LONDON, ONTARIO, SATURDAY, JANUARY 4, 1913

THE DEATH OF THE OLD YEAR Full knee-deep lies the winter snow, And the winter winds are wearily sign

ing.
Toll ye the church bell sad and slow,
And tread softly and speak low,
For the Old Year lies a-dying. Old Year you must not die You came to us so readily; You lived with us so steadily, Old year, you shall not die.

He lieth still ; he doth not move ; He will not see the light of day; He hath no other light above; He gave me a friend and a true, tru

He gave me a friend and a true, or love.

And the New Year will take 'em away Old Year, you must not go;

Too long have you been with us,
Such joy as you have seen with usOld Year you shall not go.

He froth'd his bumper to the brim; A joilier year we shall not see. But the his eyes are waxing dim, And tue his fees speak ill of him,

And two his foes speak it of him,
He was a friend to me.
Old Year, you must not die;
We did so laugh and cry with you:
I've half a mind to die with you. Old Year, if you must die.

He was full of joke and jest, His sen and heir doth ride post-has Everyone for his own. The night is starry and cold, my

friend.
And the New Year, blithe and hold my friend, Come up to take his own.

How hard he breathes! Over the sno I heard just now the crowing cock. The shadows flicker to and fro : cricket chirps; the light burns

'Tis nearly twelve o'clock. hake hands before you die, Old Year, we'll dearly rue for you; What is it we can do for you? Speak out before you die.

His face is growing sharp and thin. Alack! our friend is gone. Close up his eyes—tie up his chin— Step from the corpse and let him in Tast standeth there slone, And waiteth at the door, There's a new foot on the floor, my

friend, And a new face at the door, my friend. And a new face at the door.

—Alfred Tennyson

EDUCATIONAL PROGRESS

It seems as if London diocese, under the administration of His Lordship Bishop Fallon, were to be blessed with a remarkable measure of success in material as well as in spiritual matters Our readers are already aware of the good works which he has on hand much of which he has been enabled to undertake through the munificence of wealthy friends. It is our pleasing duty now to chronicle the fact that the princely sum of \$100,000 has been given him for the purpose of establishing in London a residential school for boys The following statement appeared in the

London. Oat., Dec. 29.-"Fallon Hall," a residential school for boys up to the age of fourteen years, is the man Catholic educational pro ject for Loadon, and, in making the announcement to The Globe to-night,

or the school's endowment came from an American benefactor of the Ursuline Sisters, who have a fine college at Chatm. The name of the generous donor uld not be revealed by His Lordship.

The stipulations accompanying his enefaction of over \$200 000 were that the donor's name should not be made known, that the school should be under and that it should be called "Fallon Hall."

The school will be located on the west end of Sunshine Park, a block of forty seven acres presented a few months ago to the Catholic Church for educational purposes. It is to be the educational purposes. It is 50 be in the site for St. Perer's Seminary, for which the people of the diocese have already contributed upwards of \$150,000. Eleven and a quarter acres of this has been deeded by His Lordship to the boys' school, and the latter will have an ideal with a frontage of 250 yards along

The institution will be a residential school for boys, modelled after the academies for girls maintained at different party of the state of the second party of the se ent convents. At present no such school exists in Canada under Catholic auspices. Such as institution was es-tablished at Birmingham, England, by Cardinal Nasman, while another, with one hundred and twenty-five students, was built by B shop Gilmore at Cleve-land, Onio. This latter school is also in charge of Ursuline Nuns, and will be

the model for the local academy.

It will be an institution where parents, irrespective of creed, can place the r boys up to the age of fourteen to be trained by the most accomplished profe s rs for secular callings, but der auspices that will assure them of the bes morel care.
This announcement, following closely

upon the coming of the Redemptoris Fathers, who will build a \$75,000 church and monastery at their own ex-pense in East London, was unlooked for

and His Church.

THE SOCIALIST MOVEMENT

A brochure bearing the above title is published among the booklets emanating from the Catholic Truth Society, iss author being Mr. Arthur O'Connor. It is evident, he says, that for the grinding poverty of the poor to-day some remedy is urgently needed, and it is quite certain that when the Church estrongly opposes certain property. strongly opposes certain suggested remedies (such as the Socialists claim to lie in their panacea, for instance) its action is not due either to ignorance of the true state of affairs, or to an unwillingness to recognize the necessity of a change. The Church is bound, how-ever, he says, to condemn measures that are contrary to justice and which are calculated to do more harm than good. Is the Church wrong in condemning Socialism? It all depends upon what is

meant by Socialism.

There are, says Mr. O'Connor, among political economists two conflicting There are, says Mr. O'Connor, among political economists two conflicting sebools of thought—the Individualist and the Collectivists. The Individualists favor the completest freedom of trade and labor, all restrictions on individual liberty being prohibited by their principles. Competition should have full play, and the interference of the State should be reduced to a minimum. State should be reduced to a minimum. The Collectivists go to the other extreme, holding that the State should regulate all industrial relations and own the land in sole proprietorship, also all the capital and means of produc-

Competition, according to them, should cease and private property be abolished. All, therefore, who are not Individualist may, in some sense, be called Socialist—those, for example, who favor factory laws or free educawho rayor latery laws or live educa-tion, and it is in some such sense as this that many well known Catholics have called themselves Socialist. In recent years, says Mr. O'Connor, the word Socialism has become more iden-tified with thorough-going Collectivism, and such Socialists who want an end to and such Socialists who want an end to
the "capitalistic regime" assert that
poverty will pursue the lower orders
until the workers own all the means of
production including the land. Extremists have gone so far as to declare
that the idea of the family precludes all
hope of an economic understanding that
shall exclude competition, and that,
therefore, the family must go.

How is it, asks Mr. O'Connor, that
these Socialistic ideas spread so easily.

these Socialistic ideas spread so easily. The Protestant Reformation, he says, bringing with it the modern idea of wealth, was responsible in its selfishness for many of the current evils of society. The Catholic idea of the stewardship of each man in regard to his possessions is foreign to the Protestant notion, which holds that a man is justified in making whatever he can by any legal means. And in the days in which Catholic Ouristianity overspread the world there were (as the economist, Thorold Rogers, writes) "none of these extremes of poverty and wealth which have excited the astonishment of philauthropists and the indignation of workingmen. * * *

"The essence of life in these days was "The essence of life in these days was that every one knew his neighbor and every one was his brother's keeper." The Reformation changed all by destroying that great support of the poor man, the Church whose revenues were given to the poor. Even the "gentleman Socialist" (as he is called them the fact of his weeklth) Mr. called from the fact of his wealth), Mr. Hyadman, shows how the Church, the friend of the people as against the mon-archy and the aristocracy, after the Reformation became a means of oppres-sion in the hands of the landowners and

announcement to The Globe to-night, Right Rev. Bishop Fallon stated that the plans were so far advanced that the ground would be broken in the spring.

The building will cost not less than \$100,000. This and another \$100,000 are set be also as the day of Aristotle, who, or the school's endowment came from speaking of proposals for a community of property, declared that "such an idea had a specious benevolence about it that attracted men * * * yet the evils that we denounce in the normal State arise from a very different cause, namely, the perversity of human nature."
(Politics, chapter II). Everything that
Socialism teaches is inconsistent with
Christian principles once its doctrines
trespass on the extra-industrial domain, as, for instance, when it holds that the State has nothing to do with religion, that private ownership of property i wrong, that children are primarily children of the State, and that the individnal lis to be entirely subordinated to

ne community. Even Mr. Belfort Bax, an advanced thinker, will admit that the Socialis scheme is both "non-Christian and non-Theistic," which means that it is wholly inhumanitarian and codless, if it mean anything. It is certain, says Mr. O'Con nor that the leading Socialists of the present day are, almost without exception, distinctly sati-religious. It is certainly so in Continents Europe, and G. B. Snaw, Hyedman, Quelch, Bax, Karl Pearson, and Biatchford agree with Marx and Bebel in regarding Caristianity as an labourd superstition, if not werse Under a Socialist regime it is certain the Church would be brought almost

entirely to an end.
In his 'Religion of Socialism,' Bax makes the following atatement; Socialist, labor is an evil to be minimized to the utmost. The man who works at his trade or avocation more than neces sity compels him, or who accumulate more than he can enjoy, is not a herbut a fool from the Socialist's stand-point." This, therefore, points the extent to which men's ethical notions wil have to undergo revolution, in the sug-

gested scheme. Further than this, however, as Mr. O'Connor points out, even if marriage were to continue as it is, the children pense in East London, was unlooked for by London Catholics.

The Catholic Record offers hearty congratulations to our Right Reverend Bishop. May he be spared for length of years to witness the full fruition of his indomitable zeal in the cause of God and His Church.

were to continue as it is, the children could not be brought up at home. Sexnal equality would prevail, and the woman would work for the State; she would not, therefore, be allowed to care for her children. The State would care for them, and the children would not be brought up at home. Sexnal equality would prevail, and the woman would work for the State; she would not, therefore, be allowed to care for her children.

Tablet:

"I promise and pledge myself not to buy, receive, read or allow in my house any books, periodicals or newspapers that spread, foster or encourage vice.

"I promise to approve the Catabolicals of the Catabolical any books, periodicals or newspapers that spread, foster or encourage vice. "I promise to support the Catholic press and have introduced into my house at least one Catholic weekly news-paper, or one Catholic magazine."

MGR. BENSON ON THE FUTURE

Modern religious thought, writes Mgr. Benson in a Catholic Truth publication, dates from the religious heaval of the sixteenth century. nears of the sixteenth contagy. In establishment of the principle of Nationalism in religion struck the first blow at the idea of a final revelation guaranteed by an infallible authority. Congrega-tionalism was the result of Nationalism and then followed individualism and private judgment." Finally came the notion that Truth was not absolute, and that it varied according to the believer. At the present time the struggle is con fined to what is taught by the thinker" who has no final authority to guide him, and on the other side, to what is doctrine in the Catholic Church

upported by an infallible authority. in regard to the latter, the "modern thinker" assumes that the Catholic Church is the discredited Church of the uneducated, a common view (says Mgr. Benson) being that Catholics consist of a few Irish in America and a small per-centage of debased Latins in Europe. They seem to be unaware of a movemen that is going forward among some of the shrewdest and most independent minds in all civilized countries, and H. G. Wells predicts that we are on the verge of one of the greatest revivals the

world has seen.

When (says the distinguished convert who is a son of a late Archbishop of Canterbury) men in France, like Brunetiere, Coppee, Huysmans, Rette and Paul Bourget come forward from agnosrati Bourget come lowers from agnos-ticism or infidelity; when a Pasteur de-clares that his researches have left him with the faith of the Breton peasant; with the faith of the Breton peasant; when in Great Britain an Irish Protest-ant Professor of Biology, a Professor of Greek at Glasgow, and perhaps the greatest Judge on the Bench make their submission to Rome; when two of those who are called "the three cleverest men in London" (Chesterton and Belloc) not only detend Catholicism, but detend it with the ardor of praching detend it with the ardor of preaching friars; when the Catholic Party in the English Parliament holds once more the balance of power; when the plain man in the street declares he would be a Catholic if he belonged to any religion; when the only successful missions in the East are the Catholic missions—surely it is a strange moment at which to assume that the religion of the future is to be a kind of ethical pantheism.

Another sign of the times, says Mgr. Benson, surely lies in the province of "Comparative Religion." Our most recent researches have shown what the Church has consistently maintained, namely, that there are great elements of truen common to all religions. Your modern thinker, of course, jumps for-ward with his declaration that the Catholic faith is only one among many and no truer than the rest. Nevertheless "Comparative Religion" has served the Church by revealing the isct that the creed which embodied Revelation contains correlated and organized into a whole all these points of faith of which each merely human system of belief can catch and reflect Freeman's Journal.

but one or two. A flual indication of the great future A final indication of the great dark of Catholicism lies in its power of re-cuperation. Not only is it the sole re-ligiou which has arisen in the East and dominated the West, and now once more is reconquering the East; it is also the one religion that has been proclaimed as dead over and over again, and yet somehow has always reappeared. Once, says Mgr. Benson, the world groaned to and itself Arian; now Arius is enshrined in the text-books and the Creed of Athanasius is repeated by living men. Gaosticism trampled on the ancient faith everywhere; now not one man in a hundred could write five lines on what it was that the Gnostics be-

Oace the Tarks over-ran Africa and Spain and threatened Christendom itself; now the nations trained by Caristianity are wondering now they can best dispose of Constantinople. Nero thought he had crucified Christianity in Peter; now Peter sits on Nero's seat. Once Elizabeth disem-bowelled every semmary priest she could lay hands upon and established Protestantism in Ireland. Now West-minster Cathedral draws immeasurably larger congregations, then Westminster Cathedral draws immeasurably larger congregations than Westminster Acoes where E izabeth lies burled, and Catholic Irishmen are dictating in an English Parliament how the children in English schools are to be educated.

At every crisis in the history of Christendom—at the captivity of Avignon, the appearance of Luther and the capture of Rome in 1873—it was declared by "modern thinkers" to be absolutely certain at last that Cathoicism was discredited forever. Somelow or other, the Caurch is as much alive to-day as ever she was, and that in spite of the fact that s'e is, in her in spite of the fact that see is, in her faith, committed to the past and to doc trines formulated centuries before modern science was dreamed of.

Yet who can doubt that she is more

of a force to day than all the most accommodating denominations around her? Sae has lived, too, in the tunultous rush of Western life, not in the patient lethargy of the East. She has

which men and women enjoy to-day in regard to the marriage-tie, would be no longer exercised. The inexorable State would interfere everywhere.—N. Y. Freeman's Journal.

Two Good Pledges

The following pledges are recommended for Catholics by the New Zealand Tablet:

"I promise and pledge myself not to buy, receive, read or allow in my house any books, periodicals or newspapers

"BY ITS FRUITS"

-N. Y. Freeman's Journal.

Sixteen years old and a suicide—such is the record of Joseph Dobin of New York City. The newspaper announcing his suicide states that "he had been a his suicide states that "he had been a brilliant scholar at the De Witt Clinton High School." The brilliant young scholar of the De Witt Clinton High school, before shuffling off his mortal coil, wrote a letter stating why he had grown tired of the world. In it he scores preachers for denouncing those who assert the right of choosing the manner of their death. He then pro-ceeds to state that it is cowardly to alceeds to state that it is cowardly to allow one's individuality to be crushed out in "the grind of commercialism, to live a semi animal existence." The boy who wrote these words was rated a brilliant scholar at the Public school he attended. There is no doubt that he was such according to the standard of that such, according to the standard of that school. He learned the assigned lessons and acquired the knowledge of many things, but unfortunately for him he never was taught in his school hours his duty towards God.

his duty towards God.

The tendency of that sort of education is to make those coming under its influence regard success in life as conststing of an accumulation of human comforts. Iago's advice "Put money in thy purse," sums up the ideal that is evolved in the youthful minds that are constantly concentrated. constantly concentrated upon material subjects to the exclusion of all spiritual considerations. Having no seeming prospect of obtaining what he believed to be the highest good, young Dobin persuaded himself that the best thing he could do would be to make a more of the constant of the could do would be to make a more of the could do would be to make a more of the could do would be to make a more of the could do would be to make a more of the could do would be to make a more of the could do would be to make a more of the could do would be to make a more of the could do would be to make a more of the country of the could do would be to make a more of the country of the coun persuaded himself that the best thing he could do would be to make a speedy exit from this world "I believe," he wrote, "a serious blunder has been made in bringing me into this world, as it has been made in the millions of toling, drudging human beings condemned to a life of misery and degradation, and I am glad to be among the brave souls who have the courage to do away with who have the courage to do away with themselves amidst a community con-trolled by the sentimental dread of

death. We put the question: did the boy school that sin, and not physics suffer ing, is the greatest evil? Did he ever hear about God's laws and the obligation imposed upon him to obey them? If he had, he would not have taken the view that "a serious blunder has been made in bringing me into this world."
His morbidness may be traced to a form of education which is wholly one sided. in so far as it is entirely materialistic. It is not turning out the highest type of manhood and womanhood. Lately or mannood and womannood. Lasery much has appeared in the daily press of this city about the growing numerical strength of the street gangs that have kept the police busy. Tenement house congestion and other reasons have been given for this state of things. The real cause has not been touched on. The gangaters are graduates of schools in which religious teaching is tabooed. Some may have been as brilliant pupils of their duty to God. They went forth into the world without the moral chart that such teaching would have supplied for their guidance. Society must suffer

"DEFINITIONS"

To the Editor of the London Tablet. To the Editor of the London Tables.

Sir: In his two excellent articles on "Definitions" in The Tablet of September 28 and Ostober 5, your correspondent "A. F." deftiy handles a subject as fascinating as it is pertious.

Even Dr. Samuel Johnson himself did not always escape the pitfalls with which the correspondent set. I had long known the enterprise is set. I had long known it is a story, but had had no opportunity of verifying it until one day, happening to see a copy of an early edition of the Dictionary on a friend's bookshelves, I Dictionary on a friend's bookshelves, I looked it up, and there it was sure enough. To the great leqicographer, while engaged on the letter A, an "attic" was "the topmost story of a house." By the time he had reached C he so far forgot himself as to definite a "cockioft" as "the room over the attic!" I suppose the chestout of definition stories is that of the Venerable Archivageon who was defined to be a clergy. descen, who was defined to be a clergy-man discharging archidiaconal func-

"A. F.," it struck me, was specially illuminating and convincing in his disser-tation on the term 'Roman Catholic' as being rightly employed to mean a Cath-olic who uses the Roman rite; and this olic who uses the Koman rite; and this suggests a kindred question: "What, then, is a Romanist?" The late Dr. Frederick George Lee, some time vicar of All Saints', Lambeth, in his "Glossary of Exclesiastical Terms," answers the inquiry thus: "Romanist: a valgar word, used by the uneducated to designate a member of the venerable Church of Rome' -a remark that might be commended to the notice of some of The Tablet's Anglican contemporaries. "A Roman" is less offensive, but more ambiguous. Mr. Britten tells a story of a High Church friend who, discussing

with him the vexed question of religion

instruction in public elementary schools, asked: "And what do the Romans do in

In the days of Archbishop Benson the Little Sisters were always sure of a contribution to their Home for the Aged Poor if only they could succeed in getting access to Lambeth Palace. Upon a day (as one of them told me) two Sisters presented themselves at the lodge gates and asked for Mrs. Benson. The lodge-keeper, whose "metter" it was to scrutinize closely all candidates for admission to the archiepiscopal preadmission to the archiepiscopal pre-cincts, looking them up and down, said: admission to the architecture, said:
"You're Romans, aren't you?" "Romans!
Ma soeur is French, and I'm Irish," the
Little Sister replied. "Oh," said the janitor, and with a good-natured grin let them pass.

et them pass.

His Majesty's inspectors of schools, as in duty bound, are always athirst for information. "What is a pligrim?" inquired one of these officials of a little girl in an elementary school that he was examining. The word had just occurred in a "test pass from place to place" was the scholar's answer, obviously implied by the context. "Yes, but I go about from place to place examining schools, objected the inspector. "Am I a pil-grim?" "Oh, no, sir," the child repited with evident sincerity. "A pilgrim is a good man."
Another little girl, Mr. G. K. H.

Chesterton tells us, when asked what was the difference between an optimist and a pessimist, said: "Oh, an optimist

is a msa who looks after your eyes, and a pessimist looks after your feet."

But the palm for subtlety and depth, I take it, must be awarded to the Irish lad who, to the question of another of those tiresome inspectors, "What is salt?" answered: "Sa t is what makes the pertaties taste nasty when ye eats them without it." What store of erudition would have been poured out on the elucidation of this figure of speech had it been turned a few centuries earlier

FATHER DRUMMOND'S

Guelph Mercury Guelph Mercury
Father Drummond presched last Sunday, the 15th, on "The Catholicity of the Church." He chose as his text these words of the Nicene Creed: 'I believe in one, holy, Catholic, and apostolic Church." The four qualities menioned in the text specific contents. tioned in the text, viz., oneness or unity, holiness or sanctity, Catholicity, and apostolicity are called the four notes or apostoricity are carried and four noess of marks of the Caurch, i. e., the outward or visible signs by which she may always be infailibly recognized. The order in which these notes are being developed in the courses of these Advent sermons is very important. The sabject of the first sermon was unity; of the second, sanctity, and now of the third the subject is Catholicity. Much of the confusion among non-Catholics who honestly seek the truth arises from their reading the notes of the Church backwards. They begin with the note of apostolicity, from that they advance to the note of sauctity, then to the note of Cataolicity, and end where they should have begun with the note of unity. Practically, their argument is: The Church is apostolic, holy, Catholic, and, if it is not one, it ought to be. Thus their conclusion is a mere theory, con-tradicted by the plainest facts, instead of being based first of all on the evident fact of the unity of the Catholic

Church. In the first sermon of this series it was proved that the true Church is one be-cause its members are all united under nany as was the young suicide we have been cause its members are all united under speaking of. Like him they did not, has during their school hours, hear anything faith, and all join in a common worship. Without this unity as a foundation there can be no Catholicity. For "Catholic' means universal, and universal implies one quality which exists in all mem-bers of an entire body. Without unity therefore, there can be no positive universality. For instance, the Modernist conception of Catholicity, which has late-ly been put forth, is devoid of all positive unity. For it maintains that a Catholic Church is a Church endowed with unlimited comprehensiveness, that is, which is prepared to welcome and assimilate all opinions honestly held, however contradictory. No principle of cohesion seem to be left except this, that the Catholic Church is that which bans nothing. It must surely be plain that practical common sense pronounces against such a conception no less strongly than the plaid words of our Lord in the Gospel or the consistent attitude of the Fathers, A large number of passages in the Paalms (e. g. Pss. II) and (XXI), with Daniel (Cn. II) Isaish (IIV, 3) and

other prophetic writers picture the Kingdom of Christ the Messiah as something gloriously and conspicuously spread throughout the world: For example I will give thee the Gentiles for thy "I will give thee the Genthies for thy inheritance, and the utmost part of the earth for their possession." "He shall rule from sea to sea." All the nations shall serve Him, etc. Moreover, in combination with these we have to notice our Lord's instructions and promises: "Go ye therefore and teach all nations," "You shall be wi nesses unto Me. . . even to the uttermost parts of the earth." (Ac * 8. I), or St. Paul's words quosing Ps. XXIII, "Yes, verily, their sound went out over all the earth and their words unto the edds of the whole world." (Rom. X. 18.) But the read strength of the argument lies in the patristic evidence, for the words of the Scripture just quoted are cited and in-terpreted, not by one or two only, but terpreted, not by one or two only, but by a great number of different Fathers, of both the East and the West, and nearly always in such terms as mean the actual spread of the Church over regions which to them represented, morally speaking, the whole world.

The phrase, "The Catholic Church," is found for the first time in the letter of St. Ignatius of Antiech to the Smyr-neasns, written about the vest 110.

of St. Ignamus of Anticel to the Sarry maeans, written about the year 110. The words are: "Wheresoever the Bishop shall appear, there let the people be, even as where Jesus may be,

plied his friend. "Perhaps I do," was the rejoinder; "but why not say what you mean?"

In the days of Archbishop Benson the Little Sisters were always sure of a contribution to their Home for the Aged Poor if only they could succeed in getting access to Lambeth Palsce. Upon a day (as one of them told me) two Sisters presented themselves at the lodge gates and asked for Mrs. Benson. The lodge-keeper, whose "metier" it was Toward the end of the fourth century the Spaniard Pacian said: "Christian

is my name, Catholic is my surname.'
The full meaning of the word, "Catholic" was brought out by St. Augustine olic" was brought out by St. Augustine in his victorious struggle with the Donatists, about the year 400. "Whether they wish or no," he says, "heretics have to call the Oatholic Church Catholic." "Although," he writes elsewhere, "all heretics wish to be syled Catholic yet if any one ask where is the Catholic place of worship none of them would venture to noint out his own conwould venture to point out his own con-

venticle."

The preacher then went on to apply these principles to the history of the Church in the first three centuries of persecution, in the era of Arianism and Nestorianism in the Middle Ages, and ince the Reformation. He shows St. Augustine's words were just as prue now as they were in the firth century. Catholics are found everywhere, from the poles to the equator, and they all have the same belief. The reason is a supernatural one; they are all members of that Mystical Body, of which Christ

THE CHURCH THE FIRST ADVOCATE OF WOMAN'S RIGHTS

Authority and freedom were the two grand principles that the Church introuced into a civil zation formed on and ontrolled by pagan ideas - a civilization marked by perverted morality.
What was the result of the teaching of
God's law, when the Edict of Milan ailowed the voice of the Christian interpreter to be heard in the Roman em-

"Through the principle of authority, the religion of Christ inculcated the practise of obedience for God's sake whenever submission seemed a duty. It or State and ruled, with the sacred bonds of conscience. Coherence and cohesion were thus established throughout the social body, and an end made of the former distinctly pagan system of division and suppression. The other principle, that of true liberty restored to each individual his natura inheritance of personal independence; for the Church's message to the ru'ers was: Touch not the rights inherent in each considence and founded on God's holy law." (Grisar's History of Rome and the Popes.)

Thus were sown the seeds of the prin-

ciple of "inalienable rights" recognized by our own American Government as essential to the permanence of the nation. "Touch not the rights inherent in each conscience" said the Church and a pagan world heard with wonder the strange new teaching that would make no compromise with wealth and power, and exacted from the noble the same and exacted from the noble the same purity of life that it required of the low-liest citizen of Rome. Clear, insistent unwearied, the voice of the Church retreated the divine command, and gradually paganism yielded to the compelling force of Christianity.

The slow but steady growth of a new morelity was fall the long in the social

morality was felt ere long in the social life of Rome. From small beginnings, and despite the opposition of what amed overwhelming forces of evil, the new power attacked the outworks of the old system, levelled them to the earth and over their ruins raised the standard of the Cross—the sign in which Constantine had triumphed.

What was the effect on the home, the family, the standing of woman? The Roman wife in pagan times, was little Roman wife in pagan times, was nevie better than a slave. Her legal position was extremely low; her claims were acknowledged or reputated according to the passion or caprice of her husband. The Roman family was instituted on the principle of absolute authority vested in the head; wife and children were his chattels, to dispose of as he willed "in some cases he had the right to put his wife to death" history tells us. As a result of this absolute control

on the man's part, and absolute subjection of woman to his will, proflication possessed society, vice in every form was rampant; and below the ranks of the higher classes was a multitude of englaved nameless poor, abject in their poverty and wretchedness, steeped in moral degradation. Then was performed the miracle of redemption. Above the pleading of the wife, thrust dishonored, from her home for no just was heard the voice of the Cause, was neare the voice of the Church: "This woman is your lawful wife, you may not put her from you; these children have immortal souls you may not barter them as things of com-merce." And when the warning was unheeded, messures were taken to en-force the rights of the wife and the mother, to protect the interests of the The Christian doctrine on mar riage is very simple —"One with one exclusively and forever," and the Church with invincible firmness compelled acceptance of this doctrine From St. Peter to the present visible ilead of the Church on earth there was never a deviation from this fundament principle that alone can preai principle that alone can pre-serve the sanctity and integrity of family life. Church synods occupied themselves with forming laws to main-tain the sanctity of marriage, the educa-tion of children, the peace of the housenoid. Popes and Bishops sought redress for the oppressed and wronged. "In fact," says Dr. Grisar in his history of Rome and the Popes, "general life work, and public action, were hedged round with protective legislation."—Sacred Heart Review. hold. Popes and Bishops sought redress

CATHOLIC NOTES

Mr. Richard Temple, of London, who created the part of Mikado in Gilbert and Sullivan's famous light opers, was recently received into the Church on his deathbed.

Stonyhurst, the great Catholic College and Seminary in England, has as its most distinguished student Francis Charles, Archduke of Austria, and des-tined to be the future Emperor of Austria. He is eighteen years old.

Robert Adams-Buell of Milwaukee, the pianist, was received into the Church recently, by one of the Jesuit Fathers, and made his First Communion at the Gesu church. Mr. Buell was formerly a Protestant Episcopalian.

Miss Anna J. Woolett, one of Boston's best known women sculptors, has decided to abandon the world for seclusion of the cloister. She will shortly take the veil in the Convent of the Heart, Albany, N. Y.

Very Rev. Rudolph J. Meyer, pro-vincial of the Society of Jesus in the Missouri province, died in the parlor of St. Louis University at 6 o'clock in the evening of Dec. 2nd., a few minutes after he had returned from a walk. Death was due to heart trouble

The Echo de Paris cites the case of a public school teacher who put in his class the following inscriptions: 'Neither God Nor Master! Hurrah for Ferrer assassinated by the monks! Down with Dogma! Down with the Tyrants!

There took place recently in Germany, the conversion to Catholicity of Baron Cramer Klett, a Bayarian Senator. The entry of the Baron into the Church surprised nobody, inasmuch as he has been for years most liberal in his attitude toward Catholicity, particularly in the Bavarian Senate.

Several weeks ago the report came that the notorious "Archbishop" Vilatte had been murdered in Mexico. It sppears, however, that the well-known character is very much slive, and is now in San Antonio, Texas, in the interest of Mexico. The largest contribution to the Red

Cross Balkan War fund was received at the Baltimore branch headquarters re-cently of \$500 from Cardinal Gibbons. He received the money from St. Louis from a personal friend and will turn it over to B. Howell Griswold, Jr., treasurer of the Baltimore society. The tercentennial of the celebration

of the first Mass in Maine will be observed at Portland and Bar Harbor in Aggust and September of next The announcement was made at the an-Society held recently in the Catholic Institute, Portland.

Among the works of restoration ac-complished by Pius X in that section of Calabria which was devastated by earthquake was the erection of a seminary in Catanzaro. In gratitude for the Pope's generous gift to their city the leading citizens have determined to erect in the garden before the Seminary a heroic bronge statue of the sovereign Pontiff.

The Order of Bridgettine Fathers, which has a renarkable history dating back to the early fourteenth century, is to be revived in London, England; and on a suburban site a church capable of holding (2,000 worshippers is to be erected, together with a novitiate, a mission house and a school for 800 children, adjoining the church.

Speaking in Armsgh Cathedral on urged upon his listeners the immediate formation of an anti-gambling league, with branches throughout the country, and said that if something were not done very shortly, he should himself move by invoking the severest penalties of the Church against gamblers.

As weeks go by, it is being found that the number of priests in Portugal who show any disobedience to their Bishops as regards the pension offered them by the Government has become exceedingly small. Though Portugal has 3,600 priests the number of recalcitrants can soon be counted on one's fingers. And some 700 lie in prison! The Ozanam Association, which pro-

vides outdoor sports, debates and lec-tures for boys and maintains four clubrooms for the association in Manhattan is now planning to bring in girl's clubs for afternoon sessions. The Ozanam Bulletin, published in behalf of the as-sociation's boys, under the editorship of Ambrose O Connell, contains in its December number a special bless-ing on the association in the handwriting of Pope Pius X.

Sir Gerald Strickland, the newly-appointed Governor of New South Wales, Australia, is a staunch adherent of the Catholic faith. His wife was Lady Edeline Sackville, daughter of Earl de la Warr. She is a convert, and with her four daughters belongs to the most practical type of Catholics, says the Catholic press of Sydney. They are frequent communicants, receiving the sacraments never less and generally more often, than once a month. In West Australia it has been their custom to drive every Sunday to Mass at one of the churches adjacent to Government House.

For the first time in the history of Massachusetts both branches of the State Legislature will be opened on January 1st by priests who will after up the opening prayer. Senator Halley, who will preside over the Senate, has invited the Rev. James T. O Reilly, O. S. A., pastor of St. Mary's Church, Lawrence, Mass, to officiate at the opening session. Representative Mc-Ettrick has asked the Ray. Joseph H. Gallegher, pastor of the Church of St. Patrick. Roxbury, Mass., to perform a similar duty in the House of Representatives. Both clergymen have accepted the invitations extended them.

TALES OF THE JURY ROOM

By Gerald Griffin THE THIRD JURYMAN'S TALE

THE KNIGHT WITHOUT REPROACH

CHAPTER III-CONTINUED The third juryman having conclu-his story, which was listened to much attention, there was a general call for the song, with which, after a few moments recoilection, he complied as

Oh, weeds will haunt the loveliest sce The summer sun can see,
And clouds will sometimes rise bet
The truest friends that be ! And thoughts unkind may con chance, And haply words of blame,

For pride is man's inheritance, And frailty is his name.

Yet while I tread this leafy vale,
That nursed thine infancy,
And hear in ever passing gale,
A whispered sound of thee.
My nighted bosom wakes anew
To feeling's genial ray,
And each dark mist on memory's view
Melts into light away.

The flowers that deck this shaded sp Low, lovely and obscure, Were like the joys thy friendship

brought,
Delicious, calm, and pure.
Now faded is their genial glow,
And changed their simple hue,
Al must it e'er be mine to know
Their type is faded too!

Yet should those well remembered hours Return to me no more,
And like those cull'd and faded flowers

Their day of life be o'er. In memory's fragrant shrine conceal'd,
A sweeter scent they give,
Than aught the world again can yield, Or I again receive.

It was admitted by all present, that the third juror had fulfilled all the conditions of the common agreement with-out rendering himself liable to any deout rendering nimes in take to any de-mand on his purse. The call next passed to the fourth juror, who after some hesitation took from his lips the cigar with which he had been regaling himself, and after indulginglin a prolimdraught of the generous ale stood beside him, commenced the following narrative.

THE FOURTH JURYMAN'S TALE

THE MISTAKE

THE MISTAKE

There was no happier man in the wide world than Phelim O'Rourke, from the longest day he could remember until that on which he was married, and alas, that we should have to record it, no one so miserable ever after. His fate was the more pittable, that he was unusually cautious in entering on a state which was to fix the good or evil fortune of his future life. He did not embrace it as a mere boy; he was verging fast beyond manhood at the time. He had known the object of his choice from childhood, and he devoted a fortuight of deep contemplation to the affair before Snrove templation to the affair before Shrove tide. But after the inextricable knot was tied, the grounds upon which his unfortunate attachment rested, proved beyond all conception unsubstantial.

The gay good humor of little Anty O'Don-The gay good humor of little Anty O'Donnell, the tender look, the glad welcome, and above all, the winning obsequiousness of manner which first caught his heart, one by one faded, like fairy gifts, away, in the person of Mrs. O'Rourke, until at the end of five or six months, he becan element to call in guestion the face. began almost to call in question the fact of their having ever had any existence. s thought to himself that he must have been juggled by witchcraft, or his imagination deluded by some love potion, perhaps privately administered by Anty. When he went from home in the morning, instead of the fond farewell look, which, in his young fancy, he imagined would daily follow him to his early labour, he had to endure the frowning glances of his helpmate, and her oft repeated charges about his tarrying out repeated charges about his vary after work time; for the joyous welcome after work time; reception that would home, he met a reception have augured a change for the worse in of Rip Van Winkle; and for the fond anxiety to please in their fre-quent communings, a total disregard to-every wish of his heart, and a deter-mined resolution to have everything her

own way.

Phelim was, happily for himself, of a very elastic temperament. If he was easily depressed by his evil fortune, he was also easily elated when his better star seemed to be in the ascendant; and perhaps if the settled cloudiness of Anty's countenance had been ever so rarely visited with a gleam of sunshine, he might have considered his fate, though a very chequered one, as not quite insupportable. But the season of her ill-humour sat in after wedlock like a polar night to the northern mariner, long and honeless and with long and hopeless, and with no promise of a future day. "I have heard tell," he used to mutter to himself in his moments of bitterness, "of a woman's leading a man the life of a dog, but sure a dog has a fine life of it compared to mine. He's up with the sun, delighting himself with his sports in the grassy fields, and there's no living eye takes envy at his amusement; he gets his mess in peace in the chimney corner, twice in the day, with-out toil or trouble, and he sleeps like a kitten by the fireside all night, without dramin' or startin' as I do, thinken' of the days doens; if he gets an odd kick or a batin, he knows tisn't out of any ill will, and it doesn't dwell on his mind a minute after the pain is gone; and if he hears a tongue equal to Anty's 'tisn't leare I the life of a dog is a fine life."

Time, which it is said, wears down the edge of the sharpest evil, did very little in his weary course for Phelim O Rourke, when the cholera suddenly reached his neighbourhood, and committed awful havoc in every direction. There was the greatest consternation throughout the district, and the visitation was met

and a silence, sudden as the paisy, arresting her conversation. It at length unfortunately attracted Anty's notice, and as may be conjectured, convinced from that moment that he was felicitating himself on the prospect of her seizure with the disease, her rage knew no bounds. Every thrill or start of terror she experienced, as the danger increased about her, furnished new ground for suspicion. Hs very looks were watched and examined with a metaphysical souteness, and the faintest ex-

were watched and examined with a metaphysical scuteness, and the faintest expression traced home to its iniquitious
source, until all his anticipations of
even temporary repose, were buried in
the darkest disappointment; the spring
by which he thought to lie down for
awhile, and drink the sweet waters of
contentment, pouring out for him only
new draughts of bitterness.
When we mention that five years had
already rolled over the heads of this illstared pair, and they were still living
in one house, and partaking of the same
meals in so decorous a manner, as to in one house, and partaking of the same meals in so decorous a manner, as to keep their domestic agreements in some degree hidden from the public, it will be admitted that Phelim was a man of the most enduring patience. With whatever amount, however, of Christian resignation, he suffered this sort of life, he could not always avoid indications of peevishness and vexation at his lot. He was often heard to say, "I wish to Heaven I was taken off at once be the sickness, and 'twould be an ease to me;"

sickness, and 'twould be an ease to me;" sometimes indeed, it must be confessed, another alternative floated dimly in the perspective, when his wicked angel whispered the question in his ear,

whispered the question in his ear,
"wouldn't it answer as well, Phelim, if
it took off little Anty." His better
feelings nevertheless always discountenanced those evil suggestions, as well as
the contingent results of such an occurrence, which his busy imagination was ever ready to disport in when permitted

ever ready to disport in when permitted to go at large.

It happened one morning, as they were sitting to breakfast, that they heard a cry next door, and in a few minutes after a person ran in and informed them that the woman who lived there and her three children had been carried off by the cholera in the night, leaving the disconsolate husband alone in the world. Mrs. O Rourke's eye, after she had recovered from the shock which the first announcement of the news had occasioned, fixed itself instinctively on Phelim, and again she saw, or fancied Phelim, and sgain she saw, or fancied she saw, instead of the natural expres sne saw, instead of the natural expres-sion of countenance at such awful accounts, a stronded delight beaming in his looks, which was very badly con-cealed in his awkward semblance of sympathy for the sufferers. Her ire wa instantly kindled, and after a pause of few minutes, during which she was en-deavouring to subdue the up bursting violence into, what she hoped might even for its newness prove more cutting a bitter irony, she observed:

"Pleasant news this fine mornen" Misther O Rourke; the loss of so many Misther O Rourke; the loss of so many poor innocent craythurs at a sweep is enough to delight the heart of any one! "What do you mane be that, Anty," returned Phelim; "'twould be a strang

bizness, if I wasn's sorry for poor Dav in his trouble!"
"Trouble enough!" retorted Auty,

"I b'lieve you'd give a thrifle to be in his case, for all, twould be the glory of your heart, you murthering crocodile, if the sickness come into us to day, and that you saw me dacently laid under the sod in the even. I know your thoughts, you villain, for all your long faces, I know how you laugh in your heart within when you hear of a poor woman dying, hopen it may come to my turn at last; but I'll disappoint you: wid the blessen of Heaven, I tell you, I'll disappoint

Phelim in vain protested against much more to the these accusations, an same purport passed between them, until the dispute reached a pitch that, until the dispute reacted a pitch that, he found by experience, it was not safe it should long maintain. He accordingly struck his colors, and was hanging his head, after his usual fashion, in profound silence, waiting for the storm to subside, when the suddenness of that occurrence caught his attention and looking up into his wife's face, he thought he observed it singularly pale and grave. She was evidently struggling with some terror, and on recover-ing her speech, which she did at once rom the moment she saw Phelim fix his ooks upon her, she exclaimed:

You have your wish, you murtherer, if 'tis of any good to you, but 'tis your bad angel done it. If you hadn't sold yoursell, the wicked longing couldn't thrive with you." What's the matter now?" answered

Phelim. "I'm off." cried Anty, "that's all-

run for the priest—run, I tell you, and take your eyes off of me."
"Erah, what's the matter, darlen," asked the husband again, with as strong an expression of anxiety as he could

"Don't darlen me, you villain," returned Auty, "I'm off, and you know it —'tis all your doens—'tis out of the passion you put me into I got it—my death will be at your door."

"Got what, avourneen?"

"Lave off your palaveren again, and at me the priest. Oh! the Lord help get me the priest. On! the Lord help me. I'm off, I believe—the cramp—the cramp. I'm done for in earnest—rub me—rub me— will any one get the

priest?"

Phelim now clearly saw that she was getting the cholera, for while she was speaking, her voice began to grow hoarse and whispering; her face became blueish and shrunk to half its usual size; her eyes were sinking in her head, like those of a wasted corpse, and a cold sweat was oozing out from every pore. "Rub me, you vagahond, if there's any compassion left for your poor murthered wife. Oh, my leg—my leg—rub me—

by every one in fear and trembling, except by those for whom misery had already stript death of his terrors. Phelin could not be altogether placed among the latter class, nor said to be wholly devoid of sporehension, yet anticipating some respite to his torments, from the very natural hope, that Anty's temper would be mollified by the universal panic, he was much less depressed than the multitude. Even a furtive smile might be sometimes detected playing about his mouth, on the announcement fof some newl and appalling stroke of the destroyer, when he observed the smooth and pallid fear overspreading the brow of his partner, and a silence, sudden as the palsy, arresting her conversation. It at length unfortunately attracted Anty's notice, and as may be conjectured, convinced than the multitude. Even a furtive spile might be sometimes detected playing about his mouth. On the announcement fof some newl and appalling stroke of the destroyer, when he observed the smooth and pallid fear overspreading the brow of his partner, and a silence, sudden as the palsy, arresting her conversation. It at length unfortunately attracted Anty's notice, and as may be conjectured, convinced them the theorem that she would so contrive to nurse-tend her sister, as to cut off all common that the worth that she would so contrive to nurse-tend her sister, as to cut off all common that the worth that she would so contrive to nurse-tend her sister, as to cut off all common that the worth that she would so contrive to nurse-tend her sister, as to cut off all common that the worth that she would so contrive to nurse-tend her sister, as to cut off all common that the worth that she would so contrive to nurse-tend her sister, as to cut off all common that the worth that she would so contrive to nurse-tend her sister, as to cut off all common that the priest. We shall not venture to analyse his reflections by the way, nor offer a conjecture as to their nature. It is sufficient to sufficient to sufficient to sufficient to sufficient to sufficient

gether, and though the priest was mounted very tolerably, and pushed on, as in all cases of urgency, as rather a rapid rate, he was far outstripped by the anxious Phelim, who stood again by poor Anty's side, before it could have been thought possible for him to traverse such a distance.

The neighbors were at the time holding a consultation in an anti-chamber, to determine what was the best course to be pursued with her.

"Take her to the hospital at once," says one, who thought the farther and the sooner she was removed from his own domecile the better."

"Tis the best way," says a second,

'Tis the best way," says a

"Tis the best way," says a second,
"for she's a gone woman, if there isn't
something done for her in a hurry."
"Gone or not gone," exclaimed a
third, who proved to be a sister of
Anty's, "she'll never set foot in the
hospital. I'll not have her pisened be
the docthors any way."
"Indeed 'tis seldom they're throublesome afsher comen out of their hands,"
observed a pediar who stood iistening in
the crowd, "they're the quiter for
visiting 'em ever, to my knowledge."
"Thrue for him, faix," cried another,
"many's the fine young boy or girl I see
go in to 'em stout and ruddy, and come
out in the mornen with their feet fore-

ut in the mornen with their feet fore-

"Eyeh, don't be runnen 'em down that way," observed a little tailor, who had obtained some reputation as a wit, "they're not so bad after all; go into

"they're not so bad after all; go into 'em ever so bare or naked, and they never fails to send you out with a new wooden jacket and steel buttons!"

"Ulaloo! the vagabonda," exclaimed the sister, "they destroy 'em with their physics; sure I seen 'em with my own two eyes in the hospital changing colors as soon as they drank 'em off." colors as soon as they drank 'em off

"No wondher," rejoined the pedlar, when they're paid for it."
"Paid by whom?" exclaimed half a dozen voices simultaneously.

6. By the government, 'returned the

pediar, "who else? There are too many of us in the country entirely, and we're for ever fighten, and night-walken, and given the world in all of throuble. They thried emigration, and transportstion, and turnen us out to starve on the high roads by what they call the sub-letting act, and they thried the threadmill, and even hanging itself, and t'was to no purpose. So they med up their minds at last to rid the country of us be pisoning us like varmin, and when the cholera come, they took advantage of the docthors to do it, be way of curen, nknownst to us."

"See that why!" ejaculated several.
"'Tis a good hundred pounds to 'em at any rate, every poor soul they put out of pain," continued the pediar. A low "Dheelen" (God help us) was

neard from the crowd.

The priest had now arrived, and seeing Mrs. O Rourke in such a depiorable way that there was not a moment to be lost, recommended strongly that she should be at once removed to the hospital. He met, however, perhaps in consequence of the pedlar's communication, with more opposition than he expected, especially from Anty's sister, a Mrs. Judy O Leary, of whom we have before made mention. He at length thought it better to refer the dispute to Phellm as the fittest person to give a final decision

on the subject.
"I'll take the advice of Father Mac," cried Phelim in a melancholy tone, "he's the best judge, and moreover I have a great opinion of the dotthors." Phelim had been attentively listening to the pedlar's account of them. "I tell you, Phelim," roared Judy,

"if you take her there, she'll never come out of it a living woman!"
"The will of God be done!" replied

Phelim, "how can we help it?"
"Be not putting her in there, you neyger," exclaimed the indignant sister, "is it to get rid of her you want?"
The priest, perceiving that the difference of opinion between the parties was likely to increase, interposed before it reached a climax, and demanded of Judy what she meant by insinuating such imputations against the hospital, where respectable medical gentlemen were risking their lives night and day, amidst the most shocking scenes, in the hope o rescuing even a few lives from the

"Eyeh! the notorious thieves of the earth," returned Judy, "tisn't for no-thing they're doen it, and as for recoveren people, arn't the hospital open good as a fortnight, and for the bundred that come out in coffins, there isn't one yet come out in his clothes !'

"My good women," observed the riest, "this is all a foolish prejudice. priest. The disease is a dreadful one, and people must die of it wherever they are, but independent of any other consideration, I think the safety of the neighborhood should be considered; there will be danger of the sickness extending itself, if the poor creature is

left here. "I'll take care of her myself," answered Judy, " if she's left, and no one

else need come near her."

"No, no, Judy a lanive," exclaimed Phelim a little alarmed, "I'll not have you or the neighborhood in danger by any means. No, no, avourneen, I'd sooner suffer any loss," and he wiped his eyes with the skirt of his coat, "I'd coorder suffer any loss than have the sooner suffer any loss, than have the sickness spreading about like wild-fire, as it will, if poor Anty's left here."

"Thrue for you, Phelim," responded the alarmed crowd, "'t'will be through every house on the road before morner if she's not taken to the hospital."

"They'll be but few of us left to tell it, I'm afeered," said Phelim, "may heaven protect us."

As the sense of the meeting ran entirely with Phelimon the necessity of poor Anty's removal, it was in vain that the persevering Judy still held

that she should be taken off to the hospital, and the cholers cot having been summoned to the spot, she was laid into it in a state that, without much aid from the doctors, gave a fair promise of her never revisiting her little home again. Phelim followed, slowly and with a dejected look, in the wake of the cotmen, and they all soon disappeared from the sympathising eyes of the snxious and apprehensive crowd. He returned to his cabin alone, and as David wept for his son while he was yet living, but became resigned when hope and anxiety were alike over, so Phelim grieved for little Anty throughout the day, shedding abundance of

Phelim grieved for little Anty through out the day, shedding abundance of tears, but at night, when a messenger arrived directing him to bring a coffin to the hospital, the fountain of his sorrows became dried up. "If I was to weep for a hundred years," he observed, "sure 'twouldn't bring her back again to me, poor thing! 'tis only flying in the face of heaven not to submit to my misfortune like a Christian, there's no knowing how soon it be my own turn." He accordingly attended at the bespital gate with a becoming spirit, and having delivered in the coffia, received it in his car from the hands of the porter and cotmen again, freighted with the remains of Mrs. Anty O'Rourke, as was testified by the chalk inscription on the cover. He immediately proceeded to the burying ground, accompanied by the burying ground, accompanied by the hospital grave-digger, with whose solitary assistance she was consigned to

her last resting place.

Death was a matter of too commo occurrence in these days to leave that occurrence in these days to leave that deep or permanent gloom after it, which it is sure to do where its visits, as in ordinary times, are but few and far between. Individual distress, however great, seemed of small amount, even in the estimation of the sufferer, even in the estimation of the sufferer, while the pestilence was still laying life waste in every direction about him. When at the end of some ten or fifteen days it at length quitted Phelim's neighbourhood, to hunt for prey in some new or untouched district, his misfortune was but an old and ordinary one in public remembrance. He had indeed ceased to grieve on the subject himself, though the image of poor Anty, he declared, still haunted his mind, and, however long he lived, could never be effected from his memory. This assertion, however, very soon came to be doubted by his acquaintances. The living picture of Maggy Fitzgerald, a blooming girl who lived in his vicinity, was seen too frequently by his side, to permit the supposition that a rival from among the dead could occupy any very permanent place in his imagination. The truth was, that within three weeks after his late loss, Paelim was once more over head and ears in love. He more over head and ears in love. He had forgotten, or ceased to think of all his troubles and disappointments, and of such strange materials is the human heart made up, his affections were as fondly and utterly given away in this new attachment as if he had never loved or been deceived by women.

Fortune, however, seemed now fully isposed to make him amends for the long period of her desertion. His days passed on in uninterrapted dreams of delight, his nights in refreshing slum bers, and the lark welcomed the golden morning with a song less blithful. The blissful period that was to complete his happiness was at length fixed, and day after day, the rosy-footed hours kept whispering as they passed of the joys that were approaching, but also, for poor humanity! how uncertain are its hopes! how fleeting its evjoyments! on the very eve of the wedding, a friend broke the dreadful secret to him, that it was generally rumoured through the country Mrs. Anty O'Rourke was still Phelim sprung three feet from his stool at the announcement, clapping his hands and exclaiming, "murther!" as he came to the ground. On recovering his recollection, however, and calming a little, he totally denied the possibility of such an occurrence, describe minutely his having himself received the coffin containing her remains from the porter, and his having buried it beneath three feet of earth with the assistance of the grave-digger. That they even rolled a great rock over the spot afterwards, which no unsided human effort could roll off again, so that, admitting such an absurdity as her re-turning to life after interment, there was no possible way by which she could extricate herself from the grave. He partly satisfied his informant by these explanations, but by no means removed ne hankering suspicion from his own mind, though perfectly at a loss account for it. Somebody, it was said. had actually seen and spoken to her, and though reports as groundless every dev find circulation, this one came too mal-apropes to be treated with perfect indifference. He pondered and in-quired, and pondered again, until the subject took such entire possession of his mind, that he felt he could neither test nor sleep until he had his doubts cleared up in one way or another. He accordingly came to the resolution of visiting the hospital, and investigating the matter most minutely.

On arriving at the gate, he lifted the knocker with a palpitating heart, feeling that his fate depended on the decision of the next few mements. The por-ter appeared and demanded his busi-

ness. "Will you tell me, if you please," answered Phelim, "do you remember a woman of the name of Anty O'Rourke that I brought in here sick of the chol-

era, a little time ago?"
"I do, well," returned the porter. " What became of her?" "She was discharged cured, about

"Cured!" ejaculated Phelim, his jaw dropping, and his eyes dilating like "Iss to be sure, do you think we never cure any one," returned the porter, with an air of offended dignity.
"I don't mane that," faltered Phelim,

why then I never see one take the recovery of his wife so much to heart be-

fore."
"She's dead, I tell you," cried Phelim, "'tis a mistake of yours—you—you
—you yourself put her corpse in the

ceffin for me, five weeks ago, and gev it into my own two hands at this very doore; don't you remember here at this doore? do agra, try to remember—'tis as true as dayligha."

"I dou't remember any sich thing," answered the porter.

"Oh, murther,' exclaimed Phelim, striking his hand against his forehead.
"Maybe," continued the porter, "I gev you some one else in mistake."

"Oh, murther!" roared Phelim again, as with hands still pressed to his fore-

"Oh, murther!" roared Phelim again, as with hands still pressed to his forehead, he moved backwards and forwards before the gate, stamping the ground vehemently at every step.

"Faix, it sometimes happens us, for all," continued the porter, "when there's a great number of 'em goes off in the pright the names are nigned on 'em

the night, the names are pinned on 'em when they're thrun in the dead-house, but sometimes they slips off again you know, and then we're all at a dead loss not knowen' one from another, so no wonder a mistake should happen—some

wonder a mistake should happen—some one else's wife I give you I suppose."

"Phelim, upon whom some new light seemed to be breaking during this explanation, now started out of his reverte and catching the porter's hand with eagerness, exclaimed, "Tell me one eagerness, exclaimed, "Tell me one thing now, like an honest man, and may the heavens be your bed as you tell me truly, do ye ever have two peop e of the same name in the hospital at the same

"Eyeh! plague on e'm for names! to be sure we do, almost every day—there's no pleasing the people at all 'count of the bother we have with the way they're christened all Paddys, or Daveys, or Marys, or Peggys, till we can't tell one from another; but death and age, man," continued the porter, suddenly elevating his voice, "why do you squeeze my hand that way?"

"I didn't mane any offeace by it, avourneen," reeponded Phelim, "I'd be sorry to hurt a hair o' your head, but I have one question more to put to you. What sort of a woman was it be the "Eyeh! plague on e'm for names! to

What sort of a woman was it be the name of Anty O'Rourke, that you

name of Anty Orderes, that you turned out cured?"

"A handy little skeleton of a creature then, that no cholera could kill—one that the world couldn't plaze—scold—scolding always, and with looks that ud freeze a turnip when anybody ventured to answer her."

to answer her."
"Phelim's heart sank within him "Phelim's heard courage, however to continue the investigation.
"E'then, do you know at all, did she get much medicine from the docthers?"

"She couldn't be got to taste as much as a drop for any of 'em," replied the porter.
"Lord help us," ejaculated Phelim

with a deep sigh.
"But how is it," said the porter, "no

"But how is it," said the porter, "now I think on it, if she was your wife, that she didn't go home to you?"

"Thrue for you," answered Phelim, rubbing his hands and brightening up at a thought which had never occurred to him before. "What is it I'm thinking of at all; sure if she and I were on the living airth, she'd find me out in half the time. The power av the world ud hardly keep her from me for three whole weeks, that is, if she had her walk and her five senses. I'm the rail fool and not to recollect that at wanst. No! no! poor coman, she's dead and No! no! poor coman, she's dead an buried long enough to keep quiet for my day at any rate; sure I helped to make the grave and throw the earth on her

myself!"
"I'll be bail then, she has the good winter's coat of it," observed the porter smil-ing, "you wouldn's like to let the frost

to her, poor thing."
"Eyeh! no matter," returned Phelim, "'tis equal how we lie, when it comes to that with us, but I'm obleeged to you for your information entirely—a good

"Safe home to you, Misther O'Rourke," cried the porter, the smile still playing about his mouth, "and if I hear anythin of Auty's stirren about, l'il not fail to come with the news to

Phelim quickened his pace, and pretended not to hear, muttering however, when he reached a sufficient distance to when he reached a sufficient distance to vent his feelings with impunity, "wisha table to the unfortunate and treat his chick nor child, nor anything but your own four bones to trouble you; may be when you marry you'll not have your jokes so ready, and faix when you do, all the harm I wish you, is a wife equal

to Anty. On arriving home, Phelim recovered On arriving nome, Phelim recovered his spirits, and made every preparation for the wedding. After trying on a new suit of clothes which was made for him by a Limerick tailor, fitting himself with a shining caroline hat, and reviewing his figure with due particularity, in a broken piece of a mirror which he had neetly set in polished ash, he spent the evening at the bride's. To such as have loved, it is needless to tell that he did not return home until the moon was going to her rest, and that he then lay down on his humble bed to pass away the time in chiding the lazy hours, that tell him of the approaching morning.

TO BE CONTINUED

A Reason for Turkey's Downfall

If it is asked what is the reason for the utter collapse of the Turks, we hope it may be said without presump-tion that it is because it has seemed good in the sight of the Almighty to put a term at last to that reign of cruelty and lust which has been the characteristic of Turkish rule from the beginning, but never more so than in our own times. Sir William M. Ramsay, the distinguished archaeologist, who for the last thirty years paid annual visits to the dominions of the Sultan asserts that no fewer than a 1,000000 men, women and children were massacred or put to death by the orders of Abdul Hamid. Nor did things charge for the better after his deposi-tion. If, however, the immediate agency is sought of the debacle, the first thing to which it is to be attributed is the large number of Turkish army. There were indeed some veterans, and these fought with all the old Turkish bravery, but large numbers had searcely had arms in their hands before they were called upon to use them against the Bulgarians. Again, the Turk is slways a bad manager, and although there was food for the troops in abundance, it was not where they could get at it. Moreover, attributed is the large number of raw troops in the ranks of the Turkish army. There were indeed some veterans, and these fought with "but my—my—my wife."

"Oh, ho! she was your wife, was she?

"Oh, ho! she was your wife, was she?

hands before they were called upon to

coffin for me, five weeks ago, and gev it recent events have undermined military tism and taught him the faith. The discipline among the officers. The revolution was due to their agency. This caused dissension, and lack of obedience. Lastly, over confidence in their own strength and contempt of enemies, whom they were accustomed to look upon as serfs, brought about that nemesis which often overtakes the footsteps of the proud and haughty. December Catholic World.

THE POTENCY OF KINDNESS OR, THE BOY APOSTLE

A TRUE STORY

By Rey, Richard W. Alexander in The Mi There was intense excitement in the sleepy Southern town. The v suppressed anger, and crowds of men and boys thronged the streets, particu-larly around the courthouse and jail.

Women gathered in groups on their rerandss and in the shops to discuss the fearful crime that had been comnitted in their midst. It was a brutal murder, and the murderer was a negro.
Only strict surveillance kept the poor wretch from being dragged from custody and hanged to the nearest tree.

The murdered man was his master.

What matter if the slayer was goaded to madness by cruel treatment and in-sulting words. To many a wild son of the South a negro has no soul; he has no rights; he is even yet a chattel, not worth as much as a good cow or a horse So these people reasoned. The murder was, to be sure, committed in a moment of frenzy, but there was no defense the conviction of the poor wretch was

forgone conclusion.

The learned court made haste to have The learned court made made to have the trial, and the jury quickly pro-nounced the fatal word "Guilty!" Public opinion was satisfied, and the excitement cooled down.

In his death cell the negro sat. No

one bothered him. He was left alone to a terrible fear of death and the world beyond the gallows. They asked him did he want religious aid? No! He ever knew religion in life, it was an unknown factor in his thoughts as he sat and brooded with sullen brow and muttered his caths. In the dark and in the light of the few days that were between him and eternity, people came and looked curiously into the barred window of his little cell. But no one

window of his little cell. But no one pitted him.

Among the throng that passed through the jail were two lads, who, like all boys, were curious to see a condemned man before execution. One of them heartlessly called him to the window and the poor wretch came, Immediately a spirit of wicked unkind-ness prompted the lad to call at him. "You scoundrel! You murderer!

The country does well to turn you over The negro, who expected a kind word, turned away with a bitter oath on his

"Shame on you, Tom," said the other lad. "How dare you talk that way to a poor condemned fellow! Watch out that the Lord doesn't take his part since nobody else does!"

"Pshaw!" said the first boy "he de-

serves his fate. I have no pity for him, the black devil!"
"Stop !" said his companion, "we didn't come here to act the judge. He has my deepest pity.' and ca ling to the poor black wretch, he said some kindly

ords and gave him some money.

The black man's eyes filled with tears. "Young massa," he whispered, "if you done cum heah alone by yoursel', I'se got sumpin' to ast you. Kin you

com comorrer, all alone?

turned disgustedly away.

The guard who was standing by and who had heard the whole conversation, nodded approvingly and the boy dis-

appeared. This was a Catholic lad of fourteen, olic faith taught him also that the black man had an immortal soul that could made as white as snow if he repented for his sins and became reconciled with The kind words he uttered prought God's grace, and the boy determined he would go on the morrow and see if he could do something towards saving that negro's soul. He said nothing at home, but his promise never left his mind. He thought of it that night, and at the hour appointed he went alone to the jail to keep his word. As he passed the guard, the man

said to him: "I'm glad you came; that nigger has been raving about you ever since yes-terday. It seems he took a wonderful fancy to you. You are the first one he's ver talked about."

They opened the cell door and the with certain tremors easily boy, with certain tremors easily accounted for, found himself alone with the condemned man. The negro fell on his knees before him.

his knees before him.

"Young mas-a," he sobbed, "I'se goin' for to die, and I'se a pooah black nigger wid murder on my soul. Dey want me to git religion, but I doan see dat any 'ligion counts dat ain't got no kindness. You took up foah me 'gainst dat young gemplin dat cum 'long wid' you, an' you said dat de Lhard would take my gemplin part, an' all night I bin thinkin' dat your ligion must be de kurrect one, for you gib me comfort! If I die in any 'ligion its yours, young massa, so gib me youh way of thinkin' and maybe I'il see

de Loard!' The boy felt his heart swell with pity. He determined to save the poor fellow. He made him sit down on his poor bed and gave him the fundamentals of faith in the words of the catechism. He taught him one or two little aspirations and finally told him he would bring him his pastor if he desired it. The negro was all anxiety to follow the boy's instructions and sent for the warden, who promised that the priest should come. The

dangerous, now became gentle, resigned and pentent. The lad became his spon-sor in baptism and before his execution had the satisfaction of seeing him make

permitted.

At the last the negro held the boy's At the last the negro held the boy's hand close in both of his, and in a choking voice said: "Good by, young massa, you have opened de dooah ob Hebben to is poah nigger. When he is a while angel befoah de Lord he will watch ober youah footsteps and you will hab luck, and de Lord's blessing, where ebber you go. Let me held dese hans foahljust a minute, an' den nobody else shall touch dem. Good-by!"

The black blood stained hands held the boy's tightly. The lad could not speak, but his face told all that the poor penitent wanted of sympathy and speak, but his face told all that the poor penitent wanted of sympathy and kindness and pity. The priest attended the culprit to the last. The boy could not bear to behold the end, and he left hurriedly. But they told him when all was over that the negro went to his doom with clasped hands, praying audibly. He refused gently to shake hands with any one, saying: "My young massa must be the last. His white hands kept me from destruction, an' I'se goin' to take his shake-hands to an' l'se goin' to take his shake-hands to the Loard!"

And so he died, paying the awful penalty of his crime on the gallows— numble, reconciled to God and deeply

enitent. The boy still lives; a man deeply imbued with the spirit of faith, and he tells his grandchildren what a privilege it was to help one immortal soul to a

happy death. How many souls might be won if the thoughtless cruelty of unkindness were eliminated from our lives!

GOOD WORKS WITH FAITH NECESSARY TO SALVATION

SERMON BY FATHER THOS. N. BURKE, O. P. "And to the disciples, Jesus said : Son, behold thy Dearly beloved: On last evening I bedsity beloved: On last evening i endeavored to describe to you the beautiful harmony and analogy between the things of race, so admirably developed and illustrated in the dedication of the month of May to the Blessed Virgin Mary, and I told you then that on this evening I would endeavor to unfold to you the place and the position which the mother of our Divine Lord holds in the mother of our Divine Lord holds in the plan of man's redemption. Now, there are two great classes that occupy the world to-day, of men who differ in their apprehensions of the design of God as revealed in the redemption of man. The first are those who say, or who seem to say, that we did not stand in need of redemption at all. They dony the fall of man—they deny the indeny the fall of man-they deny the indeny the fall of man—they deny the in-herent sinfulness of man. Consequently they deny the necessity of the incarna-tion of the Almighty God. They deny the necessity of sacraments or their efficacy, and they say that man has, within himself, in the very elements of his nature—that by the mere develop-ment of his natural powers he may at-tain to all the narrowers of God, and to tain to all the purposes of God, and to the full perfection of His being. Such, for instance, is the doctrine of the widespread sect of Socinius. Such, in a great measure, are the ideas of a number of wide-spread sects—the Unitar-ians, Humanitarians, believers in human nature alone-Progressists, men look to this world and to its scientific "Sure," whispered the boy somewhat startled, as he made off down the corridor after his companion, who had look to this world and to its scientific attainments, and to its scientific ments as affected by man and reflected in the spirit and in the intelligence of

man, for all the perfection of humanity and of society. This class takes in all those who refuse any definite form of re-ligion at all—who put away from them all idea of the necessity of any fixed faith. This idea represents the vast multitude of mankind, found everywhere, and nowhere more numerous who, with the most accurate ousiness, on commercial transactions, on aw, on politics, etc., are only found to be following, in an inaccurate comprehension, careless, indefinite and not only ignorant of, but willing to be ignorant of every specific form of de-fined faith, or belief in revelation at all. They do not give enough to God in their thoughts, in their minds, in the acknowledgments of their souls, in this question of man's redemption. There are, on the other hand, a vast number who profess Christianity, and who, if you will, give too much to God in this matter of redemption; who say that matter of redemption; who say that when the Son of God becau e man, he effected the redemption of mankind so completely, that He wiped away the world's sin so utterly, that all that we have to do is to lean upon Him—to govern ourselves by faith, with His justification, His merits, and that without any concurrent labor of our own, without any work on our part, but only the easy operation of "believing on Carist," as they put it, that we can be saved. hence we hear so much about justifica-tion by faith; and hence we hear so much ribald abuse of the Catholic sacraments—of fasting, of the Holy Mass, of all the exterior usages and sacra-mental appliances of the Holy Catholic Church; all mocked at, all derided as contrary to the spirit of true religion; which simpl is, according to them, to believe with all your soul in Jesus Christ, in His redemption, in His atonemen and all sins are cleansed. A man may have a thousand deeds of murder upon his soul; a man may have loaded bi self with every most hideous form of impurity; a man may have injured his neighbor on the right hand and on the left, and may have enriched himself upon the spoils of his dishonesty-there is no law either of the relations of God to man, or man to his fellow man—but only "believe on God and you are saved." Hence we hear of so many not shed a tear of sorrow, but only be-lieve on the Lord. They need not make an act of contrition, they need not mortify their bodies, but only believe on the Lord. It is a smooth and a very easy, a remarkably easy doctrine, and if it only led to heaven, it would be indeed a sweet and an easy way, by which we could enjoy ourselves here as long as we like in the indulgence of every vile passion, and afterwards turn and lean upon the Lord, and thus get into upon the Lord, and thus get into heaven. Between these two extremes, the extreme of unbelief and the mistaken view and zeal of what appears to be an over-fervent faith, but which in reality is not faith at all—because faith means the apprehension of the truth, and not a distorted view of this text or that of Savintrae, between these two that, of Scripture—between these two stands the Holy Catholic Church of stands the Holy Catholic Church of God, and she tells us, as against the first class, the Humanitarians, that we are a failen race, that sin is in our blood, that sin is in our nature, that that nature is deformed, disfigured by sin; that the very fountain-head of our humanity was corrupted in Adam, and just as, if you disturb the fountain-head of the stream, or if you poison it, the whole current that flows from it is whole current that flows from it is muddy and disturbed, or poisonous, so the whole stream of our humanity that flows from the sin of Adam is tainted and disfigured and poisoned by sin; consequently, that we stood in need of a Redeemer Who would atone for our sins, and would, by sacrificing Himself, and making Himself a victim, wipe away the sin of mankind. But, on the other hand, the Holy Catholic Church teaches us, as against the second class, that two wills, two actions, are necessary for saved; that we must unite our will with God, and determine to be saved, otherwise that will of God, which is never wanting, will not alone avail for the sanctification or the salvation of any man; that we must not only will with God our salvation, but that we must work fear and trembling we must work out our salvation." That although the gift of salvation comes from God, and is His of salvation comes from God, and is His gift, yet that He will not give it except to the man who strains himself to lay hold of it, according to that other word of the apostle, "Lay hold of eternal life." God is amply sufficient to save us; God is willing to save us. We can only be saved by His graces, but if we do not with our hands lay hold of these graces, and correspond with them, there graces, and correspond with them, there is no salvation for us. Just as if you saw a man fallen into the see, and you threw him a rope, by which, if he lay hold of it, you can take him into your beat, or land him on to the land; you boat, or land him on to the land; you are willing to save him, you are anxious to save him; you have put actually into his hands the means by which he may be saved, but if he refuses to lay hold of that measure of salvation, if he refuses the gift that you offer him, of life, you cannot force him, and so he is lost by his own fault. Now, as it requires for the salvation of every man quires for the salvation of every man amongst us, two wills, two distinct actions, the will and the action of God, our will and our action corresponding with thim, so also, in the redemption two things were necessary in order that man might be saved. First of all, man might be saved. First of all, dearly beloved, it was necessary to find some victim, whose very act was of such infinite value in the sight of God, that he might be available for the salvation of mankind, and capable of atoning to of mankind, and capable of atoning to God's infinite honor and glory, which was outraged by sin. A victim must be found whose very act is of infinite value, and why? Because the atonement which he comes to make is infinite; because no creature of God, acting as a creature, with a finite meric and power, and the circumsoribed action of a creature, or ever atone to the Almighty ture, can ever stone to the Almighty God for sin, which is an infinite evil. The first thing, therefore, that is neces-sary, is an infinite power of atonement, an infinite power of merit in the victim for man's sin. The second thing that is glory which was outraged by sin, if we mand this, we may seek in vain roughout all the ranks of God's creatures; we may mount to the heaven creatures; we may mount to the neaven of heavens and seek throughout the choirs of God's holy angels, we shall never find him, because such a one is seated upon the throne of God Himself. God alone is infinite in His sanctity, in His graces, and, if He will consent to be a victim, in His power of atonement, God alone can do it. Man could place the cause there, man could commit the sin; the hand of God alone can take that sin away by atonement; and yet, strange to say, dearly beloved brethren, God alone cannot do it, because God alone cannot furnish as with the second privilege of the stoner, namely, the character of a victim. How can God suffer? How can God be moved? How can God bleed and die? He is happiness, glory, honor, and greatness itself. How can He be humble who is above all things? Infinitely glorious in His own essence. How can He be grieved who is the essenhappiness of heaven? He must come down from heaven, and He must take a nature capable of suffering and pain, and of the shedding of blood; He must take a nature capable of being abused and crushed and victimized, or else the world can never find its Re-deemer; yet He must take that nature so that everything that He does as a victim, and everything that He suffers as a victim in that nature, must be attributed to God. It must be the action of God; it must be the suffering of God, or else it never can be endowed with the infinite value which is necessary for the atonement of man's sin. Behold, then, the two great things that we must find, that God found in the plan of His redemption; God furnished one, the earth furnished the other; God furnished the infinite merit, the infinite grace, the in finite value of the atonement in His own divine and uncreated word, the Second Person of the Holy Trinity; but when it was a question of finding a victim—of

finding a nature in which this word should operate, in finding the nature in

for us to believe in the reality of the humanity which was assumed and absorbed by Him into His divine Person. A man may exalt the divinity at the expense of the humanity, and he may say: "He was divine, this Man, Jesus Christ but, remember, He was not a true man; He only took a human body for a certain purpose, and then, easting it from Him, went ap into the high heaven of God." The man who says this is not a Christian, because he does not believe in the reality of the human nature of Jesus Christ. Heretics have said this, and the Church cut them off with an anathema. Or we may exalt His humanity at the expense of His divinity, and say, "He was a true Man, but He was not united to God by personal union; He was not a was a true Man, but He was not united to God by personal union; He was not a divine person, but a human person; He was a true man, this Man Who was crucified for our sins—true, and holy, and perfect—but not God." Heretics have said this, and say it to day. Even Mahomet acknowledged that the Lord Jesus Christ was the most perfect of Men, but He was not God. The man who says this is not a Christian, because he does not believe in the divinity of Jesus Christ. Now, I think, that from what I have said, you must at once conclude that in the plan of man's redemption, the divinity was as necessary as clude that in the plan of man's redemp-tion, the divinity was as necessary as the humanity; that the humanity was as necessary as the divinity; that the world could never be redeemed without the divinity; that man alone could not do it; that the world could never be re-deemed without the humanity of Codeemed without the humanity, for God alone could never suffer. What follows alone could never suffer. What follows from all this? It follows, my dearly beloved, in logic and in truth, that for the world's redemption, Mary, on earth was as necessary as the Eternal Father in heaven; that in the decrees and councils of God—in the plan of God—the Mother of His humanity was as necessary as the Father of His divinity, and that she rises at once in the designs of that she rises at once in the designs of God to the magnificent part that was assigned her in the plan of redemption, namely, that the world could not be re-deemed without her, because she gave the human nature of Jesus Christ, without which there was no redemption for

Who died upon the cross? The Son of God. Whose hands were these that were nailed to that hard wood? The hands of the Son of God. What Person is this that I behold all covered Person is this that I behold all covered with wounds, and bleeding, and crowned with thorns? Who is this sorrow-stricken Person? That is the Second Person of the adorable Trinity! The same God, begotten in Him consubstantial to the Father, who was from the beginning, and by Whom all things were made. And if this be the Son of God what right has that woman to look up to Him with a that woman to look up to Him with a mother's eyes? What right have these dying lips to address her as mother? Ah! because, my dearly beloved, He was as truly the Son of Mary as He was the

And now, as I wish to take my own time, and to enter fully into all these things in successive meditations, let me conclude with only one remark. Since came to the use of eason, and learned my catechism, and mastered the idea that was taught me of how God in heaven planned and designed the redemption of mankind, the greatest puzzle in my life has been—a thing that I never could understand—has been, how any one, be-lieving what I nave said, could refuse their veneration, their honor, and their love to the Blessed Virgin, Mother of Jesus Christ; for it seems to me that nothing is more natural to the heart of man than
to be grateful, and that, in proportion
to the gift which is received from any
one, in the same proportion do we find
our hearts springing with gratitude necessary for redemption is a willingness and a capability on the part of their atoner to suffer, and by his suffertheir atoner to suffer, and by his sufferings, and by his sacrifices, and by his atonement, wash away the sin. Where shall this victim of infinite merit, yet a victim, be found? If we demand the first condition, namely, the power of restoring to God that infinite honor and powerful to the condition of the condi poured forth towards those who were great benefactors of mankind, and especially to the women of the Old Testame How loud, for instance, are the praises than the Scriptures give to the daughter of Jephtha, because she sacrificed her self according to her father's vow for the people. How loud the praises which celebrated the glorious woman, Deborah, who in the day of distress and danger headed the army of Israel, drew the sword, and the Scriptures say that all the people praised her forevermore, and they sang, "Blessed be God, because a mother has arisen in Israel." How loud the praises of Esther, of whom the Scripture tells us that the Jews celebrated an annual festival in her honor because she interceded with the King Ahasuerus and saved the people from destruction. How loud the praises of Judith, who, coming forth from the city upon the rocky summit of the mountain, with her womanly hand slew the enemy of Israel and of Israel's God, Holoferne and, returning in triumph, the ancient of the city came forth and cried out, "Blessed be the Lord God of Israel, and thou; thou art the glory of Israel; thou art the glory of Jerusalem thou art the joy of Israel; thou art the honor of our people." And yet, what did Deborah, or Esther, or Judith—what did any of these or any other man or woman on the face of the earth do for us compared with what Mary did? Judith cut off the bead of Holofernes, Mary set her heel on the head of the serpent that was the destruction of our race; Esther pleaded for the people before the Assyrian monarch and saved them from temporal ruin; Mary pleaded, and pleads to the King of Kings, to the King of Heaven, and saves the people from destruction. Jephtha's daughter gave her life; Mary brought down the life, indeed, from heaven, and gave it to us. And yet, strange to say those who are constantly talking about "the Bible, the Bible, the Bible, the open Bible, the Bible free to every man," those who call themselves Bible men, those in whose oily mouths this Bible is always, every text of it, coming forth as if you taught a parrot in its cage to recite it, understanding it

which this word was to be grieved, and to be bruised, and to bleed, and to weep, and to pray for man—God was obliged to look down from heaven and find that nature upon the earth. Therefore, my dearly beloved brethren, heaven and earth united in producing Jesus Christ, and it is as necessary for us to believe in the reality of the divinity that coming down from heaven, dwelt in Him, as it is for us to believe in the reality of the humanity which was assumed and about the woman amongst women, the woman mongst women, the spiritual mother of all our race, because her child was our first-born brother, the woman veneration and our honor for the woman, the woman amongst women, the spiritual mother of all our race, because her child was our first-born brother, the woman that gave us Jesus Christ, the woman that gave to Him the blood that flowed from His veins upon Calvary and saved the world—for this woman no word, save a word of reproach, an echo of the hisses of hell, an echo of the sibilation of the infernal serpent that was crushed by God. Christ honored her; we must not unite with Him in her honor. Christ not unite with Him in her honor. Christ obeyed her; we must not unite with Him in obeying her. Christ loved her; we must not let one emotion of love into our heart. Who are the men that say this? I have heard words from their lips which they would not permit any man to say of their own mothers, and they had the infernal hardihood to say these words of the mother of Jesus Christ of the Son of God; and, my friends, I believe we can in nowise better employ the month of May and its devo-tions than in making reparation to our Lord and Saviour and to His holy Mother for the insults that fall upon Him when they are put upon her. The deepest insult that you could offer to any man would be to insult his mother, and the more perfect the child is and the more loving, the more keenly will he feel that insult. He, with his dying lips, provided for Mary His Mother a Son, a second Son, the purest and the most loving amongst men. It shows how He thought of her at His last moments; how she was the dearest object that He left upon this earth; and that which is dear to the heart of Jesus Christ should dear to the heart of Jesus Christ should always be dear to your hearts and minds. Next to the love, eternal, influite, essential, that bound Him in His divin-ity to His eternal Father, next to that in strength, in intensity, in tenderness, was the love that bound Him to the Mother who came in closest relation with Him. And, oh! Lord Jesus Christ teach us to love what Thou lovest, and so revere and honor that which Thou

GENERAL INTENTION FOR JANUARY

didst condescend to honor.

RECOMMENDED AND BLESSED BY HIS HOLINESS PIUS X.

THE LEAGUE AMONG MEN

It is a grave error to think that devo-tion to the Sacred Heart is a form of devotion fit only to be adopted by pious women a form that men who are usually opposed to sentimentalism in religion should not be called upon to practice. It is not merely a grave error, but it is one founded on a rash judgment, for there is nonneed on a rash judgment, to there is no more virile devotion in the Chursh, none more adapted to the needs of the present age, than devotion to the Sacred Heart. Solidly based, as it is, on dogmatic truth, it is a devotion that nourishes human souls, and is one that should appeal to all, whether men or women, who have minds to reflect and hearts to

this heaven-sent devotion? It is really the flowering in our souls of the dogmas of the Incarnation and the Divinity of Christ. Divest devotion to the Sacred Heart of all but its essential features, and we shall find that it is the practical application of those two dogmas, and all they represent, to our daily lives. In order to prove this we have simply to study the Saviour's life on earth. Let us take the various incidents of that life and examine them in detail, so that we may find out what motive urged our Lord during the whole thirty-three years to speak as He did and to act as He did. Only one motive presents itself to our minds and that was the motive of love. Only interpar love for men and act as the second of the love. Only intense love for man can explain the miracles of Jesus in favor of men approaching the sacraments free Rev. Mr. Leonard, namely the printed solation to sufferers. His smiable doc rines taught directly and in parables. Oaly intense love for us sinners whom came to save can explain His own in fact, has dared to seek any other motive. Did not Jesus Himself tell us that no man can show greater love for his fellowmen than by laying down his

his fellowmen than by laying down his life for them? This is precisely what our divine Saviour did for us.

Now supposing we desire to repress this love of Jesus for mankind by some symbol that will be understood by all, how shall we proceed? What is the symbol of love? Does not the whole world recognize th human heart as such ? Christ Himself seems to accept the heart as the symbol of love, for He tells us that we must love the Lord our God "with our whole heart." Is it not true that when we are under stress of deep emotion it is our heart that throbs, that palpitates, that affects us so deeply that we are oftentimes threatened with physical collapse The Heart of flesh of the divine Saviour experienced the emotions of love." Be old the Heart that has so loved men! He exclaimed to Blessed Margaret Mary. He gave His life to prove how sincere was His love for us. If, therefore, we wish to symbolize the love of Jesus is there anything more reasonable than to take Sacred Heart as a symbol of His

This is the mystery of the devotion which rises out of the dogmas of the In-carnation and the Divinity of the God-Man. If we love the God-Man, we look in return for love after the manner of the God Man, that is, through His throbbing Heart of flesh.

And yet she heart is only a symbol.

Behind the symbol of the Sacred Heart is the real love of Jesus for man. In

loving the symbol we try to give back to the Lord the love with which He loved us.

Is there anything over-sentimental in a devotion that tries to return love fo love? Evidently the Catholic world does not think so. The constant spread of devotion to the Sacred Heart, and the resultant increase of piety in the souls of those who adopt it, are proofs that the Church did not err when she proposed the Sacred Heart as an object of veneration and love.

When the devotion is put before men in this way, and when they seize the dographic aspect of it, they can truly see that here is a devotion wherein sentimentalism has little scope, where the head directs the heart, and where millions may, if they will, feed their souls with the food that nourishes unto eter nity. Unhappily there are millions who do not take the trouble to study this devotion; millions who have not yet tasted of the sweetness that flows therefrom. It is for these that the intention

from. It is for these that the intention for the present month has been written; to them the appeal is made to join the League and test by their own experience the truth proclaimed herewith. It is at this point that our Promoters assume a certain responsibility. To them we look for more activity in enrolling men in their circles, so that the charge that the devotion to the Sacred Heart is one more adapted to women than to men may be refuted by practical demonstration of its fruits in the souls of both.

How are men to be approached? There is only one way; no discrimina-tion is made in the method of receiving men or women into the League. The instructions to be given to both classes are the same. All are urged to make their lives more spiritual and more Catholic by consecrating daily their thoughts, words and acts to the Sacred Heart through the morning offering, thereby sanctifying each day's work and turning it into a continual prayer. Here is a source of grat spiritual blessings; and so reasonable is the practice that it should appeal to the most matter-of-fact Catholic man. Our lives are made up of Catholic man. Our lives are made up of little deeds, one following the other. Few of us are called upon to do great things in this world, but we are ever doing little things. And if we wish to derive any profit at all we should not wait for great opportunities that may never turn up, but rather turn our minds to the sanctification of our little deeds. This is the important thing for deeds. This is the important thing for us to do; it is this kind of work that counts in the end; it may be effected

by fervent m roing offerings.

Secondly, prospective members are asked to make a daily offering to our Blessed Mother of one decade of the beads for the jutentions recommended to the Sacred Heart throughout the world. This is also an earnest of the efficacy of union in prayer. Our Lord tells us that when two or three are gathered in His name the is with them to inspire them and listen to their prayers. How much more surely will He be with twenty five or thirty millions closely united in a world-wide organization, with the object of honoring His Sacred Heart in its omniptent power in favor of themselves and

finally, reparation must be made for much sinfulness in this world; not only our personal sins but the sins of others must be atoned for. Members of the League are asked to go to Holy Communion for this purpose once a month and oftener. This duty should not be irkand ottener. This duty should not be irk-some, seeing that our Lord urged Blessed Margaret Mary to do it. Monthly Com-munion is reducing to its simplest ex-pression the duties of ordinary Christian life.

respect holds such sway over some men that this third duty is very often hon-ored more in the breach than in the obored more in the breach than in the observance. And yet is there anything more important in the life of a soul than that of nourisbing it with the Bread that strengthens. Men should know that if they do not feed their souls with Hely Communion, it will pine away and die. And it is this knowledge that our Promoters should act upon when our Promoters should act upon when they start out on their recruiting tours. Nothing can equal the League in a parish in overcoming the lukewarmness men, and winning them to frequent ently, they plack up courage and ask density, they place up courses and asset themselves why they cannot do like-wise. The question is a vital one for every Catholic man, and should be given a prompt and decisive answer by Promoters and Local Directors.

In several cities in Canada there are Leagues exclusively for men, known as Men's Leagues, in which membership supposes not merely the three essential duties mentioned above, the Morning Offsring, the Daily Decade, and the General Communion of Atonement, but also some specific promises adapted to local conditions, for instance, promises against abuses in intemperance, blas-phemy, etc. When these Leagues for men can be established with a fair hope of success, they undoubtedly foster spirit of piety among the members and should be encouraged. But there are should be encouraged. But there are so many obstacles to their permanancy, arising from the wane of initial enthusiasm, indifference of members, lack of zeal in recruiting, departure of Local Directors for other fields of activity, that many Men's Leagues once flourishing are now no longer in existence.

These occasions of failure and disappointment are less to be feared in simple membership of men in the Lesgue as it is carried on in our Canadian centers. If men cannot keep upon their own organizations, and if they cannot be prevailed upon to act as ordinary Promoters, they can become at least ordinary Associates. There are thousands of men in Canada There are thousands of men in Canada to day who are excellent members of the League, and by all means let their number increase. Promoters should continue to show their zeal by strength ening the membership of their local Leagues among men. It is by so doing

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that every class in the Church will pro-fit by the blessings and indulgences which Holy Church showers down so lavishly on the League of the Sacred Heart. E. J. DEVINE, S. J.

'A BLASPHEMOUS AND HORRIBLE TRAVESTY

FINDINGS OF COMMITTEE OF NON-CATHOLIC CITIZENS OF SEATTLE CONCERNING BOGUS K. OF C. OATH

Philadelphia Catholic Standard and Times

Philadelphia Catholic Standard and Times
On Sunday, November 3, the Times
and the Post Intelligencer, daily papers
of Seattle Wash, published a complete
record, in the form of correspondence,
of the action taken by the Seattle Council, Knights of Columbus, in relation to
alanderous statements of Rev. Adna W.
Leonard, pastor of the First Methodist
Church of that city; as also the findings
of a compliance of prominent non-Cathoof a committee of prominent non-Catholic gentlemen touching the same, and resolutions passed by the "Olympia Clericus," an organization of all the Episcopal clergymen of Western Washington.

The record is of particular interest and value as showing the utter dishonesty of the defamers of the Knights of Columbus and the Catholic Church as a whole. Members of the order through-out the country and Catholics generally are indebted to the Seattle Knights for

are indebted to the Seattle Knights for what has been accomplished through their wise and vigorous action.

It appears that in a sermon delivered Sunday, September 1, in the First Methodist Episcopal Church of Seattle, of which he is pastor, the Rev. Adna Wright Leonard read what he stated to be the oath taken by Fourth Degree Knights of Columbus—the "oath" printed in The Menace, and also in circular form and distributed throughout cular form and distributed throughout the country. Believing that this slander was uttered by the Rev. Mr. Leonard in ignorance of the truth the Koights of Columbus sought conference with the Board of Trustees of the Rev. Mr. Leonard's church, and finally, at the sugges tion of Mr. Will. P. Fisher, chairman of that board, with the Rev. Mr. Leonard himself. The Knights believed that if such a conference could be had they could convince the board and the miniser that the charges the Rev. Mr. Leon-The effort to secure such conference, as s shown in the correspondence published n the Seattle papers, was fruitless.

In their endeavor to bring about the conference the Kuights went so far as to submit to the board and the Rev. Mr. Leonard the actual obligation taken by the Fourth Degree Knights of Columbus, suggesting that "there should be present at such conference others than the parties to it and who are interested in good citizenship.

"We suggest, therefore," wrote the Knights, "that we be permitted to invite the presence at the same of Dr. Herbert H. Gowan, rector of Trinity Parish Church, and Dr. W. A. Major, pastor of Bethany Presbyterian Church, of this city, and that you invite the presence of any one you may desire."
To the foregoing the Rev. Mr.
Leonard replied: "I shall be very glad
to talk with you concerning the matter

referred to in your letter, but not in the presence of the gentlemen whose names you mention. I have a most fraterna regard for both of them, but consider that they have nothing whatever to do with the case."
The church board having refused to

act in the matter and the Rev. Mr. Leonard having refused to arrange a conference under any reasonable con-ditions, the Kaights were forced to seek justice in another form. Their failure to obtain a fair hearing at the hands of the Rev. Mr. Leonard convinced them the Rev. Mr. Leonard convinced them that he either had no desire to learn the truth concerning their organization, or, knowing the falsity of his statements, intended to persist in the malicious attacks upon them. They therefore concluded to submit to others the same witned containing the actual obligation taken by Fourth Degree Knights of Columbus. The gentleman to this obligation was submitted are H. C. Henry, railroad contractor and president of the Metropolitan Bank, J. D. dent of the Metropolitan Bank, J. D.-Lowman, president of the Seattle Chamber of Commerce; J. E Chilberg, vice president of the Scandinavian-American Bank of Seattle. The signed statement of these gentlemen follows:

COMMITTEE FINDINGS Honorable Catholic gentlemen of this city have placed for examination in the

hands of the undersigned two papers. One, the actual forth degree obligation taken by each person upon becoming a member of the Catholic organization known as the Knights of Columbus; the other, a printed circular purporting to be the above-mentioned obligation This latter is a blasphemous and horri-ble travesty upon the real oath, and as fair-minded citizens of this city, we cannot allow an atroclots libel upon the large body of our public-spirited Catholic fellow citizens to stand undisputed. We declare further, that the obligation taken by the Fourth Degree Knights of Columbus is one of loyalty and patriotism to our flag and nation, and that the said obligation binds those who assume it to the exercise of the highest type of American citizenship. Signed at Seattle, Wash., this 31st day of October, 1912.

H. C. HENRY, J. D. LOWMAN. J. E. CHILBERG.

The following communication to a member of the committee of Knights appointed to deal with the "oath" completes the record: Mr. John D. Carmody, Seattle, Wash.

Dear Sir: The following resolution was passed by the Olympia Clericus, an organization composed of all Episcopal cleriymen in the State of Washington, West of the Cascades:

"Our attention has been called to a clericumbich has been rather widely

circular which has been rather widely distributed, purporting to be a copy of the oath taken by the members of a certain religious order or society. We desire on behalf of ourselves to express our deep regret that such an attack should have been made on the members of a religious body. We disclaim any desire to judge others, but feel most

deeply that the interests of true religan never be served in such a way, SIDNEY T. JAMES. Secretary.

All Saints' Rectory, Seattle.

The Test That Tells

The following editorial which appeared in a recent issue of the Houston (Texas) Daily News speaks for itself:
"Without any design to make invidious distinction between the work accomplished by each for Christian civilization, we believe the statement will not be contested that to the R man Catholic Church we owe everything which saved to the world the Christian ideal which all alike cherish. For this reason we have never had Christian ideal which all alike cherish. For this reason we have never had much tolerance for any effort that seeks to under-value the work which the Roman Catholic Church has carried on since the earliest Christian ages, particularly its large and far-reaching

charities. * * *
"'The Catholic Church,' to quote the "The Catholic Church,' to quote the words of an exchange, 'has never relinquished her claims upon the broken and sflicted. She has never lost the attitude of the mother toward the suffering child. The Hotel Dieu, of Paris, has been the model for thousands of hospitals in all parts of the world, where Sisters of hundreds of religious Orders pass from bed to bed, from ward to ward, in quite ministration. There are institutions for the aged, under the care of nuns, who to-day go out, as the mendiinstitutions for the aged, under the care of nuns, who to-day go out, as the mendicants did of old, begging for their charges. You see them on the streets like ghosts of mediaeval saints, almataking instead of almsgiving. There is no physical or spiritual need that the sons and daughters of the Church, dedicated to the service of religion and humanity, are not meeting to day." are not meeting to day.'

"Let Protestantism not boast that it has all the zeal, all the knowledge, and all the truth to minister to humanity's

THE CHRISTIAN

PROTECTORATE IMPORTANT STEP TAKEN BY THE FRENCH GOVERNMENT

The French Government has taken an important and praiseworthy step, which, though it requires to be completed by the resumption of diplomatic pleted by the resumption of diplomatic relations with the Vatican, must nevertheless be greeted with satisfaction by all French Catholics, writes the Paris correspondent of the Irish Catholic of Dublin. In presence of reliable information concerning the possibility of Christians in various parts of the Ottoma Empire being massaged, M. Poin-Christians in various parts of the Otto-man Empire being massacred, M. Poin-care, Prime Minister and Minister for Foreign Affairs, informed Rifast Pasha, the Turkish Ambassador in Paris, and at the same time sent instructions to M. Bompard, French Ambassador in Constantinople, to inform Kiamil Constantinople, to inform Kiamil Pasha, the Turkish Grand Vizier, that France in her quality of protector of the Christians in the East will be bliged to hold the Ottoman Govern ment responsible for any and all acts of violence which may be perpetrated on them, and consequently the French Government demands of the Porte to

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Apostolic Delegation. Ottawa. June 13th, 1905.

omas Coffey
Dear Sir.—Since coming to Canada I hav
reader of your paper. I have noted with satis
that it is directed with intelligence an
and, above all, that it is imbued with a stron,
that it is the strongusty defends Catholic My Dear Sir.—Bincs Com. I have noted with satisfaction that it is directed with intelligence and ability, and, above all, that it is imbued with a strong Catholic spirit. It streamously defends Catholic spirit, it streamously defends Catholic sprinciples and rights, and stands firmly by the teachings and authority of the Church, at the same time recombing the best interests of the country. Following these lines it has done a great deal of good for the welfare of religion and country, and it will do more and more, as its wholesome influence reaches more Catholic homes. I therefore, earnestly recommend it to Catholic families. With my blessing on your west, and best washes for its continued success.

Yours very sincerely in Christ.

Donatus, Archibshop of Ephesus.

Apostolic Delegate

LONDON, SATURDAY, JANUARY 4, 1913

The CATHOLIC RECORD wishes all its eaders a happy and prosperous New Year.

Next week we will present our subscribers with a complete dress of new type from the celebrated foundry of Stephenson & Blake, Sheffield, England.

REDEMPTORISTS FOR LONDON

An announcement of very great importance was made last week to the effect that His Lordship Right Rev. M. F. Fallon, Blahop of London, had decided to establish another parish in the city, to be known as St. Patrick's. It will be located east of Egerton street and will take in the newly annexed of the universe. Revelation tells us district of Pottersburg. Besides the church there will also be erected a monastery, the total cost of both being estimated at about \$75,000. The transfer of negotiations for the the community of the Redemptorist Fathers to London were carried on and concluded with Rev. Father Schneider of Baltimore and Rev. Fathers Brick and McPhail of Toronto. The site of the new church and monastery will be on the south side of Dandas street near the Asylum. Building operations will be commenced in the spring. The Redemptorist Order will finance the whole undertaking. The monastery will in reality be a house of missionaries and their influence will permeate throughout the diocese. His Lordship the Bishop has made the announcement that the intention was to establish a studentate for the training of Is is indeed shallow beyond the power young men for the Redemptorist Order. of words to indicate to hold that if sci-He has faith in the future greatness of ence should ever prove that life originthis part of Ontario, and believes that ates in natural forces, that it would fol-London is destined to become a much low that the fool is right who says in his larger city. The new institution will, heart there is no God. And yet that is he believes, largely contribute not only the conclusion that that credulous to the spiritual welfare of the Church sceptio the man in the street, draws ducational and other mater- from almost every new - hatched, unial advantages of the city and district. fledged scientific theory.

The new St. Patrick's parish will don. Ten years ago the one who would origin of natural law and order, are prophesy such advancement in the year mysteries inscrutable to science; and 1912 would be considered decidedly imbeen fully realized. It gives evi- of the physical sciences. While we exist in Paris alone, where study of prudent, but this happy condition has dence of extraordinary zeal on the part of Bishop and priests on the one hand and unbounded loyalty towards the Church on the part of the laity. Happy and blessed is the diocese in which such conditions prevail. In full measure do they exist in London.

London nearly fifty years ago. The old people who have recollection of the early struggles of the Church in London are wont to dwell with pleasure, even with enthusiasm, upon the splendid the time when our neighbors were en- ligion that is based on 'miracles,' gaged in fratricidal warfare. They came from the southern province and Professor Macsilum uses it. were distinguished for their zeal, their learning and their noble manhood. The older generation will ever cherish the names of the first superior, Father O'Brien, and those who came with him, Fathers Rochefort, McGovern, Byrne, Ralph, Henrion, Lilly and McGrath.

In the advent of the Redemptorist Fathers history will repeat itself. They years, and would not be affected in the will bring all these splendid characteristics which have made their community famous throughout the Christian world. We commend this eminently wise action on the part of London's Ordinary. He realises that within another generation

great manufacturing district of London will be in that quarter of the city.

The Redemptorist Fathers may rest ssured that their coming to London will be hailed with warmest of welcome by every Catholic heart. They will and here but unity of thought, unity of purpose and a sincere desire to extend them the material helping hand on every occasion.

PROFESSOR MACALLUM-MIRA-CLES AND NATURAL FORCES

We have no right to ask Prof. Macal lum just what he believes or does not believe, just how much of Christian revelation he accepts or rejects, or how he interprets it ; but so far as the article, "The Origin of Life on the Globe," is concerned, there is absolutely no ground for calling him an atheist.

Oa the contrary, he makes the following profession of faith :

"It has been said that if the myster; of the origin of life on the globe is to be explained as Professor Schäfer has en explained as Professor Schäfer has en-deavored to do, there is no reason for postulating any supernatural force as concerned in the government of the cosmos. In answer thereto it suffices to say that the mystery of the origin of the uni-verse still remains, and beyond all that the mystery of the origin of the incal-culably enormous energy which the enormous energy which the universe represents. The en-nt of matter and energy with law dowment of matter and energy was a said order is, also, of inscrutable origin. It may be added, further, that the energy of the universe, at the cosmic dawn, was not uniformly, but unequally, distributed, and that predicates an intelligence that can dominate the Second distributed, and this predicts and the telligence that can dominate the Secon Law of Thermodynamics. The demand therefore, that life on our globe shall be considered to have a miraculous origin as otherwise there would be no reaso to postulate an Ens entiam, is shallow beyond the power of words to indicate."

Here we have the conclusions hysical science if not proving, at least indicating and postulating the truths of Revelation, and the truths of Revelation not contradicting but supplementing the conclusions of science. Physical science is dumb before the mystery of the origin that in the beginning God created heaven and earth. Science cannot secount for the incalculably enormous energy which the universe represent by natural forces; the origin of natural forces is a selentific mystery. That "omnipresent universal energy" must have a Source, that Source the Scholas tic theologians termed Pure Act. which is their scientific definition of God.

The endowment of matter and energy with law and order is of inscrutabl origin to physical science, but it indicates and necessarily postulates Supreme Law giver Whom we call God.

That law and order could not be impressed on matter and energy by any blind force, even supposing that force to have originated itself, is evident. The Primal Force is Intelligent-God the Crestor.

The Professor admits that the origin of the universe, the origin of energy, the lated the interest and generosity of the inscrutable to science they must ever remain, for they are beyond the domain two hundred and twelve such societies cheerfully admit that the Professor gives no room in his article i r "the odious charge of atheism and materialism," we confess to be anable to understand his insuperable objections to "miracles" and the "miraculous" in any sense of the words, but especially in the

The announcement of this new The Creative Act of God he arrangement made by the Bishop will calls a miracle. If God creates ledge of Catholic truth and the practice be of very great interest to all Catho- life it has a "miraculous origin." It of Christian virtue. lies in the diocese, but in a much greater the mystery of the origin of life should degree to those who recall the work be explained by "the operation of done by the Dominican Fathers in natural forces," he admits that the time to time come to our notice. The origin of the natural forces is an in- most interesting tribute to the actual scrutable mystery. Surely, whether science leaves us one step nearer or in France comes not from those whose further away, it offers us nothing but inscrutable mystery to take the place of but from the ranks of the enemy. The endeavors put forth by the Order of the Creative Act of God. So that in Preachers for the spread of the faith | the last analysis the "man of science" when they came to the Forest City at has not a syllable to say against "a retaking the word in the sense in which

Now we shall leave the theology which Professor Macallum speaks in terms of such scathing contempt, and show that, however little qualified the "leaders of the clergy are to meet the needs of the day," Catholic Theology has considered this very modern question for the last fifteen hundred slightest degree in the extremely improbable event of scientific proof that ife could originate from the eperation

of "natural forces." St. Thomas Aquinas, the great mediseval theologian, did not dogmatize after

the sparsely settled territory immedi- the manner of the pulpits that have ately east of the city will contain a incorred the scornful displeasure of our large population. This will of neces- Professor. On the contrary, the Angelic sity be the case from the fact that the Doctor, on this very question of the Six Days of Crestion, says, Qu. 69, Art. 2:

"In discussing questions of this kind two rules are to be observed, as Augus tine teaches (Gen. ad lit. I). The first is, to hold the truth of Scripture with-out wavering. The second is that since Holy Scripture can be explained in a multiplicity of senses, one should not adhere to a particular explanation, only in such measure as to be ready to abai don it, if it be proved with certainty t be false; lest Holy Scripture be ex posed to the ridicule of unbelievers and obstacles be placed to their believers.

Now we think the Professor will agre that this mediæval Doctor is not so mediæval as some modern preache nor so foolish as some modern thinkers Note that he says "if it be proved with certainty," not "if it be conjectured as scientific possibility."

In Qa. 69, art. 2., St. Thomas quotes St. Augustine with ragard to the creation of plants :

"But Augustine says that the earth is said to have then produced plants and trees virtually that is it received then

roduce them Again in Qu. 72, art. 1, he says : "But Augustine says the production (of terrestrial animals) was potential, other

holy writers that it was actual." One last quotation Qu. 73., Art. 1 ad

"Nothing entirely new was afterwards made by God, but all things subsequently made had in a sense been made before in the work of the six days.

Species, also, that are new, if any such appear, existed beforehand in

various active powers; so that animals, and perhaps even new species of animals are produced by putrefaction by the power which the stars and elements received at the beginning."

So that theology, with the aid only of the dim light that mediaval science could lend, has amply considered this very question which Prof. Macellum thinks is subversive of revealed religion inless it accommodates itself to the needs of the day." If the origin of life he attributed to the operation of natural forces" by the modern scient ist he will find St. Augustine fifteen hundred years shead of him with the same theory; a theory that in all these centuries has not been condemned by the Church, but has been treated with respect by the greatest of theologians But whether potentially or actually, God created the heavens and the earth and all things thereis. When for the creative act of God, the man of science gravely offers us an " inscrutable origin and a "mystery," even the man in the street can see that revelation is not in any immediate danger from science with a capital S.

THE REVIVAL OF RELIGION IN FRANCE

The separation of Church and State in France is far from what we in this country might understand by the term. The State still claims and exercises the right to interfere in religious matters, asmpering and restricting religious liberty in a manner hard for us to understand.

But the gain has been enormous Bishops and clergy are no longer paid servants of the State; the aloofness from the people that characterized the French clergy is fast disappearing. Dependence on the faithful for the support of religion has brought priests the influence of the priest, and stimulaity.

The recent congress of "Patronages" has called attention to the fact that these thirty years." Catholic truth and interest in religious activities are promoted.

Thousands of free schools are maintained by voluntary contributions, jam. where a large proportion of the Frenchmen of the next generation are not only in a religious atmosphere, in the know-

These and many other evidences of the revival of religion in France from importance the religious reawakening wish might be father to the thought, radical journal Le Rappel has the following appreciation of the situation:

" Never since its unstable beginnings has the Republic been menaced by greater dangers from its tireless ad-

rersaries.
"Under the placid and inattentive ere of the government in every town ship, in every town, in every village, under cover of school, sporting, military and charitable associations, the ardent young soldiers of the counter revolu-

tion are recruiting.

"Of the new generation which looks to the future, and whose spirit we fail to understand, one part tends towards the noble dreams of Socialism, the other

are we, the unworthy sons of the Revo doing to organize me and retain the affection of the der

Nothing ! "Of the Republic, we have but the word; of Democracy only the carica

"And we are astonished at the dis affection of the people, at the menacing hostility of the functionaries, at the progress of the reaction !"

While we do not believe that the Republican form of government is in any danger, still it is consoling to find Republicans of the extreme French type, bearing testimony to the reality and progress of the religious revival in France.

ARCHBISHOP McNEIL

Elsewhere in this number we repro duse a very interesting sketch of the life and work of the new Archbishop of Toronto; all the more interesting and perhaps the more instructive that it is taken from the pages of a secular paper The Daily Province, of Vancouver.

Amongst all the exceptional opportunities that were his to acquire a solid ducation perhaps the most important was that afforded him by his early home life. His hard-working and sturdily houest Scotch father, his Irish mother with their eleven children, surrounded the future Archbishop's childhood with influences, the lack of which the great est universities could not supply.

The consideration of his origin and life-work may inspire some boys of to day, who also enjoy the inestimable privilege of clean blood and wholesome family influences, with the holy ambition to prepare themselves to serve at God's altar. While the Church is not, in the ordinary acceptation of the term, eratic, yet she gives, what demoratic forms of government often fail to provide, that is, equality of opportunity and a whole-hearted recognition of earnestness, zeal and genuine merit.

ACHILLE-MAKER OF NEWS

A friend sent us a story with the above title from the December number of the Arbor, a publication " conducted by members of the University of Tor-

When we read the signature, Margaret Wrong, appended to this story, by an association of ideas, our mind revered to the recent legal proceedings eve the Hawthorne mine, where two famous names are besmirched by too well rounded charges of sordid swindling.

French-Canadian life and custom have inspired the pen of some of our most famous story tellers. Their suecess has oeen responsible for the usua crop of imitators.

"Achille-Maker of News," is not story of French Canadian life, but an ansemic copy of one of the imitators efforts. It must be easy to write such a story; the recipe seems to be about as follows: exaggerate the beautifully simple life of the habitant to the seventh degree, if you make it grotesque so much the better; the reader will not, then trouble himself about the probability of the plot, or the possibility of the char acters. Above all you must, by way of seasoning, show up the superstitions and errors of Romanism. The seasoning of "Achille-Maker of News," leaves a

bad taste in the mouth. "That the village had made some of the news of the world was due to M. le was, who, by means of the confessional, had accomplished the conviction of Achille Dulour and his consequent con-finement in the grey stone building which had had no occupant except the gaoler

Quite as a matter of course, this de-humanized man (he was a priest, you Quebec there are just one-eighth Protest Quite as a matter of course, this deknow,) betrays the confidence reposed in him by the simple trust of Achillewho by the way confessed to have stolen

The writer can hardly be ignorant of the stringent obligation of secrecy saved from the anti-Christian influences known as the Seal of Confession. If she sense in which he evidently uses them. of the State schools, but are sducsted can honestly plead ignorance, she would do for the heroine of a little story that would be intensely amusing to Achille and his unsophisticated little friends in the out of the way Quebec village. It would tax their credulity too far. however, if they were told that their heroine was an educated girl who contributed to a magazine "conducted by the members of the University of Toronto."

> In this secluded French Canadian village English people passed the summer, and when they departed nailed up their cottages. The vandalism of the simple villagers culminated in the crime of Achille, who removed a board from a window and some jam from a pantry within. "And all summer M. le Curé endeavored to find the culprit. Now in the Autumn Achille had con fessed and that day it had been decreed with all the majesty of the law that he should pass two months in gaol."

Achille is out on parole, as it were, a night, and is tempted to run away. That the noble dreams of Socialism, the other is returning to the Church and to the positive realities, to the powerful hierarchies of a monarchical society.

"Everywhere the Church, thanks to this long and patient work and to that tenseity in which she excels, is regaining, foot by foot, her lost ground.

"And before this resurrection of an ideal viciently opposed to ours, what Mass." Achille was marvellously well instructed

signed to this story ; we find that it is Wrong.

Some most cherished memories of a themselves as we read the pitiable calumnies contained in this malicious little story. God pity those brought up in such an atmosphere!

CATHOLIC REPRESENTATION

While there are many fair-minded Protestants who would give to Catho lics their fair share of representation on the floor of Parliament, many of the rank and fyle have learned too well the lessons of intolerance and distrust preached in season and out of season by a certain class of ministers who find it easier to pander to the ill-informed prejudice of their hearers than to inculcate the message of peace and good-will. The result is that though a man stand head and shoulders over his rivals he is de barred from the county nomination simply because he is a Catholic.

In the Catholic parts of Ireland Protestants have a fair and often an undue proportion of the offices that are in the gift of the Catholic majority, while in those parts of the North where Pro testants control the appointments, Oath olics are rigidly excluded from offic

In Quebec, with regard both to elec ive and appointive offices, Protestants are treated with a measure of generosity heaped up, pressed down and running

While narrow - minded intolerance loses the door of entrance to public life against Catholics in Ontario, it is but reasonable to ask the decent and fair-minded men in control of both parties not only for a fair, but for s generous proportion of the appointive offices within their gift.

It would be unnecessary to urge this method of restoring the balance of iustice if Protestant majorities could be purged of the leaven of intolerance: but until this desirable result can be hasined. Catholics should insist on such reparation as is in the power of Protestants who profess to deplore the conditions that now prevail.

Very much to the point is the following extract from a speech delivered by the late Sir Richard Cartwright in the Senate May 17th, 1906:

"Then there is another and so

more delicate master. Our Senate, as constituted, allows for the recognition in the body politic of certain classes who from various causes have not been able to obtain proper recognition the floor of the House of Commons my own province of Oatario, I am bound to say that in the whole course of my political experience I have felt it as more or less a represch to the province and to my fellow countrymen there that the Catholic element in Ontario never did receive full recognition or representation on the floor of the Hou of Commons. In Ontario to-day there are 400 000 Catholics, good subjects of His Majesty; neverthe though they comprise from one fith to one-aixth part of the whole population, there are to-day on the floor of Parlia-- and they are better represented in this Parliament than I have ever known them to be before to the best of my recollection—there are but 7 men representing these 400,000 and two of tlemen of French extraction who represent almost purely French constituencies. Now that is not quite fair. It is only too true that there are a great many constituencies in the Province of Ontario as to which party managers on both sides no use in ranning Roman Catholic ca didates. That is not the fault of the leaders on either side. For very good For very good and excellent reasons, the leaders on both sides would be exceedingly glad to see an adequate representation of this important element. Let us compare the ants to seven eights Catholics. Those one-eighth Protestants return, I find, twelve members out of the 65. In other words, in Quebec one-eighth of the population are able to return nearly one fifth of the representation; in Ontario from one fifth to one-sixth return onetwelfth to one-thirteenth of the repre-sentation. Here the Senate comes in, as providing a useful method of adjusting the inequality that prevails. Every hon gentleman knows that there is an unwritten law, respected by both sides, that the Catholic party in the province of Ontario shall be adequately repre sented among the 24 senators wh are entitled to have on the floor of

ORDINATIONS

Saturday of last week was a day of pusual interest to the Catholics of the city of London. On that occasion took place the first ordinations to the priesthood and conferring of minor orders on the students of the new St. Peter's Seminary. London has already become proud of its Seminary and no little degree of satisfaction is felt at the appearance of a large number of Seminar ians in the sanctuary each Sunday.

Those who were ordsined were Rev. W. T. Corcoran and Rev. J. P. Gleeson. both of London, to the pricethood : Mr Joseph Emery, Paincourt, Mr. James Harding, London, Mr. A. A. Rondou, Stoney Point, as subdescans. Mr. A. P. Mahoney, Dreeden, and Mr. J. R. Quigley, Elginfield, to minor orders, and Mesers. J. A. Finn, Windsor, and F. R. Costello, London, tonsure.

His Lordship was assisted Rev. J. V. Tobia, director of St. Peter's Seminary, and Rev. Father J. F.

We have just looked again at the name grant stanley, of Woodstock, together with gred to this story; we find that it is members of the Seminary faculty, Rev. of Margaret Shepherd but Margaret Fathers Tierney, O'Connor, Brennan nearly seven years he applied himself not Margaret Shepherd but Margaret Fathers Tierney, O'Connor, Brennan

and Labelle.

The CATHOLIC RECORD congratulates great Canadian will persist in intruding His Lordship Bishop Fallon on the happy outcome of his endeavor to establish a Seminary in this city. In every regard it promises to be successful to a degree that will bring him consolation and be the pride of this Western district. In the near future the people of London will, no doubt, be still more gratified to behold the new Seminary in course of construction on Sunshine Park-a beautiful piece of property containing forty-eight acres donated to him for that purpose.

EX-CATHEDRA

These are the days when the exiencies of party politics demand, on the part of editorial writers, omniscience in aval matters. If the editors are not uite equal to the demand, few of them fail to assume the air and dogmatize ac ordingly. Following is a sample:

'The truth is,' declares this paper that Canada and Australia are not sea tast Canada and Australia are not sea-aring countries. The sea-faring in-stinct goes before the creation of sea power, and all navies worth anything have grown out of merchant shipping."

What about the American navy?

TRIBUTES TO ARCHBISHOP W.NEIT

All the local daily papers pay stinted tribute to the departing Arch-bishop, the Most Reverend Neii bishop, McNell.

Of these, the lengthy sketch of His Grace's life and work in Saturdays Grace's life and work in Saturdays Daily Province, breaths that spirit of appreciation and fairness which has characterized that powerful journal's at-titude to Catholicism, since the Archbishop's arrival in Vancouver. We re-produce the article in full:

e the article in full: For more than thirty-three years the Right Rev. Nell McNeil, archbishop of the Catholic Church in Vancouver has toiled in the ranks of which he is now one of the prominent leaders.

He will shortly leave Vancouver to

preside over the archbishopris of Tor-onto. To morrow Archbishop Casey, successor of Archbishop McNeil, will be installed in Vancouver, the ceremon installed in Vancouver, the ceremony taking place at the Church of Our Lady of the Holy Resary at 10.45 o'clock. Archbishop McNeil was ordained a pricet in April, 1879, and ever since that time has applied himself most assiduously to the tasks which have come to hand, winning not only successes for the institution he represents, but honor and distinction for himself. Step by step he has risen and in each new position has surmounted great obstacles, niloted his way through intricate diffipiloted his way through intricate difficulties and won where men of less de-termination and pluck would have

As is now well known he was recently appointed Archbishop of Toronto and will this month assume his duties in the new district. He has had a very wide The width of the continent experience. From Newfoundland to British Columb is a change involving considerable variety in needs and conditions, but in both he has conducted his affairs with he same energy and diplomacy which

Of all the thirty-three years of labor the C tholic churches perhaps the lost brilliant and successful accomplished by the Archbishop was that done on the fringe of civilization— so to speak—in the lands where the was an institution much needed

but then conspicuously lacking. The archotshop has been and still is a builder. His work has been, as it still is to a marked degree, that of a pioneer. organizations where there were ractically none before. He churches, schools, hospitals, convents and other buildings of like character in districts where the population was mall and where the means of livelihood vere secured only by the hardest of labor. He has gone into communities where the men had forgotten their God through tribulation and hardship, and has brought them back into the fold, not teaching them the right path He as left in his path monuments to his adomitable energy and tireless effort.

AT HIS FATHER'S FORGE The Archbishop has not only worked of May. The population of British on the fringes of civilization, but he has worked in communities where the denominations find it difficult to keep growth was rapid and the needs of the pace with the need for religious facili-Church increasing daily by leaps and the Churches seem to be increasing bounds. He has fulfilled his duties in in Vancouver at the rate of about one trade centres, where the population was every month or two. Since the Arch-large and the demands made upon him bishop's arrival, five new Catholic in the sparcely settled places. Having had experience under both conditions schools and a hospital. In other parts had experience that the strong-he is considered to be one of the strong-est men in the Catholic Church in mand new churches or old congrega-

Canada to-day.

Right Rev. Neil McNeil is the eldest of a family of eleven children born to Malcolm McNeil and Ellen Messher at Hillsborough, Nova Scotia. His cather was a blacksmith, who prospered had became one of the fifty-fourth parallel or about Fort force, to the boundary line between Canada. And in which he lived. He was able to educate his children, and although he believed in making them work he did not make this part of their training boy who is Archbishop to-day received many practical ideas at the forge of his father.

Archbishop McNeil has one sister, who is a member of one of the promin-ent Catholic orders; while two of his

to the courses offered at the college in Rome. He gained signal honors for the remarkable showing he made as a student. For some time he was a student at the University of Marseille.

At the age of twenty eight, shortly

after leaving the colleges of the contin-ent, he was ordained priest in the Basil-ics of John Lattern, by the late Cardinal Pattrizzi. In the same year he re-ceived the degrees of Doctor of Philos-ophy and Doctor of Divinity. The fol-lowing year he joined the teaching staff of the St. Francis Xsvier College of which he was president from 1884 t

PIONEERED IN NEWFOUNDLAND

During the eleven years in which he was connected with that institution he had the supervision of the changing of the old structures into new ones. He took a very active part in the planning of the new main buildings and spent many long hours designing and planning the buildings which now stand as part of that large educational institution. The of that large educational institution. The year following his appointment to the teaching staff of the college he was appointed editor of the Aurora, a Catho pointed editor of the Aurors, a Catho-lic newspaper. He was later made rec-tor and in that capacity had in hand the rebuilding of the structure in which the main class rooms were contained.

Then for a few years he was parisus priest among the Acadians of Cape Breton, until 1895 when he was appointof which could be supported by the country of the c hospitals and convents. He also headed the efforts to build roads, wherves and

other incidentals of pioneer work.

The railroad reached the west coast of Newfoundland in 1897 and changed the face of the country in many places. New settlements sprang up, while older ones, unfavorably situated, with respect to the railways, found their growth arrested. There was a sudden demand for new churches and new schools. The bishop fortunately had experience in building and construction work. He could draw plans and superintend concould draw plans and superintend con-struction. It was not unusual to see him acting as foreman of a score or more fishermen engaged for the time as carpenters. Wood working factories were too far away to be of much use. The bishop imported an engine and machinery to lessen the cost of hand-work.

Monuments of Archbishop Neil Mo-Nell's industry and tireless energy are three churches, aix schools and several convents and houses. These took the place of none—they were the first struc-tures of the kind to be placed in the community. It was there in Newfoundland that Bishop MeNeil did his first pioneer work and did it in such a manner that it will never be forgotten

MADE FISHERMEN CARPENTER

When the present Apostelic Delegate to Canada, Monsieugner Stagni first visited Antigonish, Nova Scotia, he found there an imposing cluster of buildings which make up what is known as St. Francis Xavier College. Each succeeding president of the college since 1879 had to supervise the construction of an addition, to meet the growing needs. The central block was erested in 1888 when Rev. Dr. MoNeil was president. When the delegate over to Newfoundland he at St. George's another considerable group of buildings erected by the same Dr. McNeil as bishop of the diocese. It was perhaps activities of this kind that drew attention to him when a suc-cessor had to be appointed to the late Archbishop Fergus Patrick McEvoy of

Teronto.

The work at Newfoundland was accompanied with many hardships and privations. Many hours were spent in laboring with the people of the dis-The work on the buildings was done by day labor donated by the men of the surrounding country and in many ways the difficulties overcome seemed to be at first almost overwhelm ing. The workers were willing but were unskilled. Through the efforts of the bishop, however, these fishermen were so trained that they became as cunning with carpenters' tools as with their nets and seines. In that way he accomplished a two fold purpose. He trained these unskilled men in useful trades and through them erected public

buildings which to day stand as the nucleus of a large sized community. In British Columbia the conditions are very different. There is no lack of mills or factories here, yet the work is that of a pioneer. In February, 1910, Bishop McNeil became Archbishop of Vancouver, arriving here about the end entirely different character than churches have been built in Vancouver tions find their churches

> George, to the boundary line between the United States and Canada. And from the coast east to Fernie.

Archbishop McNeil is a student of social questions. The following editorial from the Vancouver Daily of Oct. 31 shows a degree of public appreciation on this head

" There are few men in the West who have a closer greep on the social and economic questions of the day than Archbishop McNell. He has made them brothers are at present enjoying very lucrative legal practices.

When a boy Archbishop MeNeil was placed in the local school where he gained the rudimentary knowledge which served him well when he later entered the St. Francis Xavier College.

Both there and in Antigonish, Neil MeNeil showed such unusual aptitude for the subjects which he studied that and practical way called attention to the necessity of providing homelike en-vironment and social advantages for the scores of young women in the great cities, who are far removed from old associations, and are left alone to con-tend with the loneliness and temptations read with the ionerices and temposition incident to life in a metropolitan centre. The Archbishop's remarks apply especially to the western cities, which are in the formative period, and constitute a forcible appeal to the sympathetic constitutions. sideration of those who are in a position to make life more attractive and whole-some to many who have heretofore been

PLEA FOR WORKING GIRLS

The occasion for the address referred to was a luncheon given by the Associa-tion of Life Underwriters in Vancouver. An extract from the report of the meeting will give an idea of the Arch-bishop's style.

bishop's style.

"If you look back fifty years," he said, "the business system was one of individualism, every man for himself, with no interference from the state. That philosophy of business is disappearing. It has been found to be unasie socially to put our human nature and human life on a cash basis. It has been found and is growing to be more largely recognised each day that the employer does not discharge his full libitity to his employe when he pays the wages. His responsibility is not all financial."

bility to his employe when he pays the wages. His responsibility is not all financial."

The archbishop then took up the considerations of the many young women who were stracted to Vancouver by the opportunities for employment as clerks, stenographers, book-keepers and so on, found that after business hours_there were no means for social enjoyment, nothing which could be said to take the place of the home life they had left. "They find," said the archbishop, "that they can not get admittance to the best rooming and apartment houses, and they have to go where they can. Refined young women, educated girls, have to put up with a social loneliness that is as cruel as it is hopeless. There no chance for them is ss. There no chance for them is

you pay them the money you have agreed to in exchange for their services, no matter how much that may be. The business men of this city should get together and build—not as a charity, for the girls can pay charity, for the girls can pay their way, and not as a speculation, but as a business proposition which will, from the rent of its rooms and in its will give the girls proper supervision under the proper environment and some measure of social life under the conditions that their education and position

Personally the Archbishop is a very quiet man. He is not given to many words, but to much thought. When he speaks it is with the assurance of his conviction and the weight of recognized authorities. He is very modest and fatly refuses to discuss any phase of his life words. He believes that the works of a manispeak loudest and it is not with the words of his own mouth that recognition of service is gained. Newmonor-

Archbishop has expressed both regret and pleasure; regret in that many of the schemes and plans be has formulated and has under way for British Columbia have been in a measure out short as far as he is concerned. One of these schemes is the placing of families on a large tract of land in the Pitt Meadows. So far he has sold, on long and very easy terms, forty or fifty parcels of land good livings at gardening. The land the Archbishop bought and divided into small tracts. He seeks not to make and a brainy one in Right Rev. Neil McNeil, while the West sorely re- Kelier's life. grets its loss.

HER PATH TO FAITH

On Thanksgiving Day, Nov. 28, God called to her reward one of His most loving, faithful servents, Dr. Elizabeth C. Keiter, of 96 Rockvice. C. Ketler, of 96 Rockview Street, Jamaica Plain. Of her it may be truly " Blessed are the dead who die in the Lord for their works follow them!'

Dr. Keller was endowed with a deep Dr. Reiter was endowed what a deep religious nature, and possessed of that Convent of the Szcred Heart, Kenwood, genius of character which gave her Albany, to make a retrest and prepare for the great step she was about to take. She was laborious in work, while work had been possible, resigned to helpless Jones, herself a convert, and between ness when inaction was inevitable, and single in purpose always. God blessed her with good parents whose great aim
was to sow the seeds of reverence and love in the hearts of their children.

Elizabeth was born near Gettysburg, Pa., April 4, 1837. She was the eighth of tweive children. Her father Captain William Rex (war of 1812) was a man of uncompromising integrity and great in-telligence. Her mother was endowed with rare natural gifts and gentle motherly graces which made her the queen of her home. Both parents were

strong adherents of the Lutheran Church. The family Biole was the altar around which the children gathered to listen to the word of God, and to learn those truths which were to influence them in after life.

Referring to her early years, and how the Holy Ghost works in the heart of a child. Dr. Keller wrote: "If I have any strength of character is living a consecrated life, if the Holy Spirit has guided my steps, if by my life I have been able to honor God, the foundations were laid before I was nine years oid."

The family Bible was held in such reverence that the children were permitted to kins it, only as recompense for a well-spent day.

her new found faith she found ample compensation.

RECEIVED INTO CHURCH

She was received into the Church by Rev. Father Pardow, S. J., in the beautiful the Church by Rev. Father Pardow, S. J., in the beautiful the children were to influence them in after life.

She was received into the Church by Rev. Father Pardow, S. J., in the beautiful the children were to influence them in after life.

She was received into the Church by Rev. Father Pardow, S. J., in the beautiful the children were pardow, S. J., in the beautiful the children were pardow, S. J., in the beautiful the children were served. The charge of Kenwood, and was confirmed by Rt. Rev. Thomas M. A. Berke, D. D., of Albany, in his private chapel. The work is truth? We wish the truth. It is the light of our intellect, the basis of social life. To possess the truth is the imperious demand and the first duty of man. Do we seek to satisfy this want to falfil this duty. As a proof that we do, we point to our medern them in a proposal truth. The elevant mind, is for truth. Now what is truth? Where is truth. In the modern world in its relation to the indownship in the modern world in its relation to the indownship in the modern world

in the family, was the true Catholic version of the Holy Scripture.

After making good use of time and opportunity at the district school, Elizabeth had a private tutor for three years and she herself became a successful teacher for seven years. Her superabundant physical health often carried her beyond the ordinary limit, as she pitted her strength against that of her brothers in outdoor life. She understed all details of farm work from understood all details of farm work from understood all details of farm work from the building of stone walls, the clearing of fields, shearing of sheep and picking of geese, to the spinning of flax and wool. Her special care was the sick and wounded animals. This tendency early manifested itself and seemed to foreshadow her later profession.

In 1857 she married Matthias MoComsey of Lancaster, Ps. Her son was
born in 1358, and within two years she
was a widow. In 1860 she was appointed Superintendent of the State School
for Soldiers' Orphans at Lancaster,
where for seven years she had charge of
hundreds of children to whom she
filled the three-fold office of mother,
teacher and physician.

In 1867 she married George Keller
and went to live in Philadelphia. Here
she was thrown among medical women
in connection with the Woman's Hospital, and in 1868, with the full comeent of

tal, and in 1868, with the full consent of her husband, she entered the Woman's Medical College, graduating in 1871.

Soon after she opened a hospital and free dispensary in one of the alums of the city, and during the epidemic of smallpox she remained at her post, devoting herself day and night to the care of the victims of the disease.

She was looked upon as an angel by the denisans of the neighborhood and was often accompanied in her nightly visits to the siak by one of the most notorious roughs, who considered his protection necessary.

PHYSICIAN OF N. E. HOSPITAL

PHYSICIAN OF N. E. HOSPITAL

In 1875 Dr. Keller was appointed resident physician of the New England Hospital in Boston. For twenty years she held the position of senior operating surgeon. In that department she exhibited qualities which justly placed her in the front rank, not only among women, but among surgeons. Her commanding presence fine physique and affable magnetic manner made her a power for good and enabled her to win her way without effort in whatever she undertook. All questions pertaining to the betterment of the world, particularly of women, lay very close to her heart. the betterment of the world, particularly of women, lay very close to her heart. Broad and Catholie in spirit, generous and forgiving toward human frailty, she could be righteously indignant in the face of wrong and fearless in its demunci-ation. She was a ready and forceful speaker upon various subjects whether the occasion was the dedication of a new seaked house, the necessitation of gradu-

the occasion was the dedication of a new school house, the presentation of graduate diplomas, the rehearsal of the last interesting case, or the discussion of some vital topics of the day.

Besides so much responsibility in her profession and se much carnest work in other directions, she was untiring in her devotedness to her husband, who was a confirmed invalid for fifteen years before his death.

In 1890 she was elected a member of the Boston School Board, holding the position with distinguished honor and

Through her efforts and influence, th Catholic priest was permitted to admin-ister the sacraments to Catholic patients in the New England hospital, and always treated with becoming respect. She herself often assisted the dying Catholic, holding the blessed candle in their hand until the soul had passed away.

Dr. Keller was possessed of a truly apostolic spirit. She was a born missionary, zealous for God's honor and the welfare of souls. Like her divine Master she went about doing good, regardless of fair the cost to self. She looked upon her-

never become a member of any denomin-

She had no difficulty in realizing that

God put in her way a devout Catholic young Isdy, who introduced her to one of the Bacton College Jesuits. By his advice she went with Miss J. to the Convent of the Sacred Heart, Kenwood, Jones, herself a convert, and between them was formed a friendship strong as the love of staters, and undiminished to the end, for Dr. Keller only survived tribunal to the field of conflict to fight her venerated friend fifteen months.

also the one assured consolation of her death bed. He who buys the Great Pearl gives all his treasures for its purchase. Dr. Keller realized fully what sacrifices were in store for her, but in her new found faith she found ample

On becoming a Catholic, great was the joy of Dr. Keller to find that the sacred volume treasured as an heirloom undertake the jou ney. Creeping parundertake the jou ney. Creeping paralysis was making sad havoc in Dr. alysis was making sad havoc in Dr. Kelier's robust constitution. By degrees her palsied bands were unable to render her any service. Attendance at the Sunday Mass in the parish church had been impossible for several years, but with the sanction of her pastor she went over Saturday according to the went every Saturday evening to the Convent of the Sacred Heart where she was able to assist at the Holy Sacrifice

the Sunday before her death.

These week end visits were a sweet consolation to Dr. K-lier, while her unfailing patience in suffering, her wonderful knowledge of the spiritual life and close union with God were the admiration of the religious. Her last illness was but of three days duration. She knew that death was at hand and made every preparation with calmness and present preparation with calmness and peace It was with ardent faith and intense lt was with ardent than and intense love that she received the last succors of Holy Church in whose fold she had found strength and courage to carry her cross joyously even to Caivary's height, where crucified wish Christ on the Cross, she went to enjoy a never ending Thanksgiving in Our Father's Home

Requiescat in Pace!

RELIGIOUS CRISIS OF THE PRESENT DAY"

ELOQUENT FRANCISCAN BEGINS A SERIES OF LECTURES IN NORTH END CHURCH

One of the most eloquent and forceful preachers of the Franciscan Order, Rev. Michaelangelo Draghetti began a series of zeven lestures on vital topics recently in the Church of St. Leonard of Port Maurice on Prince Street at the North

THE PIRST LECTURE

Wednesday night the Church was filled and for over an hour the preacher held his audience fassinated by his clear elucidation of truths and the charm of his polished oratory. Father Draghetti spoke substantially as follows: The present day is full of the strange contrasts and sorrowful contradictions. Society is making great progress but its course is misguided. A century which is the proudest and most advanced in worldly knowledge is most ignorant of the science of God. Coupled with most refined civilization and indisputable greatness is undeniable decadence and a complete breaking away from the principles and customs which is shameful and threatens the future.

ful and threatens the future.

I do not intend by this to insult the present century, for if I did as, I would be unjust and cowardly. I speak at all times without hate and without fear. In fact I feel rather a sentiment of pleasure and legitimate pride as I see this century filled with triumphs, and leaving its marks on so many glorious monuments. How, then, with all this greatness can I help feeling pride and

Beneath such splendid appearances what do we find? A cancer is gnawing at the very vitals of the social body. The world is dying of lack of faith and love. Anarchy is upsetting the mind, and egotism is atrophizing the heart. Faith and reason instead of being two forces that ought fraternally to unite are in constant conflict among them-selves, because a false science would overthrow the most sacred beliefs of the people, and the most sacred convictions

We are face to face with the most formidable of all crises—the religious crisis. And the religious crisis is the most imthe political, the economical, the industrial and the social, occupy only a secondary place. The religious question on the other hand takes the leading part small tracts. He sees not to make a fair an opportunity to make a fair living and at the same time to get the title of the land on which he dwells. The East gains a big in 1901 sergat crisis occurred in Dr. at and the material, between reason sing to Him.

reat crisis occurred in Dr.

She had always respected and faith, between Jesus Christ and the religious belief of others without false science, between God and man. In giving much attention to the tenets of the history of the world there is no the various sects. In fact, she had other century in which religion has been so greatly denied and impugned, like-wise there is no other century in which STORY OF THE CONVERSION OF
THE LATE DR. ELIZABETH C.

KELLER

Hever becomes a member of any tendent to the body spirit wise there is no other century in which the made her see that there could be only one true Charch, that which Christ Himselt had founded and which He promised should last forever.

KELLER it has been so much talked of. Books, religious problem, and the question of future life. In all branches of science, it is always the same question which dominates all research -the origin of man, the origin of life, the of the atom, in one word, the relig-

us question.

If the religious crisis did not exist, my duty as a minister of the Gospe would be fulfilled by speaking only, of our intimate and protound religious con-victions, without defending the truth of these convictions. But it does exist, and there is another duty imposed upon me. The sacred territory is invaded by the enemy and the very last trenches of faith are threatened. And I must come among forces of true reason and faith, to her venerated friend fifteen months.

Deep faith, childlike in its absolute surrender of reason to the doctrines of the Courch, was the one prized possession of Dr. Keller's after life as it was

THE RELIGIOUS CRISIS The orator then gave a rapid review

of the religious crisis. He then pro-ceeded: What are the characteristics of this question; what is the conduct of men towards truth and duty? The prin-

Yet all this does not satisfy the spirit.

natural, I may know how many bones, muscles, nerves, globules of blood, cells, and organic material make up my body, but is the body the whole man; QUO VADIS

rules all things? Is there not a law which governs the whole world. These are problems which form the torture and are problems which form the torture and the glory of the human spirit, which sack a solution and must be solved. Before we can know selentific truth we must know religious and mor-al truth. Religious truth is absolutely indispensible. Do we possess this

Who am I! Whence am I? Whither

One day there arose the majestic fig-

One day there arose the majestic figure of a man, and before all centuries cried, "I am the truth." If any other man should arise and say, "I am ac ence," the ridicule of the mob would best Him down. Jesus Christ said, "I am the truth," and yet who has been able to drown His voice. Jesus Christ stood on His feet the one and true master."

Since His time there has been no room for a new revelation: He taught all that is necessary to know; all problems received from Him their true solutions. Peoples have listened to Him:

lems reseived from Him their true solutions. Peoples have listened to Him; and religious truth. Catholic truth has been the possession of generations and has formed for nineteen centuries a patrimony of civilized nations.

But to-day what is the lot of this truth among intelligent men. A large portion of humanity lives in the bosom of the Catholic Church and enjoys the

of the Catholic Church and enjoys the benefit of religious teaching. But the other part, the larger part perhaps, what is it doing?

What is the duty of the century to-wards the doctrine of Jesus Christ? What is the attitude of souls towards

religious truth.

There are three classes of persons, the indifferent, the positivist, the fans-

The indifferent are those spathetic The indifferent are those spathetic beings, who undeserve the name of men, abserbed in pleasure, engulfed in the pursuit of name and material things. Like Pilate they cry what is truth, and to every anxious questioning of reason and consciouse, they answer with miserable perhapses and deubts. They are men of pleasure, of business, of science, but men in the true sense of the word, never; they vegetate; they do not really live; for man lives not on bread alone. The mere matiety of the body does not satisfy when the soul is empty and in our soul there is a divine hunger that nothing areased can estisfy. Whothat nothing exceed on satisfy. Who-ever has not felt this divine eraving for the infulte is to be strine. ever has not set this divine craving for the infinite is to be pitied; his is a mut-ilated spirit, an atrophied intelligence; he is an incomplete man. There is no state werse for an individual or for a people. Incredulity is the sickness that follows the weakening of the spirit; indiffer-ence follows its death; it is pestil-ence the peace of the sepulchre.

THE POSITIVISTS

After the indifferentists come After the indifferentists come the Positivists, men of selease without God. Positivities admits only the material. Everything that does not come within the domain of the senses it rejects as mere hypothesis. Religion does not come within the knowledge of man because it is outside the sphere of experi-

This is by no means true. In the earch for the truth, facts must be studied in relation to the soul and therefore, to religion. We must take into account which needs God, which invokes Him and pray to Him, which is naturally replace. And from this series of psychological facts results the principle, which must necessarily be the principle of the

God, before He gave religion, made God, before He gave religion, the soul religious, or better, created together the soul and religion. He together the soul for religion and religion made the soul for religion and religion. He is here and the boys all seem to the soul for the same as the for the soul with its divine instincts, for the soni with its divine institute, heavenly needs, infinite aspirations. And religion only satisfied these in-stincts and fulfilled its aspirations. But it is objected; faith is a mystery.

Yes, it is a mystery because man is man and not God and as there are scientific truths that are understood by genius and are beyond the comprehension of the ignorant so there are truths that God knows and reveals to us which cannot be understood even by genius.

LIFE OF PROBATION

The present life is one of probation and consequently one of merit for man can merit only when he is free. If there are no mysteries, there is no lib-erty, consequently, no merit in human life. If religious truth were clear and evident as a mathematical formula then we should be no longer free in re-If religious truth were clear and gard to it, in the ordinary sense that we give to the word liberty. We should necessarily have to accept it, and hence, there would be no merit on

our part. Woe to human greatness, woe Christian civilization if positivism, scientific or popular, theoretical or practical, should triumph completely. Quickly there would follow decadence in literature, art, philosophy, ethics politics and economics, because religions truth being removed there would remain no other check but force to bridle the passions and there would result a state of violence which would spell civil war barbarism, anarchy.

THE FANATICS

Finally come the fanatics. A great deal has been said against religious fanaticism, but there is a more deplor-able one still—scientific fanaticism. We able one still—scientific fanaticism. We are finite beings; our senses, therefore, must be limited. There are the barriers of the supernatural which the genius of man cannot get over. Science forgets this and is filled with unlimited pride. It leaves its natural field and falls into the false and absurd. It becomes fanatic and proud; and its last word is one of denial. And what is more painful to admit: It is faith that goes. The star of Jacob of Golgotha is cellipsed in our horison by the comet of ineschality, and a false situation of the

intelligence in its relation with truth is

This is the first characteristic of the religious crisis. The second is an in-evitable consequence—the denial and neglect of the moral law. Between truth and virtue, between error and vice, there is an indissoluble bond. Hence it is that Jesus Christ is the Divine Moral ist. Christianity is not only faith but also a moral law which looks to our per fection, and this is its essence, which and in this is ite guarantee and sanction.

the great law of duty. Duty itself is that which must be done, must be suffered, and to this end faith is necessary.

What become of all these great things under the touch of apathetic indifferentism or noder the fatal blows of positivism and materialism? They are all demoliabed ruined. One thing alone remains the material.

THE SOCIAL EDIFICE

THE SOCIAL EDIFICE

The social edifice is not yet in ruins but day by day stones are being pulled out from the walls. The stones which make up the social edifice are the elements of which civil society is composed. They are living, moral stones—the sovereign and the subject, the magistrate, the priesta, yet the priests; for incredulity can payer destroy the religious procedulity can payer destroy the religious days. traie, the priests, yes the priests; for incredulity can never destroy the religious instincts in the heart of the people. In order that these stones may remain firm in the walls of the social edifice there is need of the cement of truth; otherwise a warring force will drive them in opposite directions. The socalled science of to-day the truth is combatted; these stones are forced apart and are being hurled far apart and ground into powder.

RELIGIOUS CRISIS OF PRESENT What will give this unitive force what will ameliorate the religious crisis of the present hour? Incredulty has opened a great chasm. Socialism would fil up the abyas with its victims, but society would not be safe, for the opening would widen more every day. Let us ap-proach this chase. Let us throw into the errors, negations, greed, egotism, passion and with the abyse thus filled w can reset the cornerstone of the social edifice, Jesus Christ. That which ruins like that which seves, is an idea, always an idea. The turning away from Jesus Christ is the idea which has mortally wounded society; a return to Jesus Christ is the idea that will save it.—

THE KRYSINSKI CASE

Lazaretto, Tracadie, N. B., Dec. 20sh, 1912.

Mr. Thes. Coffey LL. D., editor of Dear Sir :- Having noticed in your Dear Sir:—Having noticed in your columns some weeks ago a reference made to a statement published in the Guardian, Charlottetown, concerning a man by the name of Krystaski of Mo-Master University, Toronto, who is said to have reported that he had been teaching languages in a Catholic Institute and had been imprisoned in a monastery in Quebes for attending a Protestant Polish mission. One of our patients in the Lazaretto, a Baptist minister, who reads the RECORD, Baptist minister, who reads the RECORD, has a son attending McMaster Univer-sity, Toronto, to whom he sent the statement taken from the RECORD. He has learned that the young man is really at McMaster, and that he is will-

ng to give all particulars.

This would give you the opportunity to ascertain the name of the Institute in which he taught, and the correctness or incorrectness of his statement concerning his forcible detention in some

monastery.
We should be very pleased to know the result of your investigation for the sake of our Baptist friend who has but

one side of the story.
Yours very sincerely,
Jos. M. Levasseur, priest, Chaplain of the Lazarette.

know his story which is the same as the report you heard. The Methodist Guardian probably got its article from the Toronto World, in which the story appeared over two months ago. Krysinski is a Pole and was a language teacher in a Catholic institution in or near Montreal. He seems to be a very nice young man and appears to be perfectly truthful. Now if the CATHOLIC RECORD wants more news, or wants to expose the school and priests in quesion. let them write to Mr. Krysinski McMaster University, Toronto, Ont., and he can give them all particulars. Dr. Farmer or Dr. Trotter could also tell you the whole story probably. Personally I only know that Krysinski was a nice young foreigner until you asked about him and I had to inquire.

We will send Mr. Krysinski a marked copy of this week's CATHOLIC RECORD with a request to give us particulars .-Editor RECORD.

"It is well to stamp on every day the impress of a great thought."—Brown-

THE BOWLDERIZED BIBLE

It would appear that the carving up of the Bible by the Esptist revisers is as notable a piece of literary legerdemain as the jumbling of Shakespeare's "King Henry VI." and other works by Colley Cibber into the hodge podge now known as "King Richard III." The most remarkable concession to the most remarkable concession to the spirit of the age beheld in it is the disappearance of the horrid word where with General Sherman described the quality of war. Hell is called "the underworld" in the Baptist "improvement" and so he party of secondary underworld" in the Baptist "improve-ment," and so, by parity of reasoning, when our Divine Lord tells sinners that if they call brother men fools they are "in danger of hell-fire." He is supposed to mean that it is "under-world" or "red lamp" fire only that menaces them. Even to the Saviour of the human race the use of the word so offensive to the sanctimonious is denied by the Baptist revisers, and so in giving to Peter the sanctimonious is denied by the Baptist revisers, and so in giving to Peter the power to rule the Church (power which the Baptists ignore and reject.) He is made to asy: And I also say to thee that thou art

Peter and on this rock I will build My Church; and the gate of the under-world shall not prevail against it,

This deference to "human respect," this bowing to moral aqueamishness, is the veritable worship of the Golden Calf. Of the worship of such idols the "improved" version of the Bible by scholars who deepise some of its commands makes it read thus:

Thou shalt not make to thee a Thou shalt not make to thee a carved image or any likeness of what is in the Heavens above, or of what is in the earth beneath, or of what is in the waters beneath the earth; thou shalt not bow thyself down to them nor serve them, for I Jehovah, thy God, am a jealous God, visiting the iniquity of fathers upon sons, upon the third generation of them that hate Me, and showing mercy to the thousandth generation ing mercy to the thousandth generation of them that love Me and keep My com-

reading visits the iniquity of the fathers not upon the children, as in the fathers not upon the children, as in the older version, but only on sons. The use of "immerse" to conform to Baptist teachings is illustrated in Matthew, third chapter, thirdenth versa.

Then comes Jesus from Galilee to the Jordan to John to be baptized (immerse).

merced) by him.
There is alteration, too, in the Lord's

Our Father who art in heaven, ha

Our Father who art in heaven, hallowed by Thy name. Thy kingdom come. Thy will be dene, as in heaven, so on earth. Give us this day our delly bread. And forgive us our debt as we also have forgiven our debtors. And bring us not into temptation, but deliver us from the evil one.

Another "imprevement" pays obeisance to modern "seience." Jonas' whale is changed to "a big fish," because so many had found the whale story a stumbling bleek in the way of belief in the Scriptures after learning that a whale, at least as known to the moderns, would have cheked before he had hardly begun on the prophet of Nineveh.

Men of "science," and women, too, will accept spiritualistic manifestations without any demur, while they laugh at

the supernatural in revealed religion as superstition. The story of Jonas and the whale is as emphatic on the super-natural power that God was pleased to exert to save His chosen sgents from death, at certain crises, as any other re-corded miracle. But the "improvers" have made another idol of "science" while rejecting God's power over the things of His own creation.

The radicalism of Ingersoll and other critics of the Bible was better than the tlakering of the "improvers." They boldly dismissed its message as a collection of fables, and so tried to cut the ground from under the Christian sys-tem. But the "improvers" adopt the artifice of cutting out the portions that do not square with their own ideas of what a Bible ou ht to be, and altering the words that do not fit in with that process—like the Thracian robber who made his bed to fit the short or the long

THE IRISH CHRISTIAN BROTHERS

Irish Christian Brothers, deserves the heartiest congratulations on the suc-cesses of its pupils at the recent scholarships (entrance) examinations for the National University, says the Irish Catholic of Dublin. "Not only have Catholic of Dublin. "Not only have they secured eleven out of the fourteen scholarships given by the city of Dublin, but they have carried off, in addition, eight of the open scholarships, awo of those given by County Councils (one County Dublin, one County Kildare,) and the Fanning scholarship, confined to sons of civil servants. The record is one to be proud of. It adds in record is one to be proud of. It adds in a remarkable degree to the deserved fame of the order in the educational

The Spouse of Christ

He came to her from out eternal years, a smile upon His lips; a tender smile hat, somehow, spoke of partings and of

Twas eventide, and silence brooded low On earth and sky-the hour when haunting fears
Of mystery pursue us as we go.

Strange mystic shadows filled the temple dim, But on the Golden Door the ruby glow

Spoke orisons more sweet than vesper No human accents voiced His gentle Noscrashing thunderbolts did wait on

Him, As when of old He deigned to sum But Heart did speak to heart, an unseen

cord, In Love's own scale did sweetly rise and questioned she, but meekly answered 'Lord.'

To-night some household counts a vacant But far on high Christ portions the reward, A hundred-fold for each poor human

-Rev. D. A. CASEY in "St. JOSEPH'S LALES."

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or wringing clothes. The handle for operat on the market. But there's one that runs easier, one with more conveniences than ordinary washers. It's The Connor Ball-Bearing Washer. You don't have to walk around The Connor Ball-Bearing Washer when washing all are on the same side.

CONNOR BALL WASHER

You don't have to lift the lid off the washer and place it on the floor to leave a puddle of soapy water for you to mop up. The lid on the Connor Ball-Bearing Washer is hinged. When raised it rests on the tub handle and drains into the tub. When closed it fits over the tub, not into it. And it is held down firmly, so no water can slop out when machine is going full speed, or any steam escape. There is no centre post in the tub to take up room or for

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FIVE-MINUTE SERMON

OCTAVE OF THE HOLY INNO-CENTS

The manifestation of our Lord to the nations in the persons of the three wise men is what holy Church bids us consider to-day. We think this a fit occasion to remind you that the laity have a duty to make manifest our Lord and His dootrines as well as the clergy. It is the will of God that all who have acknowledged, Jesus Christand believe His dootrine should preach Him and it to others. We pass by the divinely given office of teaching which parents enjoy and which others who share their dignity must partake of, including those who assist in the household, and teachers and guardians; of such the ty must partiage of, including cases who assist in the household, and teachers and guardians; of such the honor and duty is to train children in the doctrine and discipline and correction of the Lord.

What we wish more particularly to insist upon is the missionary office of every Catholic, especially in these days of error and inquiry. Now, it is a characteristics of all spiritual good that it is in some sense communicable. The priest cannot, indee t, give his office to another, but he holds it to give the truth and the grace of Christ. "Freely (that is to say, gratis) you have received, freely give.' So with the layman every grace he has has been received not only for himself but also for others. The Christian heritage is the common property of all the sons of God; it is the destiny to which all mankind has been called. The Infant King of man is enthroned in the arms of Mary, the second Eve and the mother of all living, and his arms are stretched out to embrace and make sonsof God of all the children of men. He who claims to be What we wish more particularly to children of men. He who claims to be the brother of Jesus Christ is unworthy the title unless in mind and act he every heart of man. The Catholic who be condemned for hiding his talent.

But somebody might answer: 'Father

'Father'

cally; but, to come down to actual fact can you tell me how I can practically show people the truth? First, by word of mouth. Scarcely a day passes but that you can say a plain, strong word for the cause of Christ. The air is full of objections to religion, and every objection should be met on the spot and refuted. If any one denies, in your hearing, the ce of God, the immortality of the existe ce of God, the immortality of the soul, the divinity of Christ, the inspiration of Scripture, or any other trush of religion, it is your duty to affirm these fundamental truths at once, and it is a great honor to do so. If you say you have no learning, I answer, that the highest learning is not so good a quality as sincere conviction; and I answer again that those who assail the truth in common conversation are generally the mmon conversation are generally reverse of learned. The enemies of re ligion are, for the most part, as ignorant as they are bold. Learning is good, but it is not learning we need most. We need to have sincere convictions, and we need to have the courage of them. 'I believed,' says the Psalmist, "and therefore did I speak.' Truth sounds so well that its bare mention is a powerful argument. Furthermore, the honest Christian who deends his religion will not be without

the divine assistance to do it well.

But we should not only defen we should attack error. If you do them no better service than to set them right. This must be done with discretion, to be sure. But do not be too anxious about discretion. When you see error attack it; in such cases kindliness is the chief rule for securing a hearing. It is amazing that men and a hearing. It is amazing that men and women can piously love the truths and practices of religion, and live along from day to day without vigorously at-tacking the error and vice everywhere about them. What coward is so mean

as the pious coward?
Finally, a good life is a manifestation of our Lord and His doctrine of wonder-derful force and attractiveness. Be chaste, temperate, charitable, kindly mannered; be industrious, neat, truthful—these simple virtues will be like a pulpit from which you can preach your supernatural faith. As a tippling, lying, loading Catholic is a hindrance to him the contrary chartery chartery chartery chartery. his religion, so is the contrary character the recommendation of religion.

TEMPERANCE

WHAT CAUSES THE FLOW OF SPEECH

Dr. T. D. Crothers of Hartford, the well known leader among temperance physicians in America, is opening a new ield of investigations. He says in the

Lancet and Clinic:
"The last formed and highest function of the human brain, called consciousness of right and wrong, is the first to be-come palsied from the toxic action of come palsied from the toxic action of alcoholic spirits. This paisy is a feeble-ness to recognize the ethical relation of life and surroundings. Considerable literature of the present time is the direct product of brains working under the influence of spirits and drugs. language, thought, purpose and changing conceptions of the author indicate moral abnormalities and drug-taking. Articles written under the influence of cocaine have a distinct literary cast. Articles written under the influence of beer have another marked characteristic. The writer who depends on alcohol for inspiration, unconsciously writes down the evidence of the spirits he is using and their singular influence in his brain.

TEMPERANCE NOTES According to a judge in Quebec (quoted by l'Univers of Paris) there is no inherent right in liquor-selling. A desender of the saloon business recently referred to the rights of those engaged therein. "Pardon me," interrupted the lights, "the lineage given to selloon therein. "Pardon me," interrupted the judge, "the license given to saloon-keepers does not constitute a right; simply a permission."

when a young priest in Massachus-stats I joined the ranks of the grand army of Oatholic Total Abstinence, and al-though in later years I have not been able to take an active part in this grand work, yet during the torty-two years of my priesthood I have been true to the principles and practise of total abstin-

eace, and I will here confess that is has been one of the elements of whatever success I may have had as a priest or Bishop.—Bishop Garrigan, Sioex City. Once it was customary to " drink like

Once it was customary to "drink like a gentleman." To day a gentleman is known, among other characteristics, by his sobriety. Drinking bouts once were common in college life. The drinker in college can not now "make" the athletic team or any accredited society, secret or other, but only makes a fool of himself. But the drinking song snrvives. Is it not about time that self-

whisky; just as, up to the sixteenth century, civilized nations did not know tobacco. Beer is only 5 per cent. alcohol, and wine about 12 per cent; but whisky is 50 per cent, alcohol. The whisky is 50 per cent. sloohol. The liquor question was scarcely a political and morsi question until the beginning of the nineteenth century. It took the world a hundred years to find out that whisky was a social injury and it has taken us nearly another hundred years to realize that stimulants are not attractive. to realize that stimulants are not stimu-lants but rather narcotics, and that whisky does not warm the body, but on the contrary, lowers the temperature of all the vital organs.—Catholic Citi-

You no doubt know the old illustration that if you want to turn off the gas there are three ways of doing it. If you want to turn off the gas in your own house first of all you can turn it off at the gas works. That I suppose is total prohibition. Some say it is impossible. There must be some crack that does it if you could only get hold of it. Then another way is cut it off at the meter in your own house. I suppose that is more like local option. We want in our own communities, in our own districts, to have the power to say that this shall be as we want. Then there is the persona method. You may turn off the little tap right over your own head in your own little room of personal abstinence. -Temperance Cause.

The Rev. Father Donahoe, speaking at the recent Catholic Charities' Con-ference, held at the Catholic Univerference, held at the Catholic University, Washington, D. C., said, discussing "Causes of Delinquency": "We have reason to set ourselves against liquor drinking, for there is no country in the world that is suffering as much from the world that is supering as a America.

There is greater need of its being denounced from the pulpit than ever before. Liquor drinking and immorality are closely linked in the salcons, in many places of amusement and even in homes, and we leaders in social uplift should understand fully the part that the use of intoxicating liquors plays in demoralizing the boys and girls, so that we may see the necessity for working together vigorously to remove this curse from Catholic homes."

How She Obtained Good Bread

"I have been Baking now for 12 years" writes one housekeeper, "and have never had good bread till I used White Swan Yeast Cakes." Sold at grocers in packages of 6 cakes for 5c. Write White Swan Spices & Cereals, Limited, Toronto, for sample.

DIVORCE OPPOSED BY-THE CHURCH ALONE

"The scandals of America" are pointed to by the Saturday Review, London, as an example of what might happen in England if a reckless system of divorce were established by law. That the reproach is not unmerited is made evident almost every day by proceedings in the divorce courts of a nation founded on a

divorce courts of a nation followed on a Christian basis, and yet sanctioning laws that strike at its very life. "Jadge —— has been trying divorce cases all morning," said a lawyer as he left the East Cambridge court-house. "I forget how many he can dispose of in

"There will be no getting through with them after a while," remarked another member of the bar. "The Catholics are the only people aren't getting divorced, as far as I can

The extent to which this divorce evil is spreading is rousing to protest all truly patriotic citizens who see in its encroachments on the family the ultimate destruction of the nation.

His Eminence Cardinal Farley recent ly pointed to some statistics that emphasize the extent of the national

Just think of the facts for a moment. Just think of the laces for a moment.

Statistics show that there have been some 100 000 divorces within one year.

That means that the effect of a ruined home, of a disbanded family, is directly upon the double individualities affected by these divorces or upon 200,000 men and women. It means that there is a

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We are continually hearing from grateful people who have had experi-ences like that of Miss Alice E. Cooper, graterui peopie who have had expersences like that of Miss Alice R. Cooper, of Niagara Falls, Ont., who writes:

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

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

CURED OF THIS HORRIBLE DISEASE

Edmonton Girl saved By "Fruit-a-tives"

EDMONTON, ALTA., Nov. 20th 1911.
"I had been a sufferer from babyhood with that terrible complaint, Constipation.
I have been treated by physicians and

have taken every medicine that I heard of, but without the slightest benefit. I concluded that there was no cure for this horrible disease.

Finally, I read of "Fruit-a-tives" and decided to try them, and the effect was

decided to try them, and the effect was marvellous.

The first box gave me great relief, and after I used a few boxes, I found that I was entirely well.

"Fruit-a-tives" is the only medicine that ever did me any good for Chronic Constipation and I want to say to all who suffer as I did—Try "Fruit-a-tives—" why suffer any longer when there is a perfect cure in this great fruit medicine"

perfect cure in this great fruit medicine" (Mrss) E. A. GOODALL.
"Fruit-a-tives" is the only remedy in the world made of fruit and the only one that will completely and absolutely

50c a box. 6 for \$2.50, trial size, 25c. At all dealers or sent on receipt of price by Fruit-a-tives Limited, Ottawa.

veritable army of men and women living in this country and one that is daily in-creasing in which the moral rectitude has been removed. And how many children are affected by the example and direction of their parents in such cases! What an effect it has upon the lives of these children and what an effect upon family life and homes in this country in general.

It is a part of the State's duty to try to treat this requires or it and that

to remedy this growing evil, and that duty should be performed without delay. There should be no such thing permitted There should be no such thing permitted in this country for the country's sake as the breaking up of a home and family by divorce. The law of the country should be that there should be no divorce granted when a valid marriage has taken place. Divorce makes cor-ruption, ruin, and dissolution of families

And yet with what facility the marriage bond is snapped in twain by the hand of the State! For what trivial causes men and women are permitted to divorce one another. "No more trial marriages for me," said a boy of nineteen years, whose wife, a girl of seventeen, was seeking a divorce after three months of married life. A case reported as "extremely interesting" was that of a wife, of forty-nine ,ear standing, asking divorce on account of cruel and abusive treatment—a reason that has so many phases in the divorce court that it has almost lost its original court that it has almost lost its original meaning. Any act—intentional or unintentional—may be distorted into an act of cruelty. Refusal to attend dances; failure to supply dainty food and fine raiment—almost anything serves as an excuse for the man or woman who seeks to put off the bonds of existing marriage or take on new orang. It is a reflection or take on new ones. It is a reflection on our laws that such flimsy pretexts for divorce are ever allowed to come before a judge. And yet the threshing out of evidence not infrequently reveals causes little, if any, graver than those cited. The very fact that the divorce court is rivalling the moving picture show as a diversion for a certain class of loafers, men and women, proves the frivolous character of many of the cases presented for trial.

A Boston woman divorced her husband most accommodatingly that he might marry her friend. "I am a Socialist," she said, according to press reports.
"Why then should I demand ownership of an individual any more than owner-ship of anything else?" A little seven-year-old son, robbed of his rights by his parents, was called upon to corroborate his mother's views:

Mamma told me it was best that papa should go away from us and mamma knows best. It does seem funny, though not to have papa with us. I like Miss —. She has been kind to me and I not to have papa with us. I like Miss

—. She has been kind to me and I am not a bit cross with her for taking and a way.

does fortunate worker and to some extent—at least to the extent of a \$1,000,-000 accompanied by a suicide—was satis-

papa away.
Another incident, that suggests Brigham Young's harem methods, is that of a husband thrice married and twice divorced petitioning for legislation to create a trust for the support of his exwives and the children of the broken marriages.

Surely such degenerate proceedings are no indication of a Christian civilization. They stamp on the nation the

brand of paganism. What power can arrest the progress of this divorce evil? That question was answered nearly two thousand years ago when Jesus Christ commissioned His apostles to preach the doctrine of Christian marriage—a doctrine that recognized no severance of the marriage recognized no severance of the marriage tie save by death. The Catholic Church alone has remained steadfast to that teaching. Our separated brethren have preserved the words they borrowed from the Catholic Church, but they have failed to sustain the law. The church of human origin has no strength from of human origin has no strength from within to defy the allurements of expediency or the commands of temporal

expediency of the commission of temporar power.

The Catholic Church alone, founded by Christ Himself, has never wavered in belief or practise. Down the sges it has had but one law of marriage for prince or peasant. When the Edict of Milan proclaimed religious freedom, the voice of the Church was heard denouncing divorce, insisting on the sanctity of ing divorce, insisting on the sanctity of marriage, the rights of children, the sacred indissoluble bond of family love and unity. And to-day the same voice delivers the same message—to the salvation of man and the permanence of Christian nations .- Sacred Heart Re

To endure all things with an equal and peaceful mind not only brings with it many blessings to the soul, but it also enables us, in the midst of our difficulties, to have a clear judgment about them, and to minister the fitting remedy for them.

DIAGNOSIS OF A CASE

OF SOCIALISTIC OBSESSION

The United States Court is in session in Fort Scott. Among the criminals under investigation are the Appeal to Reason and its dirty side-show, the

Reason and its dirty side-show, the Menace.

15 will be attempted to prove by evidence that has been gathered by the government, that the whole outfit is just rotten, the most disreputable fake of all fakes in this land of fakes. The head of the j ib who came to Kansas with empty pockets fifteen years ago, blew out his brains on Monday last when he was to have appeared at court for "sending obscene matter through the mail." He left an estate valued at \$1000000 Warren, the editor who hasn's brains enough to blow out, but who has a

enough to blow out, but who has a speciality in gall, assumes the whole blame for "the ways that are dark and tricks that are vain" at Girard. Warren tried hard to get into prison a couple of years ago, so as to become a sort of Toussaint L'Ouverture for the Socialist brand manufactured by the Appeal to Reason. He and the unfortunate suicide Reason. He and the unfortunate suicide who were harvesting the dollars of honest, but blinded working-men, worked nights in sounding the slarm — that capitalism was persecuting Warren and the Socialist cause was in peril unless "the oppressed and enslaved laborer" would litt the heel of the oppressor from the prostrate body long enough to get out another dollar for the noble "cause" of humanity. The Appeal to Reason. of humanity. The Appeal to Reason made a lot of money out of that arrest of Warren, who was convicted and ordered to the penitentiary. More money came in, with a cyclone of indignant protests that the workingman's friend and the workingmen's pocket book reliever should be imprisoned. President Tait saw the capital Warren would accumu-late if committed to prison and ordered his discharge, so that Warren's ambition to take Debs' place at the head of the Socialist ticket vanished. Warren was nearly heartbroken at his

warren was nearly nearborozen at mispardon and he tried to get into prison in spite of the pardon. Subscriptions to the Appeal began to fail off. The several funds for the defense of Warren had to cease and financial matters began to look bad for the sufferers in the same of labor. The Girard Agroulance cause of labor. The Girard Aeroplane Co., a side show of the Socialists, netted a few dollars. The Socialist coffee plant brought in something, but the working man's Socialist butter was found to be unfit for fair axis-grease. Daba' cigars, unfit for fair axis-grease. Deby cigars, \$3 a hundred were a rank failure and nearly broke up the Socialist party in Crawford county. After trying in every possible way to improve the harrowing condition of the oppressed and enslaved workingman, an original scheme was hatched at Girard. People had become pred to the kind of noise made by the Apused to the kind of noise made by the Appeal to Reason, so the takers got hold of a Baptist prescher who could not make an honest living at the gespel and whose regard for truth and decency was not a predominant passion. They set him up in the newspaper business in Aurora, Mo., just across the line from Girard, then out comes the Menace to make more noise and raise more racket than all the noise and raise more racret than air the other noisemakers put together. Phelps (originally whelps) was sent over from the Appeal to Reason with plenty of workingmen's dollars and a bunch of Girard girls who could stand the stench. The religious dreadnaught to destroy the power of the only obstacle in the way of getting more grist for the Girard mill was set in motion. The Menace was launched just like the Appeal to

men successfully—so successfully that the penniless printer who started the scheme died a millionaire after afteen years, while the poor workingman is still at his old job just as before. The Catholic Church sent out a warning to the world that Socialism is a revolution against Christian civilization and the echoes of that warning were heard in every part of the globe. They were heard in Girard and the grist was diminished. The Appeal made big money by persistently exploiting the workingman against his employer. Now the Menace was to increase the revenues hurch. The Appeal the Catholic Church. The Appeal tried to nake wealth and affluence and thrift and business success oaious to the factorily successful. The Appeal's daughter, the Menace, by lies, slanders, daughter, the Menace, by lies, slauders, seandals and mire generally, has been pretty successful in vitiating the atmosphere wherever it finds its way. It has stirred up "old Harry" among ignorant and suspicious people who are probably shocked, that the Cathoric Church (which has been preaching at d

PRESIDENT NONE - 50 - EASY

practicing charity in this country since it was discovered), was just a huge whited sepulcher, built and enlarged by several popes for housing the bones of murdered Protestants or strangled infidels, of the hopes and aspirations (if such have bones) of free-born, tx-paying,

such have bones) of free-born, tax-paying, money-making American citizens.

Phelps, the bunco-steerer in charge of the religious department of the Appeal to Resson, has eighty pure, modest, maidenly, etc., etc., girls employed in arranging whatever is prepared in the rendering establishment of the Menace. Phelps knows that his stuff in all lies. Walker doesn't know because he is incapable of knowing and makes money by being ignorant, but the gang have shrewd lawyers to keep the liars sale from the law. Phelps will be up before the grand jury, it is alleged, before the Fort Scott Court acj urns and the carburated hydrogen effluvia that will penetrate the brick walls of the federal building when he is on the stand, it is said, will be heavy enough to support a hat and strong enough to stagger a Missouri mule. Missouri mule.
Whatever the Appeal to Reason may

have made out of its socialistic disp-trap is no criterion for the success of the Menace. The former began humbly and dosed out homeopathically. The latter began in intoxication and supplied an overdose of bigotry which is sickening even those who ordinarily welcome an attack on the Catholic Church. While the secular press, to a suspicious extent by its sitence evidences as metal. extent, by its silence evidences sympathy with these diabolical attacks of the Menace, there are fair-minded and fair-fighting Americans who, though not Catholics themselves have taken up the gauntlet and are battling bravely for the Church that always has been, is to day and always will be in the forefront of the fight against the foes of Christian

A Crimson Crime

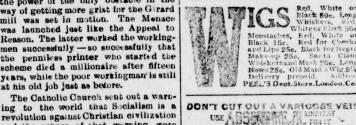
Criticism of Catholic theology is legitimate, but lying about the moral character of priests is infamous. A man may object to Catholic rites and cere monies and be a gentleman, but when he slanders Sisters of Charity he forfeits the respect of honest, fair-minded men.
One may reject the claims of the
Catholic Church and be a liberal-minded

decent, patriotic citizen of the republic but when he denies Catholics, any social political, civil or religious right which here remains nothing but the incarna-

there remains nothing but the incarna-tion of gail and bigotry.

It is wrong to lie about the devil, but when falsehood carries with it defama-tion of pure, innocent, noble womanhood, it becomes a crimson crime. Brann's Iconoclast.

The present day has no value for me execut as the eve of to-morrow; it is with to-morrow that my spirit wrestles.—Count Metternich.



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A FEEL IN THE **CHRISTMAS AIR**

When the Christmas time sets in, That's about as much of a mystery As ever I've run agin!

Truly at this gladsome season the heart of mankind is touched as at no other, and the better impulses of our nature find expression in gifts of one

What more far-reaching gift could be chosen—one which will continue its gentle blessing when the donor is gone—than an insurance policy in a sterling company like

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CHATS WITH YOUNG MEN

Say It With a Smile

If you're worried over something, If you're worried over something,
And your temper's sorely tried;
When with cares and tribulations
You seem overwell supplied,
Don't fret and fume and sputter,
With a rise of angry bile,
But when you speak, talk softly,
And say it with a smile.

There may be moments, sometimes, When bowed with weight of care, A visitor who bores you For hours will linger there; Don't rage with inward anger; You'll live a longer while, If, when you're talking with him, You say it with a smile.

If people come to ask you For charity or aid— To help inter some brother
Who 'neath a shroud is laid—
E'en if you can't afford it, Don't argue and revile, But if you must refuse them, Why, do it with a smile.

The world is full of shadows-Don't add unto its gloom ?
But try and light with gladness
E'en the shadow of the tomb. If you've little luck or money,
High you're wealth of joy will pile,
If, when you speak, you always
Will say it with a smile.

HIS NEW YEAR'S INVITATION

A young man who had got into the habit of spending all his evenings away from home was asked by his father if he had any engagement for New Year's evening. The young man had nothing in particular.

evening. The young man and nothing in particular.

"Well, I'd like to have you go somewhere with me," replied the father.

"All right," said the boy. "Where shall I meet you?"

"Father suggested the Pfister hotel at hall-past seven, and I was there," the boy goes on to tell. "When he appeared he said he wanted me to call with him on a lady. 'One I knew quite well when I a lady. 'One I knew quite well when was a young man,' he explained.

"'She is staying at our house,' he

said.
'I thought it strange that he should have made the appointment for the Pfister under those circumstances, but

"Well, we went in, and I was intro-duced with all due formality to my mother and sister.

"The situation struck me as funny and "The situation struck me satural and it started to laugh. My mother and sister shock hands with me, and my mother said she remembered me as a boy, but hadn't seen much of me lately. Then she invited me to be seated.

"It wasn't a bit funny then, although can laugh over it now. I sat down, and she told me one or two anecdotes of my boyhood, at which we all laughed for my boyhood, at which we all laughed tor a little. Then we played games for a while and enjoyed some light refresh-ments that mother had prepared. When I finally retired I was invited to call again. I went upstairs doing a good deal of thinking."—Intermountain Cath-

Some of the terms used in sport may be taken to describe expressively incidents in the great game of life: STRIKING OUT

"Oh, we lost the game! You see, Billy struck ont—never hit the ball at all. And it cost us the game. If he only hadn't struck out."

He struck out.

You know some young men who have struck out and lost the game in more important things than baseball, don't you? A few moths ago they had a good place in a splendid office. They were on the struck was the struck was so it seemed. the straight road to success, so it seemed to everybody. Then all at once they dropped out. You found them on the street, looking seedy. They were down and out. What had happened?

They struck out. How? Ask that whitehaired old man that Ask that whitehaired old man that sits over yonder at the desk. He has been there through all the changes of the years. He has seen men come and go. Surely he can answer the quest in.

The big boy, restricting as in the were the strong as in the year with the strong of the interval of the human race, partially the history of the human race, partially the history

Listen.
"Ned? Oh, he had too much else to do outside. We wondered about it, and kept watch for a few weeks. We used to find him nights in places that took so much of his time and his strength that had little left for his work the next We wondered about it, and he had little left for his work the next day. You understand that no young man can waste his strength that way. We did not like to do it, but we had to

"And Ben ?" "Ben's place was not big enough for him. He knew more than any of the old men in the house. In a little while he wanted to run things himself. It was a bad way to be in, and we gave the place to a young man who appreciated it enough to magnify it."

"But surely Richard had no such fault

as either of these."
"That was too bad—Richard, I mean. We all liked him. He was so bright and quick to learn. If everything had gone well with him, he would have made his mark. But he missed it. Richard's father came here one day to see his boy. I never shall forget the proud look there was on his sace when he took Richard by the hand. It meant so much to him that his son should be getting on so well. I know how he longed for Richard to make the best of himself. All his life.

"Do you know, I think you are an awful to have the share his seed with the sick boy, but it was his duty to share his seld with the sick boy, but it was hard to part with it was his duty to share his seld with the sick boy, but it was hard to part with it was his duty to share his seld with the sick boy, but it was hard to part with it veen for a few minutes. "You may take it," finally said Willie. "Do you know, I think you are an awful good boy to want to make the poor sick by happy. I expect God will like you for that. You can keep the sled two hours."

The big to a solution of the provided him the sick boy, but it was hard to part with it veen for a few minutes. "You may take it," finally said Willie. "Do you know, I think you are an awful for that. You can keep the sled two hours."

"The big to a solution of the provided him to be part with it even for a few minutes. "You may take it," finally said Willie. "Do you know, I think you are an awful good boy to want to make the poor sick by the sled with the sick boy, but it was his duty to share his seld with the sick boy, but it was his duty to share his seld with the sick boy, but it was his duty to share his seld with the sick boy, but it was his duty to share his seld with the sick boy, but it was his duty to share his seld with the sick boy, but it was his duty to share his seld with the sick boy, but it was his duty to share his seld with the sick boy, but it was his duty to share his seld with the sick boy, but it was his duty to sell with the sick boy, but it was his duty to sell with the sick boy, but it was his duty to sell with the sick boy, but it was his duty to sell quick to learn. If everything had gone to make the best of himself. All his life long he has been praying and working Richard, so that he might win the very best in life. And then—Richard was ashamed of his father. He did wear poor clothes. His hands were haid and stained with his work down in the shops; but that stain was a beauty spot by the But when he told his mother about it, mark on the heart of his boy. You would have needed no word to tell you that Richard was sorry his father you that Richard was sorry his lanner had come there. He treated him so discourteously. You have thought he would have brought him over to meet the members of the firm and been glad to have it known that this man who had done so much for him was his father. Willie looked very sober.

"I'm lonesome for my sled," said Willie to his mother, "but I know he'll done so much for him was his father.

Bat he did none of these things. As quickly as he could he hurried the old man out. And after that we could not keep Richard. No young man who does not honor his father will ever be a credit to his husiness. His life is marked keep Richard. No young man who does not honor his father will ever be a credit to his business. His life is marked out for failure."

Out for failure."
They all struck out!
Why? Because they had not hidden
God in their hearts.
Have you?—Edgar L. Vincent.

THE WASTE OF TIME

"The mill never will grind with the water that is passed."

When the string breaks and the golden beads alip off one by one, they may be found again, but there is always the possibility that they may have dropped into a crauny or a hiding place which they never will be recap-

The golden moments that we heed-lessly waste are like the beads dropped from the broken string. If they are morning moments, our utmost endeavor may not find them until nightfall, and if found they will not repay us so fully as they might have done in the earlier day. The top of the morning, which is the cream of the day, is the best time for work and the best time for play. Every man has just so many minutes

Every man has just so many minutes to live. There is so much to do with life, if one knows how. It is a pity to waste even one second. A man can make of himself what he will, can learn what he will, can accomplish what he will, as a rule, if he will make up his mind to do so, keep persistently at it, and waste no time.

DIDN'T MEAN TO

A little child, with the impetuous clumsiness of childhood, broke a china plate. Her eyes filled with quick tears, but they were seen and understood. "Mother knows you didn't mean to," came a reassuring voice, and the little one was comforted.

Otten and often we shall blunder in

Often and often we shall blunder in our lives, and sometimes the blunders will mean a cruel loss for some one. Well for us if we can feel, when the re-

STARTS FROM HIS FAILURES The beginnings of success are often written about. By studying all the celebrated cases on record, one thing becomes absolutely plain. The persistent man is sure to find his start in a place where very few others ever think of looking for it. He starts from his failures, and goes right ahead.—Catholic Columbian.

OUR BOYS AND GIRLS

WILLIE'S NEW YEAR SLED

WILLIE'S NEW YEAR SLED
Willie was out of bed bright and
early New Year's day. There, by the
sitting room fire, stood a beautiful
bright-red sled with one of his own
stockings drawn over the toe of each
runner, so that all might know it was intended for him and no one else.

At last the wonderful moment came
when he was allowed to take his sled to
the hill, just behind the house, where
other boys went to play. He had the
hill all to himself, at first, and his heart
beat high when he found he could coast
down without falling off.

"Hello, Bub! Wait a minute!"
Willie was just preparing to start

"Hello, Bub! Wait a minute!"
Willie was just preparing to start down the second time when he heard this call. He looked up and saw a ragged boy, considerably larger than himself, coming across the hill. He didn't like the looks of the stranger, and decided to coast quickly down out of his way; but a ragged boot placed under one runner made that impossible. "Hold on a jiffy, governor," the boy said; "I want a ride on that sled!"

"I don't want to hold on," replied Willie, very, truthfully, "because I don't want you to ride on my sled."

want you to ride on my sled."

The big boy looked at Willie thought-

fully. He was the buily of the village and most boys of his own size usually

obeyed him promptly.
"What would you do," he said, "if I should jerk the sied rope out of your hand? I'm bigger than you, and I can

But you wouldn't jerk the rope out of my hand just because you are the biggest," said Willie, confidently. "Brave persons never do things like

that. Mamma said so."
"I could make you afraid of me," said
"I could make you afraid of me," said the big boy, hesitating as if he were un-decided whether to make the attempt or him too brave to "pick upon" one smaller than himself. Still, he wanted

a few rides on the new sled.

"I should think," he said, "that you'd poor and never had a sled of his own, or anything else, to make him happy."

"Of sourse you can ride on my 'Jack Frost,'" he said. "You go down, then I will, then you, and we'll keep it up till

I will, then you, and we'll keep it up till noon. Will that make you happy?"
"You bet!" replied the big boy.
"But you wouldn't make anyone happy if it made you feel bad to do it?"
"Of course I would. You know I

boy, "in the other end of the village, there is a sick little boy, very poor, who never had a ride on a sled in his life. It would do him good if he could be the beautiful to the could be the beautiful the beautiful

have a ride or two on a sled like this !"
Willie looked perplexed. He had no
doubt that it was his duty to share his

The big boy coasted down the hill, and was out of sight by the time Willie had walked to the foot of it. He felt very lonely as he went home without his precious s.ed, but he comforted himself

poor sick boy happy.

But when he told his mother about it,
she said: "My little son, you should
not have lent your sled without coming
home to ask me, though we'll hope it home to ask me, though we'll hope it will turn out all right."

But when night and bedtime came, and still the sled had not been returned,

hadn't said I was good and brave, I shouldn't have brought it back."

"Oh, yes, you would. Did the poor sick boy have a nice ride?"

"There wasn t any sick boy," said the big boy, turning very red. "I rode on

big boy, turning very red. "I rode on it myself, but I didn't enjoy it. Then without another word the big boy turned and ran swiftly down the

street, leaving a very puzzled little fellow standing in the doorway beside his dear red sled.—True Voice. CHILDHOOD MEMORIES

The sweetest memories that mortals know are those which gather about the scenes of childhood, and especially those which Christmas created, fostered, and maintained throughout the stay of those they loved.

The star that shone so brightly on

The star that shone so brightly on Bethlehem's plain on that glad morning when shepherds heralded the advent of Jesus has not lost its lustre. Nay, it grows more luminous and beautiful as the days go by, and mankind in greatly increasing numbers is guided by it from the sorrows of earth to the joys of heaven. What a wonderful impetus it gives for better living! What aspirations it enkindles in the hearts of the weary, heavy-laden souls, the soas of toil, and those who would despair but for its thrilling delights, which the ministers of Christmas day put into service!

What resurrection of buried hopes, what struggles are renewed for better

what struggles are renewed for better living and for better things! Chris cheers the sorrowing with jubilant hopes, and bids them cast their care upon Him who careth for them with more than a mother's tenderest love. He speaks peace to their troubled conscience, giving them forgiveness, sympathy and strength, and points them to that haven of rest where no storm ever sweeps across their souls, filled with eternal blessedness.

THE WELL-BRED GIRL

A well-bred girl always thanks a man when he gives her a seat in a car, and will arise and give her seat to an elderly woman or man, or woman carry-ing a child, and does it in a quiet and ot in an effusive manner.

She does not accept any valuable presents from any man unless she exsects to marry him.
She never talks loud in any public

She does not speak of her mother or father in a sarcastic way, and she shows them the loving deference that is their

doesn't try to imitate him. She doesn't say she dislikes women, and she has good, true friends among them.
She doesn't wear shoes without buttons or a dress that needs mending.

-Tablet. FORCE OF EXAMPLE

The habits of reverence, gentleness, courtesy, honesty, courage and patience, like their opposites, are absorbed by the child from those with whom he is most closely associated. It is in these attributes that an ounce of example outweighs a ton of precept. It is a charming material to the procuporatinity in their ing custom to lose no opportunity either in reading fiction or in the circumstances attendant on everyday living to expres an enthusiastic appreciation of the good, the noble, beautiful and true, but valu-able beyond and above all discussion of these virtues is to be as nearly as we can what we wish our children to be -New World.

NEW YEAR'S GREETING

(Written for the Intermountain Catholic)
The echoes of Christmas joys still remain. The joyous greetings—"Merry
Christmas"—will be supplemented in a
few days by the general salutation, "I,
wish you a Happy New Year." All
sharing in the real joys of Christmas
will no doubt, participate in that happiness for which human nature longs natural instincts of human nature. In what does it consist? Viewing impartially the history of the human race, past and present, it is well known that At the foot of the cross one may say affords. Hence, with all the energies of his soul, and all the strenuous efforts at his command, man strives to make the world, its pleasures and amusements, a want to let a fellow ride when he's haven lot peace and rest. The almost poor and never had a sled of his own, or universal feeling of our age is that if they can have all their natural and artificial wants supplied, and are not disturbed by the trials and crosses

disturbed by the trials and crosses of life, they have, as they claim, heaven on earth and need for nothing more.

This modern feeling and sentiment, founded on indifference, do not conform to the teaching of St. Paul, who says:

"The grace of God Our Saviour hath appeared to all men. Instruction is "Down where I live," said the big that denying ungodliness and worldly desires, we should live soberly and justly and godly in this world." Men's justly and godly in this world." Men's nopes of happiness then, as intended by Providence, extend beyond the grave. This hope does; not mean the suppres-sion of all vexations of soul and body in this life, but it presupposes them, and as the same apostie expresses it, man must be resigned and bear them patient-ly, hoping for future reward. "Looking for the blessed hope and coming of the glory of the Great God and Oar Saviour Jesus Christ."

This is reversing the maxims of the

world, which claims to find its ideal happiness, or heaven, at this side of the grave. It demonstrates very clearly that God's ways and man's ideas of that God's ways and man's ideas of happiness are very different. How is "the glory of God," to which St. Paul refers, made manifest? In Bethlehem, gazing on the Infant Saviour, neither glory, majesty nor greatness can be seen, yet the eye of faith sees the divinity veiled under human form. In the cold, damp manger is seen a helpless Infant, the Son of a poor virgin, and who notwithstanding His repellant surwho notwithstanding His repellant surroundings, is the source and fountain of all happiness. The story of His life, from Bethlebem to Calvary, according to the simple narrative of the gospel, discloses none of the pomp or dignity of earthly monarchs, nor the glamor, or ride until pretty near supper time."

Quite early in the morning there came a ring at the door bell, and Willie flew to answer it.

"Oh, boy!" he cried out joyfully. "I knew you'd bring my sled! I knew you were a good boy!"

"That's what made me bring it back," replied the boy in a low tone. "If you of earthly monarchs, nor the glamor, or pageantry of conquering herees, but a teacher of the highest morality. Yet He is not only a king, but the king of kings and his conquests extended over the entire world. To subdue the world He calls to His aid poor fishermen. He dies an ignominious death on the cross. His death is His victory because through it He conquers both death and sin, and



redeems the human race. At Bethle-hem and Calvary, standing as interested pectators what an object lesson is there infolded.

Watching the death of the old year Watching the death of the old year and the birth of the new year, gentle reader, pause and reflect how the years that make up the span of life quickly pass. And what practical lesson does not this teach? In Bethlehem one sees true greatness rising out of littleness, real strength born of weakness, and the glory of the Great God manifested in humility. The new year marks the flight of time and man's near approach to the grave. It sounds a note of warning to be ever ready to meet the mesing to be ever ready to meet the mes-senger of death. "What does it profit one to gain the whole world, if in the end he lose his soul?" How many such warnings will the future bring forth? To this query there is no answer. Whilst nothing on earth is more certain than death, there is nothing more uncertain than the year, the day, or the hour

it may occur.

New Year's morning, when exchange New Year's morning, when exchanging the compliments of the season and wishing one another happiness, the real meaning and significance of "I wish you a happy New Year," is to make good the resolutions one may make at the commencement of the year, "to cast off the ways of darkness," and strive to be virtuous. It is undeniable that virtue leads to happiness, and equally true that happiness produces virtue. When one lends a helping hand to the needy, he is happy and the receiver of the gift happy. The practical manifestation of one's happiness, in noble deeds, means an increase of virtue. deeds, means an increase of virtue whilst at the same time the happier the

whilst at the same time the happier the indigent are made the more virtuous will they become. This is always the result of the law of love.

A person, losing sight of his real destiny and end, cannot be happy, that is, cannot enjoy permanent happiness. He may possess the goods of this world, but like the miser mentioned in the gospel, he is not rich; he may have all the pleasures which weak human nature seeks, but they do not please. Why? the pleasures which weak numan bacure seeks, but they do not please. Why? Because when one's ideal, or supreme good is restricted to this world and this life he seeks only to satisfy his animal instincts and propensities which never produce happiness. There is always a void in the heart and soul that cannot be filled by all the pomp, glory and glitter of the world, plus the indulgence of the passions.

When exchanging greetings and ex pressing good wishes on New Year's day there are two standards to select from, that of the world and that of the cross. The former appeals to one's animal instincts, to the senses. It says, "Live and be merry, for to-morrow you may die." It lies, and never fulfills its promises by bringing any permanent happiness. The latter, the cross, apnappiness. The hater, the closes, appeals to man's reason and spiritual nature. One's hopes centered on the cross is the source of happiness, because salvation, which means unending bliss, comes from the humility of the cross. The cross brings real and permanent | before on a mission happy. This happiness is the greening-which The Intermountain Catholic sends to all its readers on New Year's day. F. D.

THE STORY OF LOURDES TOLD BY A NON-CATHOLIC

In the February of 1858, Louisa Soubiroux told her daughter Marie to go and gather some sticks on the banks of the Gave, as she wanted to cook the dinner, and had nothing with which to make a fire. | ernadette—Marie's elder sister, who had lately come home from the village of Cartres, where she had been employed as a shepherdess—wanted to go too, but as she was delicate, her mother hesitated until a little companion persuaded her, and the three children ran off together in search of firewood. As they neared the Grotto of Massabielle—then a wild unfrequented spot, the haunt, according to popular legends, of devils—Bernadette got separated from her companions, and was dreamily colecting the dried twigs which lay across her path, when suddenly the air about her seemed to become agitated, and she neard a noise like the rumbling of distant thunder. She looked up. Not a tang stirred; the sky was blue and cloudless. There was no sound except the singing of a bird in the branches

above her head. Thinking she must have been mistaken, she went back to her wood-gathering, and again a great wind seemed to encircle her, but this time, when she ooked up to see if the trees were moving, she saw no trees, nothing but a white mist. The mist enveloped the whole Grotto, and as her eyes tried to penetrate it she saw what looked like a form—the form of a woman—slowly emerge and stand gazing at her. Terriemerge and sound growth and heard of the Grotto being frequented by devils flashed across her see nad neard of the Grotto being frequented by devils flashed across her mind, and, taking her rosary from her pocket, she began to tell her beads. Until she had told the whole five de-

cades she hardly dared to look up. Then the vision disappeared; the mist dissolved. A sort of radiance still en-veloped the Grotto, but as she looked at

veloped the Grotto, but as she looked at it, this, too, gradually died away. Jumping up, she ran breathless through the wood until she found her companions. On hearing that they had seen nothing, Bernadette, afraid of being ridiculed, refused for a long time to say what she had seen, but at length admitted that she had seen a vision of a lovely lady dressed in white. Bernadette's vision soon became the talk of the country-side, and her parents forbade her to return to and her parents forbade her to return t the Grotto until, at the instigation of a neighbor, they allowed her to go armed with holy water, that the vision, if of a diabolic origin, should be exercised. No sooner did Bernadette reach the Grotto than the vision appeared—a woman robed in white, a blue girdle loosely knotted round her waist and falling to her feet, on each of which rested a golden rose. This time also the Madonna smiled. She had no fear of the holy water with which acting on in-structions, Bernsdette plentifully besprinkled the rock. It was Sanday. On the following Tuesday Bernadette returned to the Grotto, and not only did the Madouna smile, she poke : "Do me the favor," she said, "to come

here for fifteen days. Not until the sixth day did the Maonna speak again. She then said: Pray for sinners.

During the eighth visit a personal secret was confided to Bernadette—a secret that was never to be divulged, and that never was divulged. Having confided the secret, the Madonus commanded Bernadette to tell the Cure of Lourdes to have a chapel built, and to encourage people to come there to pray. During the ninth visit the vision murmured: "Penance! Pen-ance! Penance!" Bernadette repeated

During the teuth visit, the Madonna told Bernadette to drink of the fountain and to wash in it. The girl was puzzled. There was no fountain; but, following the direction of the Madonna's eyes, she knelt down and scratched the soil, and in an instant water began to flow, and she drank of it and washed in it.

It was not until almost the last appearance that, in reply to Bernadette's repeated inquiries as to her identity, the Madonna, raising her eyes to Heaven, replied, "I am the Immaculate

THE DEATH OF ST. FRANCIS XAVIER

"Master Francis is dead, and he died without working any mr acle. He was buried on the sea shore here, just like any other common indi-vidual; perhaps when it is time for us to sail if any part of him remains in being we may bring it away with us, that the grumblers of Malacca may not be able to say that we are not as good Christians as themselves."

Such was the announcement to the Portuguese Governor of Malacca whence Xavier had sailed some m nths The cross brings real and permanent happiness. Its victim has said:

Blessed are ye that hunger said thirst after justice, for ye shall be satisfied."

When satisfied, then indeed is one happy. This happiness is the greetings when, crying out in a loud voice, "In Thee, O Lord, have I hoped," he calmly

Four of his Portuguese fellow-traders buried him there, filling the box with quicklime to hasten decomposition, so that they might sconer and more safely take his bones with them. Then the unsympathetic message above quoted was sent by one of these Portuguese.

The reference to his working no miracle at his death was natural, for these acle at his death was natural, for these same men had seen him work miracles day after day. His very failure to work a miracle was quoted as a miracle. On that very voyage those very companions had seen him twice still a storm at see, and change the salt water into fresh for their drinking, by the sign of the cross

Two months and a half later the cap-tain of the ship, having finished his trading, decided to return to Malacca and gave orders to have the bones of Xavier exhumed. On opening the case and removing the lime, the body of the saint was found not only totally incorrupt, but flexible, fresh and fair, as if in

Their voyage back to Malacca was a month of prayer and repentance around the precious casket of "Father Francis," and when they reached Malacca and sent the news ahead of them their entry was a triumphal procession; more especially as a plague that had been raging in Malacca stopped the instant the vessel touched the shore. For a year that the saint's remains were left in Malacca awaiting a favorable conveyance to Goa-a Portugues able conveyance to 'coa—a Pornguese
town of Hindustan and capital of the
Portuguese dominion in the Indies—
miracle after miracle happened, all
pointedly connected with the saint's

The final reception in Gos of the re-The final reception in Gos of the remains of the humble, ill-clad, ill-fed, self despised Jesuits was a glory of flags and banners and torches and processions, and solemn music during the several days that the body was exposed to the veneration of the faithful, high and low, rich and poor, and an account of the miracles that were worked would fill volumes.

Eighty years later the body was again exhumed (and found incorrupt) subsice embroidered with pearls and to be hab embroidered with pearls and to be habilitated in a magnificent cha-precious stones, the gift of Queen Isabella. The new shrine in which the precious remains were at the same time deposited is very large, composed of massive silver, superbly worked and adorned with jewels and inlayings of gold. It is generally believed that he has the most costly tomb of any saint in the Church, the voluntary efferings of devotees in Europe and the Indies.

St. Francis Xavier was only forty-six years of age when he died, of which he had spent twelve in the Society of Jesus, and ten years and seven months.

Jesus, and ten years and seven months in the Indies in a most laborious aposto-late, carrying the name of God to many kingdoms of Asia and Africa, and conaffirmed that the souls he brought to God were "as numerous as the stars in heaven or the sands on the seashore." In the beautiful church of the Jesuits

In the beautiful church of the Jesuits in New York city the ceiling is covered with frescoes representing scenes in the life of St. Francis. One of these pictures his lonely death on the island of Sancian, the light of heaven on the radiant, upturued face, the only bright spot in the desolate scene.

CHRISTIAN (?) SCIENCE

Adrian Feverel in the December Catholic World Quotations taken quite at random show very clearly the teaching of "Science" regarding our Divine Redeemer. Once separated from the verbal mist which hangs over all of Mrs. Eddy's writings, we begin to see what she is really saying. Read in the textbook, with a mass of hazy phrases, one sometimes fails adequately to understand their real intent. For example, consider the first quotation. "The corporeal Jesus was human." This we all know and acknowledge. But we also believe that the corporeal Jesus was divine. This Mrs. Eddy denies entirely. She does not at all deny that Jesus was born of a virgin. And it is interesting to note in this regard that "the discoverer and founder of Christian Science considers our Lady, and her considers our Lady, and her virginal delivery precisely as she would consider any other woman who had sufficient science" to create a child had sufficient science" to create a child through mental generation. Mary's spiritual sense was illumined with divine science, or the Hely Ghost. In other words, Our Lady caught a gleam of Eddyism, and through this under-standing she brought forth her child, putting to silence the material order of conception and demonstrating God as putting to silence the material order of generation and demonstrating God as the Father of men. To put it in plainer words, with a sufficient knowledge of "acience," any woman could become a virginal mother. Just how Mrs. Eddy regards Jesus as human, when according to her theories the corporeal form of mankind is erroneous, and at the same time a concept of the divine idea it is difficult to see. We must no, it is difficult to see. We must no however, look for consistency in Eddy ism; that is a gem that does not ador our author's "laborious publications."

CATHOLIC POSITION

ON DIVORCE QUESTION PRAISED BY EPISCOPALIAN JUSTICE

Justice James W. Gerard, of the Supreme Court of New York, while not a Catholic, uphoids the Church's teaching on the inviolability of marriage. Asked the other day for an expression of opinion on the report of the English Royal Divorce Commission, which added five additional grounds for divorce to the laws governing such actions, the

"These recommendations tend toward conditions already prevailing in this country. For example, poor persons do not have to travel long distances; they can have their cases heard in their own country. The equality of the sexes is recognized in divorces over here. Al-though I am not a Catholic, I think the Catholic Church's position on this question is right. I am an Episcop am not in favor of letting down the bars. Divorce makes life harder for the children. You see it every day in court. nestic difficulties usually can be patched up.

Two Contrasted Types

"When you meet an individual who ells von that the particular priests is his particular parish are the very best specimens of the priesthood in the whole diocese then you have met a typical Catholic with the right ring to him," says the Brooklyn Tablet. But our esteemed contemporary adds ficantly: "Look out for the lad who grumbies about the kind the Bishop has handed to our parish.' He would

be dessatisfied if St. Paul himself was the pastor in his home parish, and would wonder why St. Luke wasn't the first assistant."

Lourdes, a history of 18 suppersonand cures
Principles of Religious Life, by Francis
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ST. MARY'S ACADEMY, WINDSOR

COMMENCEMENT EXERCISES Windsor Record, Dec. 21

Windsor Record, Dec. 21

The Forty-eighth annual commencement. Refd in St. Mary's academy, this city, on Thursday evening, was the occasion for an unusually large assembly of the friends and patrons of this well-known educational institution, The academy auditorium was attractively decorated with the season's garlands and flowers, the students of the higher classes, to the number of one hundred and fifty, being effectively grouped among ferns and palms.

The unique feature of this year's program was a thought-compelling and highly entertaining dialogue, entitled "The Arch of Success." In the centre of the stage a graceful framework had been provided, and block by block the members of the senior class built up their arch, making it symbolic of their high sims and ideals. When completed, the class memorial of 1912 presented a beautiful sight, the class motto and "St. Mary's," with the names of the symbolic blocks shining out in electric lights. The gay colors of the various spirits lent brilliance to the scene, while in pleasing contrast to the serious discussions of the seniors was the frolic of the minims, who captivated the audience, and elicited hearty applause. of the minims, who captivated the audience, and elicited hearty applause. The dialogue was fittingly ended by the appearance of Alma Mater, and the singing of the touching class song, "Dear Old St. Mary's." Following are the names of the young ladies taking the names of the young ladies taking the various parts: Alma Mater, K. Russette; Character, J. Casey; Indus-try; G. Cahill; Purpose, F. King; Courage, G. Grubb; Will Power, J.

Girardot; Sincerity, E. Nicholl; Perseverance, H. Denton; Duty, E. Girardot; Spirits of Pleasure, Fun, Idleness, etc., C. Langis, C. Reaume, F. Madigan and I. Langlois; Day Dreams, D. Fauquier, Y. McFadden, M. Watkins, E. Harris, M. Sellie, Accompanists; Piano, C. Ouellette; harp, H. Whittaker.

The musical part of the program consisted of selections on the harp, violin, mandolin, cornet und plano, by the Misses Wittaker, King, Ouellette, Rosenbloom, L'Heureux Dwight, and two full choruses in English and French, the solos being taken by the Misses Beaton, L'Heureux, Prevost, Vedder, Young and Girardot.

After the valedictory, read with graceful dignity by Miss Jeules Casey. Bishop Fallon addressed the class. With impressive elequence His Lordship dwelt on the necessity to-day of obedience and reverence in every walk of life, and exhorted the students of St. Mary's to the constant practice of these virtues. He warmly congrature. of life, and exhorted the students of St. Mary's to the constant practice of these virtues. He warmly congratulated them on the brilliant success of their closing exercises. The list of honors, as read by Mgr. Meunier, was as follows:

as follows:

Graduation medal and diploma obtained by Miss Jeules Casey, Detroit; Fallon medal for Christian Doctrine, Rosary Kelly, Ottawa; Meunier medal for household science, Gladys Grubh, Harrow, Orat; medals for excellence in conduct and deportment, R. Reaume, L. Sylvester and K. Nussette; teachers non-professional certificates for entrance into Faculty of Education, normal and model schools, obtained by the Misses L. Renaud, J. Casey, R. Kelly, L. Sylvester, F. Nolan, M. Ellwood, H. Denton, L. Janisse, C. O'Connor, K. Sirader, E. Reed, G. Cahnil, M. Ouellette, A. Laforet, M. Ducharme, C. Reaume, H. Nolan, R. McGinley, V. Sullivan, F. Sylvester, F. King, C. Langis, F. Pageau, M. Girard and E. Greenway.

Certificates for entrance into High schools, obtained by the Misses C. Brian, H. Hunt, A. O'Neil, D. Church, G. Wells, E. Brian, M. Duffy, F. Jones, A. L'Heureux, I. Janisse, H. Dowd, I. Lacharite, H. Kennedy and G. Morand.

In the commercial department diplomas and certificates were obtained by the

F. Noian, C. O'Connot, F. Pageau, K. McHugh, M. Lappan, M. Duffy and L. Ducharme.
Highest honors at departmental examinations, C. O'Connot, K. Sirader; English, H. Denton; mathematics, K. I Ouellette, C. Sauve; application, E. Nicholl, G. Cahill, M. Oullette, C. Langiois, F. Pageau, K. McHugh, M. Peters, C. Brian, E. Brian; P. Pageau, K. McHugh, M. Peters, C. Brian, E. Brian; D. Church, F. Jones; regular attendance day school, I. Janisse, A. L'Heureux, Il. Pare, F. Pageau; commercial department, G. Bailey, B. White, A. Faubert, G. Lapierre, M. Peters, V. Rosenbloom, French, C. Langis, C. Janisse, L. Ducharme, M. Peters; piano, C. Ouellette; E. Girodat, J. Girardot, M. Young, V. Young, M. Ouelette, V. Rosenbloom, C. Langis; Harp, H. Whittaker; Vocal, P. Prevost, H. Vedder, B. I. Heureux and C. L'Heureux, Art Classes, G. Tolsina, F. Girardot, B. St. Dens, E. Mickle, L. Quamby, O. Lavigne, R. Carolin, M. Young, M. Sweeney, C. Marentette; Art Study League Scholarship, Miss Irene Janisse.

QUARRY.—In Windsor, Ont., Dec. 12, D. O. B. Quarry M. D. in the eighty-second year of his age. May his soul rest in peace.

COLEMAN—On the 14th inst., Mrs. Jane Brady Coleman, at the residence of her brother James Brady, "Pinehurst," Glanworth, in her eighty-seventh year. May her soul in peace. SULLIVAN—On Sunday, December 15th, at the residence of her daughter, Mrs. F. C. Bellemore, Windsor, Mrs. Margaret Sullivan, widow of the late

Daniel Sullivan, formerly of Elmwood, Ont. May her soul rest in peace. Chapped Hands — Rough Skin — Sore Lips — cured by Campana's Italian Balm. Send two-cent stamp for postage on free trial size—mentioning this paper—to the distributors for Canada, E. G. West & Co., Toronto, Can.

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The Christmas Spirit

The Christmas Spirit

Rev. Lewis Drumond, S. J. in the Guelph Mercury

The Christmas Spirit is Christian joy.

This true joy, which Christ brought
into the world, is something far deeper
and more satifying than mere pleasure,
which too often leaves an aftermath of
norest and emptiness. True spiritual
joy is independent of circumstances. It
depends solely on union with God,
whose very essence is infinite joy. The
soul that submits to His will is in order
and therefore in peace, which is the and therefore in peace, which is the tranquillity of order. When that sweet peace overflows, it becomes joy, which may be defined; the exuberance of peace

Although Bethlehem's manger and swaddling clothes seemed to be strange proofs of the "good tidings of great joy," the Wise Men from the East "rejoiced with exceeding great joy," because they gave to that poor Babe their costliest gifts.

ravors Received

A Clinton reader wishes to publish thanks for many favors received after prayers to the Sacred Heart and St. Anthony. A subscriber in Newfoundland thanks to Almighty God for a favor the intercession of St Ann. A reader of the CATHOLIC RECORD wishes to retu-thanks to the Sacred Heart of Jesus, Hus Bless Mother Mary and the souls in Purgatory for a ten-poral favor received after promising to publish.

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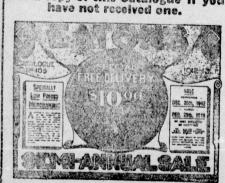
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and Seymour, Northumbertain experience. Duties to commence January in Apply to Rev. G. F. Whibbs, Campbeliford, Ont. 1782-4

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1784-2

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