte and Josephine presented themselves before the registrar of the second district of Paris to declare their union and have it registered according to law. Had they wished to contract marriage in the eyes of the Church they might easily have done so, but the General purposely avoided this, and the civil contract was undoubtedly null and void as a marriage in a country where the *Tumultus* of the

SHREDDED WHEAT. Insures sturdy health—a thorough enjoyment of the crisp winter weather. To serve at this season—heat biscuit in oven, pour hot milk over it and salt to taste. Delicious! Try it.

Council of Trent rendered all clandestine marriages invalid. But complications were destined to arise. On the very evening before the coronation Josephine succeeded in having a private conversation with Pius VII. in which she informed him that she had never been really married, except so far as a purely civil contract could marry her to Napoleon.

The question of divorce did not arise until five years later. There was little trouble over the dissolution of the civil contract of March 9, 1796—in fact all Napoleon had to do to effect this was to sign a decree.

The religious marriage presented difficulties which were apparently insurmountable. First of all the marriage cases of sovereigns were reserved to the exclusive and immediate jurisdiction of the Roman Pontiff—the very Roman Pontiff whom Napoleon by a famous decree of a few months before had robbed of his states, proclaiming at the same time Rome to be the second city of the French Empire.

The Pontiff who had formally excommunicated him, and who in revenge had been subjected to all kind of outrage by him. The Emperor determined to reach his object in another way. He got the Arch-Chancellor Cambaceres to bring the case before the Metropolitan Curia. The latter protested that it was incompetent, and asked for authorization from the Ecclesiastical Committee appointed by the Emperor on November 25, 1809, to regulate ecclesiastical affairs.

This committee which was manned by creatures of the Emperor handed down a decision that the Metropolitan Curia was competent, and the case went on. A number of witnesses including Talleyrand, Berthier, Duroc and Fesch united in declaring that the Emperor had never consented to the religious marriage with Josephine—he had merely gone through the ceremony to quiet Josephine and to avoid the dangerous scandal that would have followed had the Pope refused to crown him.

Thereafter that the Court pronounced the marriage null through defect of consent. As a matter of fact this sentence was of no juridical value, because the Court was incompetent. But it was enough for its purpose. The Emperor of Austria and the Archbishop of Vienna, before allowing the marriage by proxy of the Emperor with the Archduchess, asked for explanations concerning the validity of the first marriage, and the Calvinist Count Otto was able to make a sworn statement that he had seen and read the original of the sentence of dissolution pronounced by the Metropolitan Court of Paris, and as neither the Austrian Emperor nor the Archbishop were apparently aware of the full powers granted by Pius VII. to Cardinal Fesch to perform the first religious marriage of Napoleon without witnesses they might easily have come to the conclusion that this ceremony was invalid on account of clandestinity.

In an case the Archbishop consented to celebrate the second marriage with great pomp on March 11, in the church of the Augustinians in Vienna. Such are the salient facts of this most complicated marriage case.—Rome.

THE SALVATION ARMY

1. What is the creed of the Salvation Army?

2. Are Catholics allowed to join the Salvation Army? Give some theological reasons.

In order to meet this question inquiries were made at the Salvation Army Hall, the superintendent of which produced a small book for inspection. Its title was "The Metropolitan Court of Paris, and as neither the Austrian Emperor nor the Archbishop were apparently aware of the full powers granted by Pius VII. to Cardinal Fesch to perform the first religious marriage of Napoleon without witnesses they might easily have come to the conclusion that this ceremony was invalid on account of clandestinity.

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one in radical. For instance, although the book aforesaid lays down a considerable number of sound doctrines, it also lays down others (especially regarding conversion and forgiveness) which no Catholic could accept.

The reason why a Catholic cannot join the Salvation Army is the same as that which prevents him from joining any religious sect or creed other than Catholicism. We believe that Catholicism is the only divinely instituted religion, which is intended in the divine scheme for all mankind, and that all other forms of religion outside the Church as human inventions without divine sanction.

THE IMMACULATE CONCEPTION. Few Protestants know what the dogma of the Immaculate Conception means, and we fear that a good many Catholics would be unable to give a correct definition of it.

As one by one to-day the rose-leaves fell, Responsive to a wind that hardly stirred; So Mary's pure words answered Gabriel, "According to thy word."

Now this has nothing whatever to do with the Immaculate Conception. It refers to the Annunciation—the message of the Angel Gabriel to the Blessed Virgin that she was to be the Mother of the Messiah. The Immaculate Conception means that the soul of Mary herself from the moment God first breathed that soul into her body in the womb of her mother, was preserved free from the stain of that sin—original sin—with itself, to adopt a substitute.

We cannot conceive a Catholic instructed in his own principles, and asked to ask any question on this point, might have met with some Catholic who is very badly instructed, and who, seeing the earnestness of the other, and the good effects produced on its members, cannot understand why a Catholic should not be able to remain a Catholic and at the same time attend the meetings. Such a Catholic needs instruction first on the essential wrongness of setting up any other form of religion to take the place of the Catholic, and then on the essential wrongness of such a view, which simply sets the Church aside as superfluous, or even as erroneous.—Bombay Examiner.

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THE CATHOLIC RECORD

CHATS WITH YOUNG MEN  
THE LOYALTY WHICH KEEPS A MAN AT WORK

At a certain large factory in the Middle West the workmen were threatening to strike. The manager of the company called them together in a great mass meeting. "Two months ago," he said, "I was offered \$3,000,000 for this plant. The offer came from the trust. It was a tempting one. If I had been accepted I should have had an income of \$50,000 a year for life. I greatly desire to travel and see all the corners of the world. I should like to live for a time in Paris and in London. I have built up this business from nothing, and it seemed to me I had fairly earned the right to retire and enjoy the fruits of my work. But I thought that if the trust came into possession of this plant it was their intention to close it down permanently; to concentrate all their manufacturing in other plants which they established. That decided me to decline the offer. Many of you men own your homes in this city; your life-long friends and associates live here; your children are in the schools. To force you to pull up stakes and move away—as you would have had to do—would have meant a great loss in many ways. It seemed to me that I owed you a duty. I refused the offer. Now I ask you to play fair with me. I was loyal to you. Be loyal to me."

Whether specious or not the appeal was effective, and it well illustrates another one of the moral ideas which have kept many men in business against their own personal preferences. Still, when all is said, the fact remains that within the last few years more and more men are retiring from business while still in the prime of life. In the last analysis, it is a confession of weakness, of ultimate failure, for any man to say he can't quit. The two greatest business men this country has yet produced are John D. Rockefeller and Andrew Carnegie. Each of them has been off the playing field for years. Each of them gave the final proof of his supremacy by selecting entirely competent and capable successors. It is the last test of greatness that faces you in the face and admit that the indispensable man does not exist.

That is a wise old story which relates how the junior partner came to the head of the firm in great distress. "Young Jones is going to leave us," he said. "Perhaps if we'd raise him a couple of thousand he'd stay. I don't see how we can get along without him." "You say we can't get along without him?" questioned the senior. "I don't see how we could."

"Well, then, give him two weeks' notice this afternoon. Then he'll give you fortnight to look around and fill his place. Just think what shape we'd be in if he should up and die on us overnight."

Let any man realize the situation. There may be no one who can do his job so well as he. But he can find someone else who will do it for him so well as he. It is up to you to find that man. Ten years ago a young man went to work in a large department store as a clerk at the ribbon counter. He was diligent, keen, energetic, and his work was noticed by the head of the firm, who was famous for the way in which he detected and rewarded modest merit. The young man was promoted. A little later he was raised to the position of usher. He was looked upon as one of the coming men in the big store.

Then, suddenly, five years ago, it was announced that he had voluntarily resigned. He had bought a little fruit farm in Michigan, to which he and his family had retired. His fellow-climbers on the ladder were inclined to think him a fool. Late in the fall he came back from the farm and took his old place of usher. In the early spring, when the holiday rush was well over, he disappeared again. Ever since he has followed the same routine—eight months on the farm, four in the city, at the old very flattery possibility that sooner or later he might have become one of the many junior partners in the great business.—Success.

WHAT THE FARMER SHOULD KNOW

The profession of agriculture demands knowledge of nature's laws, processes, and possibilities more than almost any other. The farmer deals with more concrete things than does almost any other worker, and he should understand the laws of chemical forces. He should understand the chemistry of the soil in order that he may mix brains with it, analyze it, be able to bring out the latent possibilities of barren, sterile land.

Who can face poverty and misfortune with cheerfulness and courage.

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EVERY-DAY PHILOSOPHY  
Here are some epigrammatic sentences from an article in the World's Work by James J. Hill. They are profitable reading.

A man must make up his mind, if he is going to succeed, that when he takes the other man's dollar he must give back to him an honest return.

There is a difference between railroad-roading and politics. In railroad-roading the competent man wins.

Any one who has no faith in this world grows greater and stronger, but it goes to make much progress himself.

Success never comes to the man who spends most of his time watching the clock.

The man who climbs up is the one who is not content with doing only just what is absolutely necessary, but who does more.

My rule for success is untiring application, loyalty to one's employer, which is loyalty to one's self, doing the best you can in every task that faces you; practicality, initiative and industry.

Luck and laziness do not go together. The man who climbs up must prove himself and grasp his opportunities. Opportunity will not look him up.

I have always lived the life of a man endeavoring to be usefully busy, and I now intend to drop business cares entirely in the evening and to unite work, rest and recreation in reasonable proportions.

The best advice to give to a young man is very old and very simple. Get manly, and understand. Determine to make the most of yourself by doing to the best of your power such useful work as comes your way. There are no new recipes for success in life.

**WHAT KEEPS YOU BACK?**  
One thing which keeps you back, Mr. Disappointed Employee, is your lack of faith in the concern you work for and in what it produces. If you had such a vigorous faith in your house and were so enthusiastic for its possibilities that you longed to get to work in the morning and were loath to leave at night; if your whole heart were in your work so that your employer could not help but notice your promotion; if your work were of such excellent quality that your superiors could not fail to see that you were a marked man, that there was something unusual in you, you would have no reason for complaining that you are not appreciated or advanced.

Nothing else will attract an employer's notice more quickly than better methods of doing things. Ways of reaching results, more efficient than ordinary methods, indications of superiority, are what your employer is always looking for. There is nothing else that pleases an up-to-date business man more than evidence of marked ability, sign of better methods, and indications of superiority in the way of doing things.

**HE IS THE RICHEST MAN**  
In whose possessions others feel richest. Who can enjoy a landscape without owning the land. Who absorbs the best in the world in which he lives, and who gives the best of himself to others.

Who has a strong, robust constitution. Who has a hearty appreciation of the beautiful in nature. Who enjoys access to the masterpieces of art, science, and literature. Who has a mind liberally stored and contented. Who can face poverty and misfortune with cheerfulness and courage.

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at the same place, and they walked along together, chatting as they went. They had to pass a church on the way, and the young lady was in the habit of making a daily visit there, as they came near she began to be tempted to pass by without going in. What would her companion think? She hated to be called a fanatic, a devotee, or a little queer. It sometimes injured one, in a business way, to be too religious, particularly a Catholic. She would omit her prayers, but she would not omit her visits. "I will leave you here; good morning," she went in as usual.

The next morning the gentleman was a little later in overtaking her and he said, in rather a shamefaced way, "that he had followed her good example and had also gone into the church on his way down."

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DIocese of Hamilton

Address of the Catholic congregations of the parish of Teeswater, Hollyrood and Riversdale, to their pastor Rev. John Coreoran, on the occasion of his resignation of the parish previous to his return to Ireland.

Rev. and dear Father.—We, the Catholics of Teeswater, Hollyrood and Riversdale, have heard with deep regret that after having discharged the duties of pastor to the three congregations of this extensive and laborious parish for close on thirty-three years, you have resigned the parish in order to return to the place of his birth, and we cannot allow the occasion to pass without testifying our admiration and gratitude for your self-sacrificing spirit manifested in the performance of your priestly duties during your long apostolate among us.

We fully appreciate the truth of that sentiment which is uttered by the great father and doctor of the Church, St. Augustine, "The priests are the cultivators of the people who constitute the vineyard of the Lord, and what the sun is to the day, the pillar to the ship, and the clouds to the rain, the priest is to the happiness and salvation of men."

When we look back to the happy date, when you became our pastor, we cannot but notice the wonderful transformation which has taken place, owing to your zeal and devotedness in the work of your sacred ministry. The whole history of our parish is interwoven in your sacerdotal life; but the result of your foresight and instruction in all things which regarded the glory of God and the salvation of souls. You have been to us a father and a friend, having always in view our interests both spiritual and temporal. We owe it to you that we have handsome church edifices in Teeswater and Hollyrood, and that the church at Riversdale has been practically made new by the extensive improvements which have been made to it. These buildings have been increased in value by the much needed adjuncts for the completion of the work, and statues having been erected and a new cemetery purchased within a short distance from Teeswater and consecrated in 1885. And after doing this work, you are leaving us without any church debt. The Catholic people of Ontario owe much to the devoted priests from Ireland, "the land of saints and scholars," who followed their fellow-countrymen and co-religionists in order that their faith might be preserved and strengthened in their new country whither they were bound, seeking to establish happy homes for themselves and their families, and there are many distinguished persons in the province, both in Church and State who would have been lost to the faith only for the faithful care and devotedness of the pastors of whom you are one. But not only have we admired your energy and perseverance, we have learned to love you as a benevolent father, and a warm friend, and how dear to us that even though you will in the future be separated from us by the broad Atlantic, your memory will be always green and fresh in our hearts and affections. It is hard for us to part from you, but we know that the people to whose welfare you will hereafter devote yourself, will profit in our loss. And it is some consolation to us that your good works will be remembered for the benefit of religion and the glory of God in another part of our Lord's vineyard. Remember us, however, in your prayers, and we will always remember you and pray for you as long as we live, so that you may be engaged in God's holy work.

In conclusion we beg of you to accept this purse as a testimonial of our respect and love for a pastor who has rendered us such devoted services, and Father Coreoran thanked his generous donors very feelingly for their kind appreciation of his humble labors.

PAULIST FATHERS GOLDEN JUBILEE

ADDRESS OF THE APOSTOLIC DELEGATE AT POSTAL OFFICE, JANUARY 25, 1910

The Apostolic Delegate, Diomedo Falconio, expressed himself as being honored and highly pleased to be present with the Paulist Fathers on the occasion of their golden jubilee. He held the Community in loving affection and respect, and nothing could give him greater pleasure than to participate in this auspicious occasion. He represented the Holy Father and his most blessed apostles, both priests and people for their loyalty and respect and obedience which were so happily in accordance with the principles of the Catholic faith. This respect, this obedience, this loyalty, were always and in all places the mark of the true Catholic. The unity of the Church throughout the world was the strongest evidence of the Church's mission and of its Divine origin. The Delegate laid particular stress on the words of his text: "Thou art Peter, and upon this Rock I will build my Church, and the gates of hell shall not prevail against it." Jesus Christ came to earth that He might save mankind, and having finished the work of Redemption—His mission in the world—He commissioned St. Peter to carry it on.

Speaking directly of the work of the Paulist Fathers, the Delegate paid high tribute to the success of their labors in this country. Untold good both for Catholics and non-Catholics had been done by that labor in the last fifty years. Father Thomas Barke, he said further, had expressed eloquently all that he might wish to say in congratulating the people, in exhorting them to be mindful of the blessings which they had received in the Church, and by the labors of the Paulist Fathers. He prayed that the blessings of the last

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fifty years may be multiplied during the time to come; that the people may be loyal Catholics always—loyal to the Church, loyal to the Supreme Pontiff, loyal to the good Paulist Fathers who loved them so tenderly and worked for them unceasingly, worked for both the Catholics and the non-Catholics of the United States.

Then followed the Papal blessing, which the congregation knelt reverently to receive.

ADDRESS BY CARDINAL GIBBONS AFTER POSTAL OFFICE HIGH MASS

Dear! beloved, I thank you in the name of the bishops, of the clergy, and of the church at Riversdale for the celebration to-day of their Golden Jubilee.

The first time that I had the privilege and the honor of meeting the illustrious Father Hecker, goes back probably farther than most here remember—to the year 1851. At that time I was undecided about my vocation. I was hesitating whether I should go into the world or whether I should join the army of the Lord. Those three great men, before the Paulist Order was established gave a mission in a Southern city where I lived. I was deeply impressed and the memory of what they said sticks to this day. I see with my mind's eye those three, strong, vigorous men: Father Hecker with that smile and genial expression of an innocent and upright heart; the great, tragic, dignified Father Hewitt; and Father Walworth whose eloquence reached the hearts of every audience. The words spoken on that day remain in my memory, and were, I believe, the instruments which prompted me to answer the call of God.

The original Paulists founded the Order inspired by the desire to propagate the Faith, but like all religious communities it was founded in view of special needs of the day. St. Dominic, with his eloquent preachers, was raised to oppose the heresy of the Albigenses. St. Ignace Loyola was raised to oppose the liberalism of his century, and he might fight the dangers that afflicted the Church in the sixteenth century. Father Hecker established this Community that he might endeavor to convert the American people who he knew so well, and whom he loved so tenderly. That was his ambition. He was to make the Catholic Church better known, better loved than it was in this country, and were I believe, the instruments in the sentiment of the non-Catholics of America within the last fifty years. At that time they were fearful of the Church, afraid to enter even its threshold. Liberals of half a century ago might be numbered by the hundred—they can now be numbered by the thousand. Much in this change of sentiment is due to the labors of this community founded by Father Hecker. He founded the Catholic World, a magazine whose luminous pages have enlightened the Catholics and non-Catholics of our times. Through the "Question Box" for this is an institution of the Paulists—the missionaries of the Community have endeavored honestly and fairly to meet all honest and fair inquiries. Above all, the practice of giving missions to non-Catholics, and by this means explaining the teaching of the Church, has led our fellow citizens to know us better, and, consequently to love us more.

Followers of St. Paul, the Apostle—you will endeavor in the future as in the past, to promote your own personal sanctification, your own goodness of heart; to be chaste in body and in mind; to be full of zeal before God in the greatest work of mind and heart—the ambition to labor for the sanctification of souls. My friends, above all, you will remember—and you are my friends, to love one another with brotherly love; to be always willing to help one another, bearing one another's burdens—in a word, to practice that beautiful virtue of charity—that great charity which is the mark of Catholic perfection, and which will not fail to bring down upon you every benediction. And I pray and hope you will answer the special call of your Institute. Love your Institute, and endeavor to promote its glory always.

Scotland's Curse

The 103,000 persons charged with drunkenness and disorder, arising in the former entirely from the abuse of alcohol and in the latter mainly so, provide the great bulk of the work for the courts. But it has been found that drink is an important factor in the causes of more serious crimes. The bulk of assaults is brought about by it, and it is the common explanation of 389 sentences for robbery to children. About 80 per cent. of charges for murder and culpable homicide arise from intoxication. But the influence of drink extends into other classes of crimes which are not generally supposed to be affected by it. From five different careful investigations made among persons guilty of crimes against property, it has been found that in 60 per cent. of them

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The Sisters of St. Joseph, desire to acknowledge, through the CATHOLIC RECORD, their sincere thanks to Mrs. John Hagan, of Drysdale Hill, who generously donated two hundred dollars (\$200) to be equally divided between the House of Providence and Mount St. Joseph Orphanage. This offering was made to the poor in memory of Mrs. Hagan's son, lately deceased.

Knights of Columbus.

On Wednesday night, Jan. 19, the new council of the Knights of Columbus in Hamilton was formally instituted and the officers installed. The installation was conducted by Father Joseph James of Hamilton, in St. Mary's Hall, North Park Street. He was assisted by his warden W. Daley, of Hamilton; C. J. Sullivan, warden and J. Brennan, K.C. D.G.K., of St. Catherine's Council and Charles Hogan of Toronto Council. Owing to the short notice on which the installation was held the ceremony was quietly but nevertheless very beautifully performed. The officers installed were: M.J. O'Reilly, K.C. D.G.K., Grand Knight; J. M. Brown, Deputy Grand Knight; Don E. Lavigne, Chancellor; John J. Smet, Financial Secretary; W. A. McCarthy, Recorder; Joseph M. Longman, Lecturer; William Carroll, Ad. Vocate; George L. Goodson, Treasurer; John Collin, T. G.; J. J. Maylan, D. C.; J. Maloney, warden; Charles Marks and Leo Chorney, trustees; Very Rev. Vicar-General Malony, chaplain. The new council expects to have in a short time a number of candidates in the near future.

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**DIED**

McKinnon—At Saginaw, Mich., on Jan. 4, 1910 Mr. John McKinnon, until ten years ago a resident of Hamilton, aged one hundred and three years. May his soul rest in peace!

O'Connor.—At her parents' residence, 577 Concession St., Peterborough, Miss. Katie O'Connor, May be soul rest in peace!

**MARRIED**

McKinnon—At St. Joseph's church, Clinton, on Jan. 11, 1910, by Rev. Father Hamilton, Mr. Francis McKinnon, of Havelock, to Miss Margaret Cecilia Brown, of Havelock.

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**WANTED TEACHER FOR SCHOOL SECTION**  
 No. 7, Huntley, second class certificate. Salary \$150 per annum. Apply to William O'Connor, Inspector, Children's Branch, Parliament Buildings, Toronto, Ont. 1910-11

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**WANTED CATHOLIC LADY, HAVING GOOD**  
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