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VOLUME XXXI.

LONDON, ONTARIO, SATURDAY JANUARY 23, 1909.

1579

My Penance. The Spirit breathed in Mary's upturned face— The breath of life upon the life of great— The Spirit bloweth where it listeth; far Beyond the music of life's singing bar, Whence Law swept out on Love's un-fettered wings And Love sings Law, and Law Love's anthem sings.

The Spirit breathed in Mary's upturned face Among the shining pinnacles that trace God's constellated glories; for so fair, So pure a star had never risen there Since God had breathed in Adam's face, and set It blazing in Creation's coronet.

The Spirit breathed in Mary's upturned face O miracle of power and power of grace! Within, the lily-breathed Love's blood-rose And wrapped the Virgin in a mother's throes. Which bud-dled forth the Saviour, un-doffed, And Law and Love stooped o'er the brim and smiled!

THE CONDEMNED PROPOSITION. Dr. McKim, in his criticism of Cardinal Gibbons, does not see how Catholics can approve of toleration and at the same time believe in Pope Pius the Ninth's condemnation of the following proposition: "Every man is free to embrace and profess the religion he shall believe to be true, guided by the light of reason."

Pius IX. condemned the above proposition because it is not true, never was true, and never will be true. No nation or people since the beginning of human history believed it to be true; no nation or tribe or people believes it to be true to-day. Dr. McKim, if he understands himself, does not believe it to be true. This may appear a strong statement, but wait till we get through; that is, till the meaning of the condemned proposition is clearly understood.

The right to embrace and profess a religion implies the right to practice it, the right to live up to it, to realize it in one's life. Religious liberty means not only the freedom, from government constraint, to choose what one believes—for the government cannot take cognizance of mental acts, and consequently can neither approve nor condemn those unknown acts; nor does it mean only the freedom to tell somebody what you believe, since religion is not a matter of mere talk. It means also the right to live your belief, to worship anything you please and in any manner you please. Anything less than this is a denial of religious liberty. He who asserts religious liberty asserts the right to do all these things without let or hindrance from God or man. Such is the right which the proposition condemned by Pius IX. affirms.

Will Dr. McKim or any other man in the possession of a normal intellect, and while awake, affirm that the condemned proposition is true? Let us see. It will be observed that the proposition is a universal one; it recognizes no limits or exceptions. If therefore a single exception can be found, or a limit recognized, the proposition must be false, and every logical mind must hold it to be so.

Take this universal proposition for example: "All men are black." We know it to be false. Why? Because we know one white man at least. That one exception proves the fallacy of the proposition. Where, in the proposition, does the fallacy rest? It rests in its universality, indicated by the word "all," or "every," the denial of limitation or exception.

Universal propositions should be used very circumspectly. They are the hardest to prove and the easiest to disprove. There was once a sect in Germany that worshipped God by marching through the streets naked, as naked as Adam and Eve before they had recourse to fig-leaves. Of course they greatly sexualized the community.

What would Dr. McKim do in a case like that? Would he approve or condemn such conduct? Would he approve or condemn the authorities for arresting and putting a stop to such worship? If he believes the proposition condemned by Pius IX. to be true, he would have to condemn the act of the authorities as persecution in interfering with the "right" of the naked worshippers—the rights affirmed by the proposition he approves. Is he ready to go that far in the way of toleration? We think not. If he approves the act of the authorities he must, if he have any logic in his head, condemn, as Pius IX. did, the proposition which affirms the right of those naked people to do as they did.

The Mormons believe in polygamy, and in the light of their reason they believe it to be not only their right but their duty to practice it. Does Dr. McKim believe in this right. If so he must condemn the law that prohibits it as an intolerant and persecuting law. If he denies the right and approves of the law he must join Pius IX. in condemning the proposition that affirms the right without limitation.

There is a pagan sect in India called Thugs. They worship the goddess Kali, the wife of the God Siva, and believe the most pleasing worship to her is that of human sacrifice. They strangle their victims and take their property as a gift from Kali.

Now suppose a community of these Thugs were to locate in Washington, where Dr. McKim lived, and continuing their belief and practice, they were to

strangle and sacrifice his wife, son, or daughter, what attitude would he take towards them? Would he insist on the truth of the proposition condemned by Pius IX., or would he hold, like a man of common sense, that there must be a limit to the liberty of worship, that a line must be drawn somewhere for the protection of society and the right of innocent citizens to live? We think he would. Then he must condemn the very proposition which he endorses. Pius IX. for condemning, and which he addresses as a bar to Cardinal Gibbons' profession of toleration.

He will say these naked worshippers and Mormons and Thugs go too far. Then he must admit that there must be a line beyond which there is "too far," a point where religious liberty must have a limit, as all human liberty must have.

Now the fallacy of the proposition condemned by the Pope and quoted with approval by Dr. McKim, consists in the fact that it denied all limitation.

Let us quote the condemned proposition again: "Every man is free to embrace and profess the religion he shall believe to be true, guided by the light of reason."

Now we have seen that the freedom of worship was very properly denied to the naked worshippers. The Mormon's religious liberty is limited; and that of the Thug would not be tolerated in Washington by Dr. McKim, or by any community. No Christian will deny that such limitation is justified and proper, and that society has the right to make it to protect its own existence.

Therefore the proposition denying all limitation is false and the Pope was right in condemning it as false. But Dr. McKim will tell us we are wrong in holding that the condemned proposition is a universal and that it denies all limitation. It makes a limit when it says "Guided by the light of reason."

The author of the condemned proposition who wrote the above phrase intended by it to exclude the light of revelation. But passing that, let us look at the phrase and see what it means. "Guided by the light of reason." Whose reason? Dr. McKim's, or the Mormon's, or the Thug's? All these claim to be guided by some light which leads them to believe as they do; it is the light of their individual reason or mind, and in the last analysis it is their private judgment masquerading under another name.

We must consider it then with the mask removed. Dr. McKim's private judgment, alias his light of reason, tells him that polygamy and Thugism are wrong. The private judgment, alias the light of reason, tells the Mormon and the Thug that they are right in their belief and practice. Such a contradictory light is of course unreliable, but it opens a thoroughfare through the line of limitations. Instead of being a limit to the rights affirmed by the condemned proposition, it is the abolition of all limitation. The proposition is, therefore, a universal one, and as such was condemned by Pius IX.

The first example of intolerance was that of Cain who killed his brother Abel for offering up a sacrifice different from his own. He was punished by his Creator for the crime. But since that time and through all the world in the experience of the human race, the example of Cain has been a warning to all men in all matters of deep concern to him whatever may be his religion or his predominant thought or belief. It is to fall inhuman nature and not to religion that it must be attributed, though it is found in every religion, just as human nature is found in the adherents of every religion. Toleration is a matter of degrees and its limits are regulated by circumstances and conditions. Polygamy is tolerated in Turkey; it is not in the United States. Divorce is tolerated in most of the States of this Union, but not in South Carolina. A successful thief was once honored in Greece, now he is jailed. And so it goes. Tempora mutantur, et nos mutantur in illis.—N. Y. Freeman's Journal.

THE PSYCHICAL RESEARCH MOVEMENT.

An interesting event of a recent week has been the course of lectures on the "Phenomena of Psychical Research" delivered by Dr. J. Godfrey Rauppert before the clergy of the archdiocese. Dr. Rauppert has been an interested student for years of the different phases of spiritualism, and began his researches before his conversion to the Church. Since becoming a Catholic he has continued his investigations and he gives in his lectures the conclusions regarding this important matter at which he has arrived as the result of a long experience.

Psychical research has assumed in our day a greater degree of interest and the significance of the movement has become more emphasized from the fact that many scientific men are taking a deep interest in this absorbing realm of mystery, and are bringing to bear upon its manifestations the tests of scientific investigation. Many of these scientists, who up to a comparatively recent period scorned the reality of the phenomena of spiritualism, have felt compelled, as the result of a thorough and minute inspection of its leading phenomena, to admit these as facts and to acknowledge the existence of an external intelligence acting through these phenomena. This has been the experience of Lombroso, the celebrated Italian criminologist, who after upholding for years the principles of materialistic philosophy has been constrained to acknowledge the existence of other principles and realities besides those upon which his life work had been conducted.

The danger that lurks in this whole movement is the attempt on the part of Sir Oliver Lodge and others to construct a new Christianity on the facts of physical research, a Christianity which is at total variance with the traditional and historic system of beliefs recognized by the Church. As in the battle between the Church and science, the whole disagreement comes not from the facts, but from the inferences made from the facts, so in this latest thought movement, while its facts may no longer be denied, the inferences which its votaries seek to draw from these phenomena are not the only ones which may be deduced— and consequently have not the required basis of certainty.

It is certainly a strange characteristic of the vicissitudes of human thought that in all the sciences there is a certain class of men who are willing to grasp at any inference deducible from facts which may be hostile to the teaching of the Catholic Church, while on the other hand they refuse to investigate any conclusion equally deducible in the revelations of the science which favors the established and traditional views of the Church. But sooner or later, as the progress of the science brings further light, the positions of the Church receive justification and the earlier conclusions of the scientists reformation.

The case at present in regard to the phenomena of psychical research stands in this wise. The chief exponents of scientific investigation in regard to these phenomena have come to the conclusion that in all such cases an intelligence outside of those who are taking part in the spiritualistic meeting is at work. When it comes, however, to determining who this external intelligence is there is a divergence of views. The scientific investigators claim that it belongs to some one who has departed from this life and who through the medium is revealing secrets of the world into which he has entered. The view of the Church is that the superior intelligence acting is of the number of those malign spirits who, once banished from the presence of God, became the enemies of that race of beings who are destined to occupy the high places which these condemned spirits have forfeited.

While it is not impossible that God, in the exercise of His omnipotent power, may make use of the ministry of angels who, assuming human form, may make known messages to men, still from the character of the revelations made in such accompanying signs, the scientific investigators claim that in the ordinary spiritualistic seance it is not the good intelligences who are working, but the evil ones who are the foes of the human race. The lectures of Dr. Rauppert have disclosed the fact that dabbling in spiritistic phenomena is a dangerous and degenerating occupation. The many cases of physical and mental distress which have been brought about in this way should serve as a warning to all not to seek this way of finding out the secrets of the unknown world, but to be content with the declared and authentic revelations of God made through His Church. The whole system of spiritistic procedure, with its kindred allies of hypnosis and auto-suggestion which are at the basis of Christian Science and the Emmanuel movement, beset by possibility of mind and weakness of will power which leave the door wide open to invasion from without, and rob a man of the sacred prerogative of free will which is at once his danger and his safeguard. The strength of manhood and womanhood is guarded in this citadel of freedom, and any surrender of it to a non-authoritative individual, external to the mind and in a long run to work harm and mischief to the whole moral fibre.

The position of the Church in regard to all these modern extravagances is the same as she has held in the past towards the shifting, varying currents of human thought. She stands firmly upon the bedrock of God's Revelation as confided to her keeping, and she has never swerved from her unchangeable base by novel, individualistic conceptions, however startling their appearance or however plausible their conjectures.—Boston Pilot.

REBUKES BAPTIST BIGOTRY.

A Baptist conference in session at Philadelphia recently, by its record with the Lutherans and Presbyterians of New York, who oppose equality of political rights for Catholics in this country. They also condemn the President's letter on bigotry and attempt to draw up an indictment of the Catholic Church. Rev. H. J. Heuser, editor of the Eclecticist Review, has taken occasion to set the true Catholic teaching over against the caricature that the Baptists gave. It is so pertinent that, with the Catholic Union of Syracuse, N. Y., we consider it worthy of as wide circulation as can be given it. Father Heuser says: "The Church claims infallibility centered in the Pope when he speaks ex cathedra. This necessarily involves his right to define the sphere of his own authority." (Baptist conference.) The inference that the claim of papal infallibility involves the right of the Pope to define the sphere of his own authority rests upon a misconception of what the term "ex cathedra" definition of faith signifies in Catholic doctrine. The tenets of that doctrine are clearly set forth in the creed or profession of faith to which the true members of the Church are pledged. When doubt is thrown on any one of these tenets by rationalism of the premature assertions of science or in any other way—as, for example, the divinity or the virgin birth of Christ, the apostolic succession, the

inspired character of the Bible, or the like—the Pope is called upon as supreme head of the teaching Church to define the nature of the doctrine in question. As the doctrine itself, being the teaching of the Man-God, is held to be infallible, so the definition of it, in virtue of the assistance of the Holy Spirit, promised for the maintenance of Christ's doctrine to the end of time, is held to be infallible. It never exceeds the limits of the recognized deposit of faith, nor does it ever regard any other matter than faith or morals comprised in what is called spiritual doctrine.

These ex cathedra definitions have therefore nothing to do with secular or political interests. Like the term "supremacy," which occurs in the English statutes of Henry VIII, the doctrine involved may be misconstrued to extend over the realms of both conscience and secular rule; but such interpretation would not come from Catholic legislators, since they must understand the true meaning of "ex cathedra" definitions. It can only come from non-Catholics not familiar with the terms of theological teaching.

Nor is there any warrant for the statement that Catholics would carry out the principle of union of Church and State by a supposed order of the Pope rather than favor the American ideas of civil and religious liberty. Where union of Church and State obtained in the Middle Ages and in the Latin countries of later ages, it was so because it had been the expressed will of the nations or accepted as a remnant of such will and legislation.

These conditions changed when the so-called Reformation demanded recognition of dissenting religious bodies where formerly there had been but one religion. What Catholics, when in the majority, would do under these changed conditions is best demonstrated by a study of the little Kingdom of Belgium within the last century. Since 1830 the struggle between the Liberal and the Catholic parties have thrown the balance of power now on one side or the other. From 1857 to 1884 the Catholics were subject to the most unjust and intolerant discrimination in educational matters and in the appointment of the public offices.

This created a reaction, and in 1884 the Catholics attained an overwhelming majority. Since then the laws limiting the free exercise of religion, of instruction, and of accession to public offices, have been eliminated. The people enjoy the fullest liberty of assembly, the press and education. The primary schools were placed under the control of the communes, each commune being empowered to decide whether or not religious instruction should be given.

The State subsidizes these schools on condition that they accept the State program and submit to State inspection. In short, all laws subversive of liberty were repealed, and the broadest spirit of toleration prevails under a Catholic government. A similar condition will be found in Canada where Catholics are in the majority both in population and in the Government; the only exception, pointing toward sectarian discrimination, obtains in Manitoba under a Protestant or non-Catholic majority.

The Baptist Conference objects to the Pope's claim of temporal power as rather of independence from temporal power of foreign potentates who might interfere with the free exercise of his spiritual power. Napoleon's desire to govern the Pope's actions is an example in point. If we remember that the Catholic Church is a very different thing, in its legitimate extent and influence from the local churches claiming allegiance of religious-minded men, the necessity of its international representation will be more easily understood.

The Church, though its aims are purely spiritual, must reach her children through an external administration. For the local trustees of the ordinary institutional church, she has to provide administrative Colleges of Cardinals, Sacred Congregations and Commissions regulating a uniform discipline and maintaining the integrity of doctrine. Thus the exercise of spiritual jurisdiction implies the need of an immense external regime by which the head of the Church keeps in touch with its members, and this demands a certain freedom or independence from the interference of possibly prejudiced rulers who may wish to claim for themselves the title of "The Only Supreme Head on Earth of the Church," as did Henry VIII. for England.

The habit of pointing out certain phases of past history to show that "Rome has approved of persecution for the suppression of heresy" is altogether fallacious. Apart from a good deal of prejudiced writing of history, in which the authors injected their individual bias, as is shown by more recent, critical study of historic documents, it might be argued that religious partisanship, whether Catholic or Protestant in name, has always fostered persecution for the suppression of any opinion different from its own. A lenient view might be taken even of this weakness common to human nature, when we remember not merely the fanaticisms of popular uprisings and persecutions in our own time and country, but the same fact in the history of all this is foreshadowed and exemplified in the history of the Bible, particularly that of Israel, in whose divinely guided destinies Protestants believe hardly less implicitly than Catholics or Orthodox Jews.

A sure means of overcoming a dislike which we entertain for any one is to do him a little kindness every day, and the way to overcome a dislike which another may feel toward us is to say some little kind word of him every day.

WHY CATHOLICS GIVE LECTURES TO NON-CATHOLICS.

NECESSARY IN ORDER TO CORRECT MIS- INFORMATION GAINED FROM HOSTILE SOURCES.

Recently Right Rev. James J. Keane, D. D., Bishop of Cheyenne, Wyo., spoke on "Why I am a Christian" at a lecture course arranged for non-Catholics by the Knights of Columbus of Cedar Rapids, Iowa. As a preliminary he answered the question, "Why do Catholics give lectures to non-Catholics?" saying in part:

"The real motive is this: To give helpful information on a question of supreme import and practical concern to every one. I once, years ago, when a young man filled with enthusiasm, was persuaded to campaign for the Prohibition party in Minnesota. One evening my companion and myself entered a little village in Southern Minnesota, and went to the best hotel we could find which happened to be one managed by an elderly lady. I asked her if there were any Catholics in that town. She said: 'No sir; why do you ask?' I said: 'Just to satisfy idle curiosity.' Then I said to her: 'Now that you have been able to tell me that there are no Catholics here, maybe you can give me some idea of the Catholic Church.' She said: 'I know all about it.' 'Oh, you have been educated with Catholics, I take it, or perhaps, have attended a convent school?' 'Oh, no; never put a foot inside of one.' 'Perhaps you are well acquainted with some priest?' 'Oh, no, never saw one before I saw you, if you are one.' 'Well then, where did you get your information?' 'I got it from a book written about Catholics which I read.' 'Will you kindly tell me the author of that book?' 'Father Chiniquy.' Now, this poor fellow had been unfortunate in his life; he loved wine and women too well to remain in the ranks of the Catholic Church, and after a while he turned against the Church which had been his mother, and said some of the nastiest things that ever escaped the lips of man. This poor lady got her impression of the Catholic faith from this book.

"Am I not stating the matter correctly when I say that multitudes who defect to the Catholic Church have their information from just such sources as this? Now, is it not indeed unfortunate that any one should be wrongly informed on a matter of great importance? And is not the Catholic Church a matter of great importance; does she not merit this term? Is she not wonderful in her extent, in her influence, and is she not venerable in her age? Should she not merit careful investigation and consideration, rather than the ready acceptance of the calumny of lies that have been told about her?"

"Therefore, the object of these meetings is to correct these impressions. There are too many men living to-day who would have accepted these untruthful stories about her, and they in turn have enlarged upon these wrong impressions, and perhaps have even hated the Church. I deem it a great misfortune that any one should hate the Catholic Church, when if they were rightly informed they might have loved her."

Then there is another reason. Christianity and religion generally is at considerable disadvantage in this day of ours, when a fakir with no fear of results may stand up in New York, Chicago or Baltimore on Sunday and deliver any of the old calumnies against revealed religion, denying the virgin birth of Christ, or His divinity, or anything that is sensational, and every newspaper in the country on Monday will publish it in glaring headlines before the multitudes, who are perhaps disturbed, or at any rate interested enough to want to know if these charges are true. But if one of the defectors of our faith should go to the same newspaper and say to them: 'I have here a refutation of the calumny uttered by Mr. Jones in New York last Sunday.' Will you kindly publish it?' 'Oh, no, no doubt would be the reply of the editors. The world knows this, there is nothing new about it; everybody knows that the charges he made were false, and people do not care for things of that kind.' So that month after month, week after week our newspaper contain sensational attacks upon our faith, and it is only seldom that they contain an answer to these charges or give the other's less sensational side of the case."

BY HIS OWN WITNESS.

Rev. Dr. Vernon, preaching in the West York street Methodist Episcopal church, December 13, 1908, says: "The argument I make is that the Roman Catholic people in America owe first allegiance to this foreign potentate, who claims the right to rule all citizens and all rulers, and that in a conflict of interests between the Pope and the American people their first duty would be obedience to the Pope."

"I have an inexpressible longing for fellowship with my brethren of the Roman Catholic Church, many of whom have shown themselves incorruptible patriots on the battlefields and in the legislative halls of our country, and many of whom are beautiful examples of the Christian virtues and of all that belongs to the higher and nobler life of man. I long to see the chasm bridged that separates these our fellow-citizens from us, that we may all be one in spirit and in Christian fellowship. I sometimes think it is at hand when I read the utterances of such men as Archbishop Ireland, whose heart is large as all America and as liberal and true as our American ideas."

Archbishop Ireland, preaching in Baltimore, November, 1884, on "The Catholic Church and Civil Society."

"The American people have had their false prophets who sought to create prejudice against the Catholic Church. Again and again, from sectarian pulpits and popular platforms, the accusation has gone forth, that the Church is the enemy of civil liberty. All still continue to be implied disloyalty to the institutions of the country."

"There is no conflict between the Catholic Church and America. I speak beneath this Cathedral dome as an American citizen no less than as a Catholic Bishop. The Church is the mother of my faith, the guardian of my hopes for eternity; America is my country, the protectress of my liberty and of my fortunes on earth. I could not utter one syllable that would belie, however remotely, either the Church or the Republic, and when I assert, as I now solemnly do, that the principles of the Church are in thorough harmony with the interests of the Republic, I know in the depths of my soul that I speak the truth."

CATHOLIC NOTES.

Very Rev. Dean Harris, who is engaged in writing an early history of Catholic Missions and Missionaries in Utah, finds from ancient documents preserved in the Washington Library, that missionaries visited there as early as 1776.

An entire community of Anglican nuns, with their superior at their head, were received into the Church in England last month. All will continue their religious life, going into a novitiate in their own house, and learning the interior life from one appointed to train them.

An unique scene was witnessed in a hall in Scotland recently, when an ex-minister of the Scotch Presbyterian Church, now a Catholic priest, was the lecturer at a special meeting of the League of the Cross Literary Association, and the chairman at the meeting was also an ex-Presbyterian minister, Father Gray Graham, M. A.

Cardinal Gibbons has been invited by President Roosevelt to be one of the speakers at the celebration to take place at the Lincoln Farm on the one hundred anniversary of the birth of Lincoln. The farm is in Kentucky, and the Cardinal, while he has not yet given a definite acceptance of the invitation, it is believed will be present and speak.

Miss Gertrude de Wolfers, a recent convert and a postulant in the Ursuline order, was confirmed privately by the Right Rev. Thomas F. Cusack, on the feast of the Holy Innocents, December 28, in New York. For several years Miss de Wolfers was a Sister in the Protestant Episcopal Order of St. Mary, Peotkskill, N. Y.

In the Trappist monastery at Gethsemane, Ky., the sub-master of novices is Rev. Alberic Biddle, who is a great-grandson of Right Rev. William White, the first Bishop of the diocese of Pennsylvania of the Protestant Episcopal Church of the United States and second Bishop of that denomination. Twelve years ago Father Alberic became a convert and joined the Trappist Order.

A golden harvest of souls has blessed the autumn work of the ten Jesuit missionaries who have been laboring in the Maryland New York province. In the class of instruction which has always been a feature of Jesuit missions, the results were even better than in the fall of 1907. Converts numbered 171; there were 446 adults confirmed, and 350 adults were prepared for first holy communion; confessions heard reached the surprisingly large total of 60,616.

In the Philippines there are Episcopalian missionaries who are wearing the clerical ensign like our priests. They give away medals and crosses, have a service in English which they call the "Mass," and wish to be known as Catholics, but not Roman Catholics. On Dec. 8, 1907, they even opened a church there, dedicated to the Blessed Virgin under the title of the Immaculate Conception. They have received \$25,000 from the United States to build a hospital for the Filipinos.

During the Eucharistic Congress Dom Cabrol, Abbott of Farborough, was commissioned by the Archbishop of Westminster to give religious instruction to the Sisters of the community of Anglican Sisters of St. Catharine, in London, who had desired for some time to enter the Catholic Church. The feast of the Immaculate Conception was chosen for the reception of the Superior, Dom Cabrol presided at the ceremony, and some days later the Mother Superior received the first communion in the chapel of the Italian Hospital, in Queen's Square. The other Sisters will soon follow the example of their Superior.

In connection with the sacerdotal golden jubilee of Pius X., a story is told that when Leo XIII. was celebrating his golden jubilee in 1888, a certain priest came to say Mass at a side altar in St. Peter's but found himself without the acolyte he had expected. Seeing his disappointment, a Bishop who was passing by offered to serve Mass for him. The priest protesting that he could not think of allowing a Bishop to wait upon him, the latter humorously pretended to misunderstand him, and said: "Don't be uneasy. You will find that I can do it well." And he did. It was Bishop Sarto, of Mantua, and the altar at which he served Mass twenty years ago is only a few paces from the altar at which he celebrated the Potal Mass on the day of his Jubilee.



noble friend!" cried these wounds speak than a thousand tongues against Scotland. To have refused to fight against Sir William Wallace would have been to have accused myself of treason; and while I respected the husband of the murdered Lady Marion, I yet condemned him as an insurgent; and with the same spirit you follow him to the field, I obeyed the order of my prince."

"Lord Montgomery," returned Edwin, "I am rejoiced to meet one who proves to me what my general, wronged as he has been, yet always inculcates—that all the Southrons are not base and cruel. When he knows he is indeed his prisoner, what recollections will it not awaken! Till you again meet, I will not intimate to him the melancholy satisfaction he is to enjoy; for with the remembrance it will arouse, your presence must bring the antidote."

The brave youth then, telling Ramsay in what part of the palace the rest of the lords were to be lodged, took his leave, and descended to the courtyard to take horse for Torwood. He was galloping along, when he heard a squadron approaching; and presently Murray appeared at its head. "Edwin," cried he, "I was coming to you. We are sent to demand the instant surrender of the citadel. Hilton's division has surrendered, and we are complete masters of the field."

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appoint you second in command to Earl de Warenne in the new expedition against Scotland. To have refused to fight against Sir William Wallace would have been to have accused myself of treason; and while I respected the husband of the murdered Lady Marion, I yet condemned him as an insurgent; and with the same spirit you follow him to the field, I obeyed the order of my prince."

"Lord Montgomery," returned Edwin, "I am rejoiced to meet one who proves to me what my general, wronged as he has been, yet always inculcates—that all the Southrons are not base and cruel. When he knows he is indeed his prisoner, what recollections will it not awaken! Till you again meet, I will not intimate to him the melancholy satisfaction he is to enjoy; for with the remembrance it will arouse, your presence must bring the antidote."

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to the Ladies Mar and Ruthven, that I may assure them they are free."

The gates of the keep were now unlocked, and the lieutenant conducted his victors along a gloomy passage to a low door studded with knobs of iron. As he drew the bolt, he said to Lord Mar, "These severities are the hard policy of Governor Cressingham." He pushed the door slowly open, and discovered a small miserable cell, whose wall of rugged stone had no other covering than the incrustations which time and many a dripping winter had strewn over its vaulted sides. On the ground, on a pallet of straw, lay a female figure in a profound sleep. The light which the lieutenant held streaming full upon the uncertainly slumberer, she started, and with a shriek discovered the features of the Countess of Mar. The earl rushed forward, and caught her in his arms. "Are we then to die?" cried she, in a voice of horror. "Has Wallace abandoned us? Are we to perish? Heartless, heartless man!"

Overcome by his emotions, the earl could only strain her to his breast in speechless agitation. Edwin saw a picture of his mother's sufferings in the distraction of the countess, and he felt his powers of utterance locked up; but Lord Andrew joyously answered, "My fair aunt, there are many hearts to die by your eyes before that day; and I come from Sir William Wallace to set you free!" The name of Wallace, and the intimation that he had sent to set her free, drove every fancy from her mind, and she stood looking at him in a dream of madness. She listened; she felt him; she found her cheek wet with his rapturous tears. "Am I in my right mind?" cried she. "Am I not mad? Oh! tell me, is this my son that I see, or has terror turned my brain?"

"It is indeed your son, your Edwin, my very self," cried he. Murray advanced, and kneeling by her, took her hand. "He speaks truth, my dear madam. It is your son Edwin. We left his coat on to be a volunteer with Sir William Wallace. He has covered himself with honor on the walls of Dumbarton, and here also. A sharer in his leader's victories, he has come to set you free."

Murray gladly obeyed, and, accompanied by Edwin, with the banners of Cressingham and De Warenne trailing in the dust, he arrived before the castle, and summoned the lieutenant to the walls; but that officer feared to appear. From the battlements of the keep he had seen the conflict on the banks of the Forth; he had seen the thousands of De Warenne pass before the conqueror. To punish their treachery in having suffered Cressingham to steal out under the armistice, the terrified officer believed that Wallace was now come to put the whole garrison to the sword.

At the sight of Murray's squadron, the lieutenant hurried to Lord Mar, to offer him immediate liberty if he would forth to Wallace, and treat with him to spare the lives of the garrison. Closed up in the solitary dungeon, the earl knew nought of what had happened without; and when the Southern entered, he expected it was to lead him to the death that had been twice averted; but the trembling lieutenant had no sooner spoken the first word, than Mar discerned it was a suppliant, not an executioner, who stood before him; and he was promising that clemency from Wallace which he knew dwelt in his heart, when Murray's trumpet sounded.

The lieutenant started, horror-struck, on his feet. "It is now too late! I have not made the first overture; and there sounds the death-bell of this garrison! I saved your life, earl," said he, turning to Mar, "when the enraged Cressingham commanded me to pull the cord which would have launched you into eternity! I disobeyed him! For my sake, then, preserve this garrison, and accompany me to the ramparts."

The chains were knocked off the limbs of Mar; and the lieutenant presenting him with a sword, they approached the battlements. Murray did not discern that it was his uncle who mounted the wall; but, calling to him in a voice which declared there was no appeal, pointed to the colors of Edward, and demanded instant surrender of the citadel.

"Let it be, then, with the pledge of Sir William Wallace's mercy," cried the venerable earl.

"With every pledge, Lord Mar," returned Murray, recognizing his uncle, "which you think safe to give."

"Then the keys of the citadel are yours," cried the lieutenant. "I only ask the lives of my garrison boy. Be you my representative to your mother; and, while my example teaches you, above all earthly considerations, to obey our general, your tender embraces will show her what I sacrifice to duty."

Edwin no longer urged his father, but left his apartment, and flew to the gate of the inner baillium. It was open, and Murray stood on the platform, receiving the keys of the garrison. "Blessed sight!" cried the earl to his nephew, "When I put the banner of Mar into your unpractised hand, little could I expect that, in the course of four months, I should see my brave Andrew receive the keys of proud Stirling from its commander!"

Murray bowed to his uncle and the lieutenant. "Now," said he, "lead me

chair, and straight way the everdanced audibly in the basin. I smiled, and he broke out with: "Oh, I say now, I'm not so mighty heavy. That ewer is belov'd. But I do! You'll been put upon it. I have naught to do with it rattling."

As he fell to ruffling over the leaves of his book, I dared impulsively: "Oh, doctor—wonder if you would—and I disjunctly went on: "It is so quiet—it would be such a delight—such a memory for the future?"

"What do you like it?"

"Like? Why I like even 'Strathcona's Horse' but I like all the rest. Of course, 'Little Bateese' is far above and beyond praise, and is shrouded in the craven ivory palace of perfection. There's one poem holds such natural heartbreak as is not to be endured unless—unless you read it—for me."

"You can't mean?" he murmured, and as I noticed his fingers instinctively turning to the front of the book, I protested. "But I do! You'll been put upon it. I have naught to do with it rattling."

"Of St. Sebastian," I completed. "That's just what I mean!"

"By Jove, I'm glad, for that has my preference!" And straightway he began:

"I ought to feel more satisfy, an' happy than I be!"

He was half-reading, half-reciting, and doing it well and with tenderness, but in the second verse, at the line—

"But some 'ing's comin' over me, I feel it more an' more—"

he slowed—stopped. "Confound it!" he said petulantly. "I began on too low a key"—then went back and began again. But long before the end was reached, with a blurred delivery, thickened voice, and tear-filled eyes, he stopped for good. "I'll never try to read that thing again!" he declared.

Dr. Drummond's laughter rumbled long in the small room: "It is funny how a man resents any show of excessive emotion." He turned again to the "Hill of St. Sebastian," and holding out the book, said gravely: "You read it?"

I shook my head. "Perhaps, little woman I can lift you up without causing that torment, so you can see better?"

"It isn't that, doctor—it isn't my position. It is your dialect, your patois, that calls the halt. I am not familiar with it, and it would be simply sinful to stumble through such lovely lines."

He stared thoughtfully a long moment, then urged: "I wish you'd try. You ought to do it beautifully, for you have that rare good gift, l'armes de la voix?"

Again I shook my head, but regretfully. He looked over the lines, then suddenly asked: "Where would you get your best effect?"

"In the last half of the last verse," I answered promptly. "The whole thing leads up to that sacrifice of self—"

"But see heen now lyn dere in bed. Look at the arm underneath" hees head—"

I almost saw the ruddle-bed, and the sturdy sleeping boy, whose physical perfections were arousing a pagan passion of pride; the adoring old granpère's head; while the apologetic, half-laughing sob of—"

"We rader you're stayin' de small boy yet," was as perfectly artistic as it was moving.

"Have you a Lancelot about you?" I groaned. He lifted inquiring brows. "If so, why did you not gently but firmly remove me, when I said you required the curb of art?"

"Because, little woman, you were right. One strikes at the lie, not at the truth. Now you've had my best and worst."

"Is there no middle—no in between?" I asked eagerly, setting his laughter a-rumble again. "No. 'Cure of Calumette,' or 'Habitant's Summer,' or 'Little Cabane?'"

"Or," he added, "The Dublin Fusilier"—Strathcona's Horse?"

"No," I objected. The 'Fusilier' is all right, but not 'Strathcona.'"

"Very well—but what's the row between you and the 'Horse'—why don't you like it?"

"Oh—because—"

"I am sorry, with the beautiful mental clarity of the woman who feels first and reasons later on. It is too boastful; too cocksure; just as if there was no fighter on earth, no reckless rider, who might induce Strathcona man to take a sip from that theistic 'Cup of Sorrow?'" Tell me the most pathetic thing you ever saw."

"Oh, I say now, you're theatrical your own self!" he cried amusedly.

"I'm not. I am an actor—a actress if you choose—but I am not theatrical. The poem is too pompous, artificial, and pretentious."

Dr. Drummond asked: "Do you know 'A Child's Thoughts?'" And leaning forward, one elbow on the bed, he once more began to recite—

"Oh, memory, take my hand to-day—"

"Thank you," I said very low. "Is that your own true mother you speak of?"

He nodded and went on speaking tenderly of the past, and gradually I understood that he was talking of Ireland; and I cried sharply: "What, in God's name were you doing in Ireland at that age?"

"I'll go out the side way." "You'll meet him surely if you do. And he will have his watch right in his hand, so you must just 'drei yur aine weid'."

Laughingly he put back his watch, picked up his hat, and then suddenly, without saying a word, he disappeared.

"Fifty cents a night, but I felt it to be all the wealth of all the Indies."

A sort of tremor passed over his face. He looked down into his hat a good moment or two, then he came to the bedside, and he struck hands heartily.

"The world calls you a brave woman; but there's a big fellow up here in Canada, because he is a doctor, really knows how brave you are."

"And because he is a poet?" I jested uncomfortably.

He raised my hand, brushed it lightly with his lips, put it down gently, and stalked out of my room, and of my life. And all I have left of Dr. Drummond is a book, a few written lines, and this precious memory of his genial personality, his perfect reading, his gentle banter, and real sympathy."

Mrs. Boarden.—How do you find the chicken soup, Mr. Boarder? Mr. Boarder.—I have no difficulty in finding the soup madam; but I am inclined to think the chicken will prove analbii.

"I consider this painting a beautiful piece of work," commented the art dealer, contemplating the portrait of the sleeping canine. "It's a dog after Landseer."

Friend (noticing the confused heaps of goods of every description scattered promiscuously about the shop)—Hello! What's happened? Been taking an inventory, had a fire or are you going to move out?

Drapet.—That shows how little you know about the dry-goods business. We have merely been waiting on a lady who dropped in for a paper of pins.

In one of the great houses in the West-end of London there was a dinner and reception. After a while the maid was called and the mistress said: "Serve the dinner; there is no one else to come, except a relative of little importance."

Five minutes afterwards the maid announced, in a loud tone: "The relative of little importance!"

The visitors in the historic museum gazed curiously at a small feather pillow which nestled in a glass case.

"I don't see anything unusual about that pillow," remarked one of the visitors, turning to the guide.

"It's a very valuable pillow," replied the guide. "That's Washington's original head-quarters."

"Please excuse Tommy; he has an 'illustrated' throat," wrotethe mother of a boy who was at home with an ulcerated throat.

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REV. A. L. ZINGER, C. R., President.

the adder and the viper of lying uncharitableness. Here is just one specimen called at random to show the kind of spirit that animates the Lutheran propaganda.

"The Roman Catholic Church has ruled over Porto Rico for over four hundred years, and is responsible for this lamentable state of affairs. Most of the people to some extent, profess religious sentiments; but the Church, on account of the wickedness of the Spanish priesthood, has lost her hold on the people, and comparatively few attend church and in any way perform religious duties."

What is the reason why the fifty million "adherents" of the sects in the United States do not go to church or show any interest in religion? Is it because of the high standard of moral living set by the clergy of a Church which sprang from the sensuality of an apostate monk and a forsworn nun?

Let the benighted Porto Ricans have a good sermon, the recitation of the Gospel according to Luther—the spirit-stirring "Table Talk" of the wallowing apostle—and then the scales will drop from their eyes and they will be able to perceive the meaning or the language of cant.—Philadelphia Catholic Standard and Times.

**FALSE QUOTATION AND MISTRANSLATION.**  
In connection with the protests of Catholics against the insult to their religion in the accession Declaration of British Sovereignty, the London Times prints a letter from a correspondent signing "Observer," calling attention to words alleged to be "in the oath that every English Roman Catholic Bishop takes at his consecration," the alleged words being: "Heretics, schismatics, and rebels against our Lord aforesaid or his successors I will persecute and fight against to the best of my ability (pro posse personarum et impugabo)." So help me God and these Holy Gospels."

The Tablet, noticing the matter, remarks on the absurdity of the translation which renders the Latin "persecutor" by the words "I will persecute," and the Archbishop of Westminster writing in reply to the Times letter says:

"Your correspondent 'Observer' is mistaken. The words (those above quoted) are not to be found in the oath taken by Catholic Bishops who are subject to the British Crown. Although they have a perfectly natural technical sense, they are, no doubt, liable to the mistranslation into which your correspondent has himself fallen; and, probably on this account, they have, with the sanction of the Holy See, been omitted from our oath for the last fifty years. The matter was fully explained by Cardinal Wiseman in 1850."

And doubtless it will have to be explained again and again, for again and again there will be "Observers" who will persist in false quotation and mistranslation.—N. Y. Freeman's Journal.

**PRAY AND GET MARRIED.**  
As a solution to the problem of the great unwed, Bishop Colton of Buffalo has recommended that all the unmarried women under his spiritual guidance pray for husbands.

The recommendation is contained in a circular letter addressed to the rectors of parishes in the diocese, and was read in all the churches at a services Sunday.

It is one of the results of the new marriage laws of the Church as recently prescribed by Pope Pius X. The Bishop impressed on all the unwed of marriageable age that it was the sacred duty of the greater part of the human race to marry, and he asked that they conscientiously consider the matter.

The only exception made by the Bishop in his letter were those who contemplate entering holy orders.

The letter in part is:

"It is timely to remark that persons of marriageable age and who feel no vocation to the religious life should conscientiously consider the advisability and the duty of entering the married state—for duty it surely is for the larger part of the human family—and for this reason they should pray God to send them suitable partners and direct them in their choice, for matrimony is a sacrament and brings the blessings of God on those receiving it in the state of grace and who live in it in a Christian manner."

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**WIT AND HUMOR.**

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"Please excuse Tommy; he has an 'illustrated' throat," wrotethe mother of a boy who was at home with an ulcerated throat.

**"LUTHERANISM."**

Will those pious Lutheran and Baptist and Methodist preachers never learn due respect for the gospel of Christ which they have so constantly and so loudly proclaimed?

"No," he answered, straightening up in his chair. "No, no man was ever so well treated in his own home city as I am. My sales are enormous; my books are in every house, and I am in receipt of unflattering praise and profit; and a new poem is an event."

"That's pleasant hearing, doctor—you should be

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LETTERS OF RECOMMENDATION.  
 Apostolic Delegate,  
 Ottawa, June 13th, 1905.

Mr. Thomas Coffey  
 My Dear Sir—Since coming to Canada I have been a reader of your paper. I have noted with satisfaction that it is directed with intelligence and ability, and, above all, that it is imbued with a strong Catholic spirit. It strenuously defends established principles and rights, and stands firmly by the teachings and authority of the Church, at the same time promoting the best interests of the country. Following these lines it has done a great deal of good for the welfare of religion and country, and it will do more and more, as its wholesome influence reaches more Catholic homes. I therefore, earnestly recommend it to Catholic families. With my blessing on your work, and best wishes for its continued success, your work, and best wishes for its continued success, yours very sincerely in Christ,  
 DONATIS, Archbishop of Ephesus,  
 Apostolic Delegate,  
 UNIVERSITY OF OTTAWA,  
 OTTAWA, Canada, March 7th, 1905.

Mr. Thomas Coffey:  
 Dear Sir: For some time past I have read your estimable paper, the CATHOLIC RECORD, and congratulate you upon the manner in which it is published. The manner and form are both good; and a truly Catholic spirit pervades the whole. Therefore, with pleasure, I can recommend it to the faithful. Blessings on you and wishing you success, believe me to remain,  
 Yours faithfully in Jesus Christ,  
 F. D. Falcosio, Arch. of Larissa,  
 Apost. Deleg.

LONDON, SATURDAY, JANUARY 23, 1909.

THE PASTORAL STAFF.

Several circumstances connected with the election and enthronement of the new Anglican Bishop of Montreal, the Right Rev. Dr. Farthing, were surely interesting although not very edifying. The election itself turned more upon the decided opinion of parties than anything which might have been weightier in the choice of a bishop. It was low church and high church, lay vote and clerical vote. These were not exactly parallel divisions. Some of the clerical ballots were cast for the low church candidate. A few—indeed very few—lay votes went high church. There seemed to be a deadlock until the choice of the Bishop of Stepney in England relieved the pressure. Steam had to be again turned on because the man of the Synod's choice would not accept. After some more balloting the low church party won. Dean Farthing was elected. This is also to be interpreted as a victory for the lay delegates over the clerics. What lessons might be gathered from all this—in which principle was by no means so prominent as anti-Roman prejudice—are too numerous to dwell upon. Shortly after the election and before the enthronement some were inspired to make the new Bishop a present of a pastoral staff or crozier. This was a spark to powder. The flame and noise of division began again. A pastoral staff seemed to some only a poor imitation of Rome. It gave no power and bestowed no dignity. Whatever symbolical meaning it had it was anti-Anglican and pro-Roman. Anglican bishops were not agreed in the use of it. Some used it sometimes—employing it at the performance of a function and afterwards performing the same function without it. Very few used it consistently. This was to be especially remarked about previous Bishops of Montreal. Feeling upon the subject ran so high that trouble was anticipated in case a public presentation took place on the day of Bishop Farthing's enthronement. This item was omitted, order was preserved, and both victors and vanquished smothered their sentiments. It was a second triumph for the laity and the Low Church party, or more correctly speaking, the second part of the first triumph. A Low Church Bishop would hardly go back upon those who had elected him quite so soon. What difference could the pastoral staff make any way? A pastoral staff is only a symbol of power. It does not bestow power. It is only a mark of powers already possessed. It has no meaning at all except in the hands of those who have power and jurisdiction. An Anglican Bishop may have a whole forest of pastoral staffs—a wood pile of them—they are nothing, for they lack validity of orders and bestowal of jurisdiction. The staff or crozier is given by the Church and symbolizes the authority of the Bishops to correct vices, to stimulate piety—a symbol of doctrinal and disciplinary power of Bishops to whom it is as the sceptre to a king. Its origin is of very early date. In liturgical usage it goes back to the fifth century—and even earlier than that date staffs were found in the catacombs. Their ceremonial character is thus of very ancient establishment. All this is of no consideration with Anglicans of certain classes. They are undoubtedly in a dilemma. If their Bishops are real Bishops they are Roman Bishops. If

they are not Roman Bishops they are not real Bishops. The validity of Anglican orders is based upon the power and jurisdiction communicated to them by Rome. In pre-reformation period this was asked and given every time. The chain broke—the power fell, jurisdiction could not be resumed by empty formula.

The hand let go the pastoral staff which could never be taken up again. The laity could not pick it up and present it. What mattered it therefore whether Bishop Farthing had one or not? To him it was no more a symbol than a broken reed to a play-king. There are a few other points in connection with the consecration of this Bishop which are worthy of notice. In the first place the report tells us that the ceremony was of the most simple character "without any element not expressly prescribed by the Anglican prayer book—unless it were the carrying of the processional cross always used at Christ Church." In reading that we must remember that Cranmer mutilated the ritual more particularly in two points, viz., the holy sacrifice and the different ordination services. The report does not assure us that all the prescriptions of the prayer book were in this case carried out. Our Anglicans are so divided that much would depend upon the Bishop-elect's personal views. They are so timid they would not displease. They are so weak in authority that none is at hand to command or decide. The other point is the fact that the head of the Greek Church in Canada took part "in the imposition of hands." This is in the language of the despatch reporting the proceedings. Courtesy may be all very well. It stops at the temple door, for it cannot participate in matters divine. When this prelate of the Greek Church went beyond the bounds of courtesy, lent his anointed hands to a ceremony in whose validity he could not believe, he was degrading himself and courting contempt. Those who invited him could not respect him for it, those who witnessed him must have doubted his sincerity, and those who read it next morning were confirmed in their idea that the Greek character is subtle and the Greek church sycophant.

TORONTO IN DANGER.

Education in the boastfully good city of Toronto has been for the last month a simmering pot of cowardly fear or a seething cauldron of prejudice. The fire was started by the mere thought of approaching elections. Most of Toronto's municipal institutions are managed under lodge colors. Education is no exception. The trouble is like the typical fire which begins from a small spark. This all started from an estimable Catholic young lady winning her way by her talent and other qualities to the ranks of the teachers of the Public schools. She won esteem and was successful. None could find fault with her. But she was a Catholic. That was the sting. Hitherto the ranks were solid—solid as the brethren on the 12th of July—open Bible, Kick-the-Pope tone, about the schools—no fear that the children would not be trained in thorough William the Third Protestant bigotry—graduates for the lodges, supports for James L. Hughes and Dr. Pyle. An evil day came. A good Catholic girl was appointed teacher. At the time a certain fuss was made. It was nothing compared to the row just on the eve of the elections. A trustee by the significant name of Levee was charged with getting up a circular calling upon the citizens "to rise in their might as Protestants to drive out the thin wedge of Roman Catholicism which had secured a foothold in our Public schools." This charge Trustee Levee did not deny. The meeting at which the matter was ventilated was the strongest electric storm for many a season. Truth is not always pleasant. It is well that sometimes it is told clearly and pointedly. This time it was told in unvarnished plainness and with an open energy which ought to frighten some of the rats into their holes. Dr. Hunter, the principal speaker, and one of the defeated candidates, candidly avowed he had some nasty things to say. He no doubt had. What he said, although richly deserved, was not composed of compliments or framed with euphonic expressions. "Three of our opponents," said Dr. Hunter, "entered the contest by way of the sewer and all have been successful. They had adopted the sectarian cry, which was a most damaging and damning one." Dr. Hunter, referring to his own defeat, rightly attributed it to these circulars calling upon the people to vote against Catholic influence. We congratulate Dr. Hunter, and all others who are defeated by these methods. Catholics have little to do with Toronto Public Schools; and the less they have to do with them the better. Whatever Catholic influence there may be in Toronto will never be used in or around those public schools. The pretended guardians need have no fear upon this point. The candidates who are smarting under

the success of their unprincipled opponents may rejoice upon the adverse vote. They are well out of such company. Time and patience will do better than active resistance. Nor is there sufficient advantage in fighting with sweeps; people surely stain their hands. When circulars, secret and lodge-room in character, precede elections, either national or municipal, their purpose is uniform, aiming always as it does a blow at Catholics and the Catholic Church. If similar circulars failed in the late Dominion elections, it was because they cooled as they travelled from Toronto, and met with a cool reception from reasonable men and patriotic citizens. That a circular from some source in Toronto to the brethren and other citizens of Toronto would effect the opposite result is readily understood by every one who has ever heard of Toronto or Belfast.

LIVING LIKE OUR LORD.

Some stir has been caused by a number of young business people in the United States making an attempt to live like Our Blessed Lord. From the reports they do not boast of their success. We fear that the majority have given up the effort. One, a Miss Selma McGovern of Cleveland, gave it only two days' trial. Her complaint was that girls in business life had to write lies. Another stenographer hailing from New York confesses that so far as competition business is concerned "Our Lord would not succeed with His ideas of brotherly love in commercial lines today." Another writes: "Christ's morality and business tact clash." The jury, not agreeing in its verdict, are largely of the opinion that modern business life is not generally conducive to preserve delicacy of conscience or to cultivate self-sacrificing charity. Few are convinced that modern commerce is much more than sharp commutative justice. To undertake to change the basis or to put it upon the foundation of charity would be extreme socialism rather than Christian love. No one can justify a falsehood; but we must allow a great deal of give and take in business transactions and in failures to fulfil promises. Excuses will not often be wanting. Perhaps the so-called white lie is readiest for it is human to err. It is doubtful, however, if it really deceives. The young people remind us of the young man in the gospel who wished to follow Our Blessed Lord. When the Master laid down the hard conditions of giving his goods to the poor and taking up his cross the young fellow could not face the task. The same conditions remain. If stenographers or others wish to follow Christ and to live like Him they must leave the office and the world, study and contemplate His life, and most of all pray to Him. Christ's example is no doubt the ideal. He is not merely the example all must copy. It is by His grace we live up somewhat to the lives of our Lord and His holy servants. How clear is the division between matters of command and of counsel Catholics understand. They will not look in the markets of the world for the chosen and the beloved who leave the world that they may follow Christ, who are poor and chaste and obedient for His sake and the better to serve His interests. They are quitting their fathers' homes by the thousands, the wide world over, without heralding it through the press or noising it through the streets. The passer-by may see them here and there through the city making for the homes of the needy, passing down to the school with the cross upon it or bending over the sick bed in the hospital ward. These are they who know how to live like our Blessed Saviour. Their heart and strength are His; they vowed them to Him in the morning of life, and they renew their offering in their unremitting prayer and work. Sisters of Charity they are called, wherever they dwell or under whatever special banner they may have been enrolled.

EDUCATIONAL DISCIPLINE.

Two examples of the unfortunate low level to which educational discipline is sinking are found in Toronto. The first was given at the University of Toronto. The President had placed a notice on the usual announcement board proclaiming that the lectures for the winter term would begin upon the 6th inst. This seemed too early a date for the students. They put a notice upon the same board stating that lectures would not begin until Monday the 11th inst. In order that this notice might be efficient precautions had been taken lest the unwary and industrious students who had some lingering respect for authority should attend. Vigilant committees were appointed by the entrance of the lecture rooms, or so arranged that they stopped all too zealous companions. The second example is taken from the senior Toronto Collegiate institute, where an eruption of protest has broken out. The ground

of complaint is that the Principal changed the hour of closing from half-past three to four. A pamphlet was issued in which such extracts are contained as the following: "To anyone who knows the labored and tedious discipline of Jarvis Collegiate or who has ever been bound by the fetters of 'sign after your name—the hour of leaving,' the idea of our most worthy Principal ever having granted a concession comes as a morsel of spicy humor." That is certainly spicy language for pupils to their headmaster. Other and more radical ideas follow. "Allowing the pupils to leave at 3:30 could never have been a privilege. It was and is a right. The withdrawal of this right was only a trivial matter compared with some things we had to put up with, but the downright nerve of that which followed floored most of us." Here we have high school pupil's dictating to their Principal, speaking of him most disrespectfully and pamphleteering him—accusing him of self-seeking, of trying to humiliate his scholars in order that he might, as they term it, crow over the ill-treated classes which for their own good the headmaster wished to prolong one half hour. "This," says the pamphlet, "was the straw that broke the camel's back." The last sentence we shall quote displays irreverence as well as insubordination and vulgarity. It reads: "Agreeing to miracles that would have made Moses look like thirty cents." There needs no comment to characterize either the condition itself or the means which these youngsters are taking to correct their pretended wrongs. It is to be hoped that the parents will do what the school authorities seem unable to attempt. Education in Toronto is a scandal to the country—University, Collegiate Institute and trustees. Catholic parents should take the warning which all these actions threaten. Children run the schools and students run the University.

THE CATHOLIC REGISTER.

Our contemporary of Toronto comes out in its issue of the 7th inst. with its new title and an interesting supplement of four pages which is to be continued monthly. The heading is now "The Catholic Register and Canadian Extension." We miss the familiar type with whose prominent graceful form the Catholic Register greeted us every week; nor do we think the substitute fully takes its place. It is too modest, plain and slight, otherwise the front page is very striking. The photograph of Cardinal Merry del Val with interesting items of news from all quarters of the world in clear type and well printed forms a front of which those concerned in the collection, the arrangement and the mechanical work may well feel satisfied. This page is no exception. All the rest of the paper gives evidence of ability, energy and taste. "Matters of Moment," although in a more retired column, still retains a deservedly prominent place. As might be expected, considerable attention is devoted to the Church Extension movement. We congratulate the Catholic Register and Canadian Extension. We wish it success. May it in extending Christ's Kingdom widen its own boundaries and include a larger number of souls. He bestow upon an ever enlarging circle of patrons the same proof of talent and excellent Catholic reading as it has at the start of its new career.

ENCOURAGEMENT FROM ROME.

An interesting document appeared last week in photograph in the Catholic Register and Canadian Extension. It was a letter from the Cardinal Secretary of State to His Grace the Archbishop of Toronto, written at the dictation of the Holy Father, upon the subject of Church Extension. We rejoice to see that His Grace's zealous works are meeting with the approval and encouragement of the Supreme Ruler of the Church. The following is the Holy Father's letter:  
 Dal Vaticano, 3 Dec., 1908.  
 Secretary of State of the Office.

My Lord Archbishop—The Holy Father has learnt with deep satisfaction from the Apostolic Delegate, the establishment in Canada of a Catholic Church Extension Society similar to that existing in the United States, and founded with the same object of promoting the interests of the Church, by building churches and schools in districts where these are required, by providing vestments and altar plate for poor churches and by assisting in increasing the circulation and extending the influence of the Catholic press.

The progress already made by the society, thanks to the zeal and energy of the founders and to the generosity of the Catholics of Canada, is a good omen of the work which it is called to accomplish.

The Holy Father is convinced that all to whom the Council of the Society appeal to co-operate with them in forwarding the work so well begun, will gladly do what is in their power. And in token of his good will he affectionately imparts to all the members of the society and to their families the Apostolic Benediction.

A RUMOR HAS REACHED us that it is the purpose of the publishers of the London Times to print a paper in Canada. We never had much regard for "The Thunderer" as an organ of public opinion, as it has always been the mouthpiece of the pampered and privileged aristocratic class, but as a newspaper it has certainly set a respectable pace for other journals, and it is to be regretted that it has not been followed more generally. There is that about a portion of the American press which may be characterized as discreditable sensationalism. Many a time the little boy on the street corner carries about with him a bundle of vulgar rubbish called news, but the public have always a well-grounded suspicion that the said news should be taken with a grain of salt. There is, however, another condemnable feature to which it is worth while to draw attention. Many of the papers are built up in poster-like fashion and it seems as if a little French milliner were employed to put merry widow hats on the sensations of the day. Papers of old had a dignified appearance which is sadly lacking in this our day. They are, however, not altogether to blame. Before the strenuous age came to us the average newspaper reader would sit down and spend a reasonable time reading the news. He now pays his penny for a collection of hand bills, takes a glance at the headings, and throws it away. A few of our Canadian papers, we regret to say, copy the vulgarities of the yellow press of New York.

LECKY STATES that habitual novel reading often destroys the taste for serious literature, and few things tend so much to impair a sound literary perception and to vulgarize the character, as the habit of constantly saturating the mind with inferior literature, even when that literature is in no way immoral. Lecky's estimate of the situation is quite correct. We cannot have high hopes for the average men and women of the future, when we see our youth of to-day trudging through the public libraries with novels, oftentimes of the baser kind, calculated to fill the mind with all manner of grossness and nastiness. Love, murder, suicide, divorce—works spiced with all these things have their bindings time and again renewed by the librarians. Even the works of the masters in fiction are too often passed by and preference given to those of the literary charlatans who do not believe they have a soul to save and in consequence care not for the eternal welfare of their readers. Money is their god. For it they live and move and have their being, because its acquirement serves to bring them that gratification which is far removed from the standard set by Christian men and women worthy of the name.

AN INTERESTING story is told of the poet Rette, who has obtained considerable distinction in France. He had been baptized a Catholic, but brought up a Protestant. Afterwards he became an atheist and a socialist, all the while, as might be expected, a frenzied hater of the mother church. One evening at a conference he railed at religion with more than usual fury. At the conclusion of his speech a friend asked him to explain the beginning of the world. He was dumb-founded, could not reply, and asked for time to study. He soon discovered that the scientific theories on which he had been building were all nonsense. He was on the point of committing suicide when a staunch Catholic, Charles Coppee, advised him to see a priest. It ended in his complete conversion, and there is one more name added to the list of literary men whom the Church has won over recently in France.

THE MAYOR OF INDIANAPOLIS has compelled one of its citizens to remove from his place of business a sign on which was painted, "The Devil's Cafe." Children going to school passing by the establishment were made to behold a hideous picture of his satanic majesty, and many complaints were in consequence made to the chief magistrate, who at once took action, declaring that the minds of the little ones should not be shocked in that manner. If we had in our Canadian cities men of the build of Mayor Bookwalter that abominable play entitled "The Devil" would not have been permitted in our Canadian cities. But there are people who like that kind of thing. The gross and impure have a fascination for them. The little red school-house, where the name of God is never mentioned, and religious instruction tabooed, is getting in its work.

DOES IT EVER OCCUR to the people who practice gambling that they are on the down grade and will sooner or later come to that pass where remorse will be their constant companion. A splendid man, we are told, committed suicide recently in New York. In a moment of weakness he became enamoured of the game of chance. From the bank he withdrew a deposit of \$16,000, every cent he had in the world, and, having

received an inside tip from a friend, invested the whole amount on the stock exchange. In a few hours he found himself penniless. Stock exchange gambling has ruined thousands. Is it not the duty of our law-makers to protect the people from its ravages. The police will raid a Chinese laundry where gambling is going on, and the barbarians are fined or sent to jail, but the police may not enter the stock exchange to interfere with the gambling of the furious financiers.

A TEMPERANCE PRIMER will soon be issued in the city of Pittsburgh, Penn. The Right Rev. Bishop of that diocese is the author. It will, we are told, be adopted as a text book for the parochial schools, not alone of the diocese named, but of many others throughout the Republic. The little book will treat of the moral and physical results of abstemiousness. In our opinion it were difficult to estimate the vast amount of good which may be accomplished along this line. The boys of to-day who may be the drunkards of after years, will in the study of this catechism in the schools, imbibe principles which will guide and guard them when they attain manhood's estate. If we were to have a community of sober men it is important that the work in that direction should begin with the youth.

THE MOST REV. DR. DUBAMEL, the distinguished Archbishop of Ottawa, has, we are told by a press dispatch, denounced the custom of dancing in connection with Catholic societies. This action of His Grace will be commended by all sincere lovers of the Church—by all who desire to have everything attached to it of the most decorous form. Time and again much scandal has been given by the character of amusements carried on for church purposes. The Catholic who will not give freely of his means to its support, unless under the influence of the ball-room or the card table, is a very poor specimen of a Catholic. We heard a distinguished churchman remark some years ago that it is a pity we have so many young men who seem to have more sense in their heels than they have in their heads. And he was right.

THERE IS STILL a good deal of discussion in the American papers having reference to the Lutheran pronouncement that Catholics should not be elected to public office in the United States. The Lutheran preachers claim that the mass of non-Catholic voters would not cast their ballot for a Catholic. The Chicago Tribune claims that this is not true of the present day, but admits that there was a time when such was the case. It adds that were such the custom Americans could not claim that religious liberty prevailed in the Republic. Another American paper turns the tables on the Lutherans and makes the suggestion that men holding such narrow views should themselves be boycotted when election time comes, on the principle that they are the enemies of civil and religious liberty.

OUR OLD ACQUAINTANCE the "Chain Prayer," turns up periodically. From Regina we have advice that it is circulated widely in that district. Our advice to all who receive it is to throw it in the waste basket.

MEMORIAL CHURCH OF THE JESUIT MARTYRS.

We have received from Rev. Father Brunet, administrator of the diocese of Penetanguishene, a neat album souvenir in memory of Rev. Father Laboureau, late pastor of that parish. The following notes made by him will now be read with interest:  
 Over two hundred years ago Penetanguishene and the surrounding country formed the country of the Hurons, evangelized by the Jesuits, especially from 1634 to 1650, who converted nearly the whole nation. But the nation having been dispersed and destroyed, the country remained uninhabited till the first quarter of this century.  
 Penetanguishene received the first visit of a priest in the person of Bishop McDonell. It was about the year 1830. About that time the Catholics built the first church under the direction of their catechist, one Mr. DeRivoy. The mission then included Owen Sound, Collingwood, Stayner, Barrie, Orillia, Flos, Medonte, Coldwater, St. Croix, Midland, Penetanguishene. Several priests, among whom Bishop Gautin and the Fathers Proutix and Charest occupied the prominent place and attended to the needs of the mission. In 1861 Father Kennedy built the church which served to the Catholics as a home of worship until the present one was erected.  
 The Rev. Th. F. Laboureau who succeeded to Father Kennedy (1873) was born in the diocese of Dijon, France. His elevation to the priesthood took place in Montreal in 1866. In September 1873, he was appointed to Penetanguishene and remained there ever since, until September 1904, when he resigned and retired to the House of Providence, ill with paralysis. Two years later, on October the 22nd, 1908, he died. His remains were then borne to Penetanguishene, where they were received by a large concourse of citizens and the members of the C. M. B. A. and Catholic Order of Foresters. During the

funeral service, Oct. 24th, mills, factories and from all came hundreds of people. During Father Laboureau's tenure of office, the church was enlarged, the bell tower erected, and the Penetanguishene Monument erected in memory of the fallen soldiers of the Penetanguishene Expedition of 1782. The church was dedicated in December, 1899, by the Most Rev. Archbishop of Toronto, Rev. Henry James, Administrator of the Diocese of Ottawa. The bells were purchased by the Penetanguishene Parishes in 1882. The Penetanguishene Parishes in 1882. The Penetanguishene Parishes in 1882. The Penetanguishene Parishes in 1882. The Penetanguishene Parishes in 1882.

LETTER.

Dear Mr. Editors—Some six weeks ago one of the boys of my country, I was invited to your marriage. Upon the Liverpool sent by the freedom of handbooks, classes of treated row and at even we met many Canadian teachers and especially a number of instructive sessions of self-parlous of operating States. The Liverpool may be a (similar to schools, Rugby, Har Of course they are entirely and the sup disfavor of educational stables in t They are Education ment contr throughout England according to and children assembling ever, these Eng and co qua non." the class are incline the schools not the pre in Canada These schools however, any of t latter cla receiving provided tations had that year, divided into, die, Wesley Jews. The schools in large inst Dame Con ing school with the L degrees an the Christi Hope st. me thro of the Pleasant, points of showed because of e tial to me affected Ca formed her of the dang oia school the Educat down in t which pro take from appointme



FIVE-MINUTE SERMON.

Third Sunday after Epiphany. THE SACRAMENT OF MATRIMONY.

I think you are all persuaded, my brethren, of the wrong and the danger of Catholics going to a Protestant minister for marriage; and similar ones for a magistrate for that purpose.

Besides, the magistrate labors under the same difficulty as a Protestant minister in conducting a Catholic marriage, of not knowing the laws of the Church on the subject, and the impediments which may make the marriage invalid.

We are never more than fifteen minutes with one teacher. Of course, all the teachers are nuns; and how patient and quiet they are!

At luncheon all the externes and the internes sit together. It is the only time when we are allowed to mix, but speaking is not permitted during meals.

One word more on this most important subject. Some people seem to imagine that the difficulty which may come, especially in a mixed marriage, of avoiding the Protestant minister, may be got over by going both to him and to the priest, and going through the form of marriage twice.

Go, then, to the priest for marriage; do not think of doing anything else. But do not go to him, as I have said some people do, for the first time just at the moment you want the ceremony performed, and expect him to marry you off hand; for there are some very important preliminaries to be settled first, and it may take some time to settle them.

A PROTESTANT GIRL IN A ROMAN CONVENT.

A YOUNG AMERICAN DESCRIBES HER EXPERIENCES AT FAMOUS "TRINITA DEL MONTI."

The managers of the Home for the Friendless, a Protestant institution of this city, says the Buffalo Catholic Union and Times, publish an entertaining little monthly journal, Our Record, which tells of the work of the home.

My friend and I, though, generally look out of the windows. We have only been in Rome three weeks and are still enraptured as to its beauties. Besides, this ride from the Hotel Quirinal to the "Trinita del Monti" is especially beautiful.

Finally, we come to the open place in front of the old convent. To our left are the graceful Spanish steps, covered with beautiful flowers and with pretty models, in bright colors, awaiting their

fate. At our right stands the great "Trinita del Monti," the pretty chapel with its two high towers, and next to it the old pink convent which would look rather fierce if it were not for the pretty climbing roses which peep over it so timidly.

We mount the old staircase to the left of the chapel. Perhaps we are all thinking of the people who have mounted them before our generation. Some of them were very mighty and yet so small in front of this great monument erected to God. Some of these people have even been kings. A nun opens carefully and slowly the great door to let us in.

When I like the most is Sunday. Sunday we only come at 10 o'clock. We go right into the vestry and put on long white veils which cover our faces; we look like brides. I forgot to say that we always wear uniforms.

What I like the most is Sunday. Sunday we only come at 10 o'clock. We go right into the vestry and put on long white veils which cover our faces; we look like brides. I forgot to say that we always wear uniforms.

By my astonishment the Sisters never tried to convert us or never spoke of our religion, which I found very noble in them. It is so easy to convert a child!

The nuns were very kind to us and they all treated us as if we were their equals. I have often regretted that we only stayed there for two months; but I am pleased that I had a glimpse of a life so secluded to the world and yet so sweet and simple.

One of the nuns told me the secret—how always to have a smile on one's lips—forget yourself and only think of others.

JOAN OF ARC.

That was a phrase of masterly eloquence, considering all the circumstances, used by Mgr. Touchet, recently, when he spoke of this Valentin which is the highest place in the world.

martyr of China, with Stephen Theodore Guenet, Bishop of Metropolis, Peter Neel, Peter Francis Neron, Theophanus Venard and twenty-nine companions who died for the faith in Cochinchina, Tokin and China, and the Venerable John Eudes, Missionary Apostolic and Founder of the Congregation of Jesus and Mary (Eudists) and of the Order of Our Lady of Charity.

When that happens Joan will be the most epic of all the saints, worthy of the songs of some Christian Homer of the future, who shall tell how half a thousand years ago, at the end of a century of warfare which left France, bleeding and exhausted, at the feet of England, appeared the peasant Maid from obscure Domremy with the incredible declaration that heaven had sent her to save France and crown the young King Charles VII. at Rheims and to free her country.

At luncheon all the externes and the internes sit together. It is the only time when we are allowed to mix, but speaking is not permitted during meals.

At table every sixth girl serves the other five. The dishes and the plates are placed in front of her. If you wish anything she is to be asked. But of course, every week it is somebody else, so that every serious girl has the right to be a mother every row and then, during luncheon one girl sits up on a high pulpit and reads the Bible aloud in French.

But the Church had not waited all his time to reverse the judgment of Bishop Canchon and the English. Twenty-four years after that tragedy in Rouen Pope Calixtus III. declared that the Maid was "a martyr of religion, of her King, of her country," and the scene recently in the Vatican, "the highest place in the world," was the solemn confirmation of the Pontiff's words.

The cause of her beatification was begun in 1876 when Mgr. Dupanloup, Bishop of Orleans, began the process in his diocese; it was continued by his successor, Mgr. Coullie, now Cardinal Archbishop of Lyons, who completed the diocesan examination, and had Father Caplier, the present General of the Salesians, appointed as Postulator of the Process.

The second stage of the process was practically terminated in 1903 when Leo XIII. a few months before his death, assembled in the Vatican a meeting of the Congregation of Rites to decide concerning the heroic virtue of the Venerable Joan. On January 6, 1904, Pius X. presided over a solemn assembly of the Congregation of Rites for the first time since his election and the occasion was the reading of the Decree pronouncing that the Maid of Orleans had practised virtue in the heroic degree.

A few days before this inspiring scene in the Vatican a remarkable incident took place in France. At the usual 11 o'clock Mass in the cathedral of Laon, Mgr. Pechebarrat preached before a modest congress of young men on the subject: "Truth begets liberty, and error begets servitude."

MADE IN CANADA GILLETT'S CREAM TARTAR CHEMICALLY PURE Canadian Government tests show we have the purest, and highest strength goods.

11 o'clock Mass in the cathedral of Laon, Mgr. Pechebarrat preached before a modest congress of young men on the subject: "Truth begets liberty, and error begets servitude."

A TEMPERANCE SERMON.

Out in Jackson prison, the State penal institution of Michigan, Timothy Linehan, a lifer, ended his earthly career recently by hanging himself with torn strips of a sheet.

His wife was a hard-working good woman, who tried everything to make him do justice to himself. She failed, and time and time again left him and returned, only to meet abuse. Both were Catholics; both reared in good Irish-Catholic homes, and both met the unhappy and most unprovided for deaths.

CATHOLICISM AND SOCIALISM.

To a letter from a "Catholic Socialist Society" soliciting his approval and support, the Catholic Bishop of Salford (England) replies through his Secretary that whilst there may be, and are, many social and economic reforms which can be advocated both by the Catholic Church and by the system known as Socialism, the latter itself, as a system, is not consistent with Catholicism.

KNOCKING AWAY THE PROPS

"See, father," said a boy who was walking with his father, "they are knocking away the props from under that bridge. What are they doing that for? Won't the bridge fall?"

OLD AGE can be made care-free and comfortable with the proceeds of an Endowment policy of insurance procured in early life. There is no more certain, safer or better way in which to accumulate a competence for one's later years than by means of Endowment insurance.

Less Coal and More Heat! Every householder knows that an enormous percentage of fuel is wasted by radiation in the cellar or basement by draft through the chimney, by unequal distribution through the building, by incomplete combustion.

SEAT YOUR CHURCH COMFORTABLY Interior Fittings and Panelling ALTARS PULPITS FONTS RAILS LECTERNS DESKS

A SPLENDID GIFT "CANZONI" BY T. A. DALY These poems mainly in Irish and Italian dialect, are full of the spirit of humor and pathos.

O'Keefe's Liquid Extract of Malt Canadian Barley Malt is made from selected barley in such a way as to change all the constituents of the grain into easily digested nutriment.

MENEELY & CO. WATERLIET (near Trenton, N.J.) The Old Reliable CHURCH, CHIME, SCHOOL & OTHER BELLS

CHATS Wealth When he of our last dollars and assurance thousands of law of divine A stream toward the s ponding cur mindness current rivulet of poverty ourselves, can n rent towards ity, and ple mental atitu current whi Wealth is thought really. No mind, great enoug the mental a it—facing in Our pinch come from great source The Creat should be a There is som for him in petual slav problem. Train you thought of thought of supply. Stoutly de or poverty stantly ase environment dominate y are the ma circumstanc Every chi prosperity, things of th him. This powerful fact Abund The great law of connection the universe realization never want It is our s Power that poverty stri limit oursel separate, in in the unive the creative that only a terious way atively few "lucky" we abundant right of ev kings. We must realize it i poverty th the thought strate abund and defying mind and so greatly inc If it were turn their e encouraging light and e solve that and slipsho t on would tionize you We were press joy ous. The not trust th close our n not flow to not obey keep our s in ourselv strange th and follow mathemati flow; if w The troub is abundan globe. We shou there is ar our presen we can dra as much as When w not have t what we supply, th quench ou then we s that we o own natur The troub abide in touch with wing soure A Rev. Fr ly address Improvem and force lie young and intell "It—ou "If—ou "If—ou higher gr heap up t tion must cul must cul will. Yo thinking, burdened vote our mind to show y vantage of the op means at your d evenings ammea there an witted, a choice of under di "To tion to y may cal tages of able deg to move Is it not a positiv out a

CHATS WITH YOUNG MEN

Wealth is Created Mentally.

When we have faith enough in the law of opulence to spend when necessary our last dollar with the same confidence and assurance as we would if we had thousands more, we have touched the law of divine supply.

A stream of plenty will not flow toward the stingy, parsimonious, doubtful thought; there must be a corresponding current of generosity, openness going out from us.

No mind, no intellect is powerful or great enough to attract wealth while the mental attitude is turned away from it—facing in the other direction.

The Creator never intended that man should be a pauper, a drudge, or a slave. There is something larger and grander for him in the divine plan than perpetual slavery to the bread-winning problem.

Train yourself to come away from the thought of limitation, away from the thought of lack, of want, of pinched supply.

Stoutly deny the power of adversity or poverty to keep you down. Constantly assert your superiority to your environment.

Every child should be taught to expect prosperity, to believe that the good things of the world were intended for him.

It is our sense of separateness from the Power that created us that makes us feel poverty stricken, helpless. As long as we limit ourselves by thinking that we are separate, insignificant, unrelated atoms in the universe; that the great supply of the creative energy is outside of us, and that only a little of it can, in some mysterious way, be absorbed by a comparatively few people, who are "fortunate," "lucky," we shall never come into that abundant supply which is the birthright of every child of the King of kings.

We must think plenty before we can realize it in the life. If we hold the poverty thought, the penny thought, the thought of lack we can not demonstrate abundance. Thinking abundance and defying limitation will open up the mind and set thought currents toward a greatly increased supply.

does not a trained mind feel the highest and noblest enjoyments?

Frank J. Cheney makes oath that he is senior partner of the firm of F. J. Cheney & Co., doing business in the City of Toledo, County and State of Ohio, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every copy of Catarrh Cure that can not be cured by the use of Hall's Catarrh Cure.

so glad to see you again to give you your change," and he explained to the astonished traveler how he, Joe, came to be his debtor.

Such honesty in a little homeless waif touched the prosperous man of business, "Keep the change, my boy," he said, handing him a card, "and come to this address to-morrow morning at 10 o'clock."

That day saw the beginning of the realization of Joe's dreams. His education was arranged for by his generous customer, who remarked, years afterward, that he had never made a better investment, than when he put that boy in the way of earning an education for himself.—New World.

Every once in a while some incident is given which shows what even the smallest child can do under the inspiration of the Holy Spirit. One does not need to be a grown-up before work for the Lord can be done.

A missionary of South Africa who has been among the Kafir tribes for the best part of twenty years tells how his people emigrate to different parts in search of work.

The priest in question was changed also to another post where no attempt had been previously made to bring the natives within Christian influence.

Before the recent convention of the American Federation of Catholic Societies in Boston, Mrs. Katherine A. O'Keefe-O'Mahoney delivered the following address on the subject, Pictures in Catholic Homes.

We have heard at this convention, and with much pleasure in the hearing, frequent reference—more than reference, admonition—that we, members of the Catholic Federation, shall do all in our power against bad literature; shall do all in our power to abolish immoral, suggestive posters and matters of that kind.

OUR BOYS AND GIRLS

A father, talking to his careless daughter, said: "I want to speak to you about your mother. It may be that you have noticed a careworn look upon her face lately. Of course it has not been brought there by any action of yours.

Still it is your duty to chase it away. I want you to get up to-morrow morning and get the breakfast, and when your mother comes and begins to express her surprise go right up to her and kiss her.

You cannot imagine how it will brighten her face. Besides, you owe her a kiss or two. A way back when you were a little girl she kissed you when no one else was tempted by your fever tainted breath and swollen face.

Through those years of childish sunshine and shadow she was always ready to cure by the magic of a mother's kiss the little, dirty, chubby hands whenever they were injured in those first skirmishes with the rough world.

And then the midnight kiss with which she would so many bad dreams as she leaned over your restless pillow have all been on interest these long, long years. Of course she is not so pretty and kissable as you are, but if you had done your share of work during the last ten years the contrast would not be so marked.

Her face has more wrinkles than yours, far more, and yet if you were sick that face would appear more beautiful than an angel's as opportunity to minister to your comfort, and all of these wrinkles would seem to be bright wavelets of sunshine chasing each other over the dear face.

These burdens if not lifted from her shoulders will break her down. Those rough, hard hands that have done so many necessary things for you will be crossed upon her lifeless breast. Those neglected lips that gave you your first baby kiss will be forever closed, and those sad, tired eyes will have opened in eternity, and then you will appreciate your mother, but it will be too late.—Our Young People.

Three boys in a house were told to go and take the exact time by a clock in the town. The first went, looked at the clock, came back and said: "It is 12 o'clock." In after life he became a prosaic bookseller.

The second was more exact. He said on returning that it was three minutes past 12. He became a doctor. The third looked at the clock, found out how long it had taken him to walk back to the house, returned the clock, then added the time of his walk to the time of the clock and reported the result thus: "It is at this moment twelve hours, ten minutes and fifteen seconds." That boy came to distinction as Helmholtz, the scientist.—B. C. Orphan Friend.

His Honesty Won Him an Education. Joe Hunter, a manly little bootblack, whose honest eyes and cheerful bearing won him many customers, was a familiar figure about the Grand Central depot, New York City.

1000 MEN Wanted as Brakemen and Firemen Salary \$75 to \$150. Study a few hours a day for eight to ten weeks, and we guarantee to assist you in getting a position on any railway in Canada.

I am speaking on the impulse of the moment. I did not think of doing so fifteen minutes before I rose, so I fear I may not put my ideas in proper shape.

"But you do not like it?" she went on. "I do not like it, particularly in your sitting room."

"Why not?" she persisted. "Surely Lady Hamilton was a very handsome woman."

"Yes, so she was," I replied. "It would, perhaps, have been better for her and all concerned if she had not been so handsome."

"Well, now, just tell me why you do not like it," she again questioned. "The child in her arms suggested an explanation to me. I said: 'When your little daughter grows old enough to ask questions, she will want to know the story of the picture.'"

"By that time I will look it up and be able to tell her." "Oh, no; if you look it up you will not want to tell her," I said.

"You will think it wrong to tell her. But when she is old enough to study English history, and she reads the record of Lord Nelson, she will learn the story of Lady Hamilton, and she will look back to the time when her mother had that picture in the family sitting room; and, perhaps, she will wonder that her mother kept her so many years there under the influence of Lady Hamilton's picture, when she might have had her under the influence of the Blessed Virgin."

The closing protest of this no doubt well-meaning woman was: "We have some beautiful religious pictures upstairs in the bed rooms."

HIDDEN IN SLEEPING ROOMS. And that is the way with so many. They have religious pictures, but only in the sleeping rooms. The few minutes they and the children can look about them in those rooms, they are under the influence of our Saviour and His Blessed Mother, and the saints and all the rest of the time they are under the influence of pictures like Lady Hamilton's.

Now, in this connection, I would like to offer a suggestion. There is everything grand and glorious about art—about Catholic art—everything that makes us rejoice in and thank God for it; but, as far as I know, in our Catholic schools and academies, there is not much said about it.

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Beautiful, embossed St. Patrick's Day Postals, per hundred 90 cents, postage 10 cents extra. Sample 10c. Norman Peel, Mfg. Co. London, Can't.

Speaking at a Wesleyan missionary exhibition recently held at Leeds, England, Sir Robert Hart, Inspector General of Chinese Customs for the past forty-five years, paid the following tribute to our Catholic missionaries in the Orient:

Although many of you may not agree with me, I can not omit on an occasion such as this to refer to the admirable work done by the Roman Catholic missionaries, among whom are to be found the most devoted and self-sacrificing of Christ's followers.

The Catholic Sentinel has the following: "The State convention of the Connecticut Christian Endeavorers, in its annual meeting, passed resolutions of regret at the death of Bishop Tierney, whose splendid work for temperance the Endeavorers wished especially to lay stress on.

Blessed shall you and I be if we learn to live now in the presence of saints and angels, who are to be our everlasting companions hereafter.—Newman.

THE Edison Phonograph differs from all other sound-reproducing instruments because it was invented and perfected by Thomas A. Edison, and because it is constructed on a principle which is more nearly perfect than that of any other instrument made for the purpose.

The first Phonograph ever made was made by Mr. Edison, and from that invention was perfected the Edison Phonograph which today is considered the most perfect instrument for reproducing music, voice and other sounds.

Edison Amberol Records. Mr. Edison did not consider his Phonograph good enough with Records that played only two minutes, so he experimented until he produced a Record which will play more than four minutes.

CRESOLENE ANTISEPTIC TABLETS. A simple and effective remedy for SORE THROATS AND COUGHS. They combine the germicidal value of Cresolene with the soothing properties of slippery elm and licorice.

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The Catholic Record. LONDON, CANADA. SAVE All the Cancelled Postage Stamps you can get; Recipients: Bethlehem, 222 So. 4th St., Philadelphia.



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CRESOLENE ANTISEPTIC TABLETS. A simple and effective remedy for SORE THROATS AND COUGHS. They combine the germicidal value of Cresolene with the soothing properties of slippery elm and licorice.

AGE and comfortable an Endowment procured in early certain, safer or to accumulate a later years than insurance. TORONTO

Coal and Heat! Under knows that an stage of fuel is wasted the cellar or basement the chimney, by un- through the build- combustion. The which the KELSEY these difficulties is ex- and clearly in the Church and School heating."

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Union Land FOR SALE. Land open for Homestead. J. HEALY, 124 Shuter St. Toronto.

Life's Liquid act of Malt. Canadian Barley Malt is made from selected barley in such a way as to change all the constituents of the grain into easily digested nutrient; adding hops to this product gives the properties of a nerve tonic, inducing sound and refreshing sleep.

LY & CO. WATERLOO, (West Troy), N.Y. CHURCH, CHIMNEY, SCHOOL & OTHER BELLS

BOURKE COCKRAN TO A CRITIC.

BLOQUENT NEW YORKER HANDS REVEREND PROFESSOR DUN, LITERARIAN, A CHOICE NETS TO CRACK-WONDERS DISCOVERED IN A PRETTY BROCHURE.

The following open letter will be printed in February Extension, the editors of which have kindly sent out an advance copy. Mr. Cockran's reply to his critic will probably cause that gentleman to think, if he is at all capable:

Washington, D. C., Jan. 7, 1909.

Dear Sir—I beg to acknowledge the receipt of your letter dated December 29th, and of the brochure wherein according to you "the Reverend Professor W. H. T. Dun politely points out some of the inaccuracies in my recent Chicago speech."

That speech was delivered on November 18th. The letter which it discussed appeared on Monday, the 16th, while I was in New York. There was, therefore, no opportunity to write out in advance what I proposed to say. It was reported verbatim as delivered, but I have not revised any copy of it, except one which was corrected for insertion in an account shortly to be published in the Missionary Congress and its proceedings. The extracts quoted in the brochure would therefore have been taken from some stenographic notes which I have never seen. Although they betray many offences against style and grammar, for which I cannot acknowledge responsibility, they are substantially correct—a most creditable display of skill in shorthand writing on which I beg to offer the author my congratulations.

It is, I hope, quite unnecessary to add that I stand by every word uttered by me during that conference.

Inaccuracies of logic are of course rarely, if ever, established to the satisfaction of the person charged with them. The critic and the author of a statement criticized, usually remain firmly convinced each of the other's inaccuracies, and my speech evidently furnishes no exception to this rule.

I must confess, however, that I am at a loss to discover any historical inaccuracies which this brochure points out or any which it even implies to me. If the author really intended to charge me with error of statement, I assume he had reference to my discussion of the conflict between Pope Boniface VIII. and Philip the Handsome, or the Fair of France, which I stated was based not on the narrative of any Catholic writer, but of Guizot, a Protestant historian. I did not, of course, profess to give the language employed by Guizot, but merely its substance in my own words, as I was speaking entirely from memory. The extracts from a translation of Guizot's work given in the brochure (p. 24) far from impeding confirm the substantial accuracy of my statement.

While I cannot admit the authority of the reverend professor as an exponent of inaccuracies, logical or historical, his "politeness" is beyond all question. So also is his courage. This indeed, is not only beyond question, it is beyond comprehension.

Few men who are either reverend or learned would venture to describe the violent assault on the person as well as the authority of Pope Boniface VIII. by fox of his own subjects, instigated and encouraged—"financed"—would say nowadays—"by Philip the Handsome as an invasion of the papal states by a French army (p. 23). The reverend professor's expansion of Nogatere, the French king's agent—and his purse filled with corruption funds—into an army, might be considered a brilliant display of enterprise in that field of journalism known as "yellow." As a specimen of historical statement it is, to speak mildly, bold in the extreme.

It requires no little courage to speak gently, almost approvingly as does the reverend professor, of the ruthless violence with which Philip, to satisfy an unbridled rapacity, butchered the Knights Templar, seized property admittedly belonging to the Church, and completely paralyzed the commerce on his own subjects by clipping the coins current in his kingdom—"Philip the Counterfeit" under which he is known to this day—while at the same time condemning in vehement terms the language in which the Pope protests against some of these enormities.

The reverend professor boasts that he possesses a translation of Guizot's work in which practically all the charges even made against Pope Boniface are collected and considered. Assuming him to have read it, he must have known that Boniface stands accused of no offence except extreme energy in maintaining the prerogatives of his office. Arrogance in asserting papal pretensions is perhaps how the reverend professor would describe it.

Philip, on the other hand, is acknowledged by every one to have been a murderer of peculiar atrocity, a counterfeit who debased the entire coinage of a great country, a pillar of property wherever he could seize it on any pretext. And these crimes were perpetrated not under the influence of misguided fervor or perverted patriotic instinct, but to gratify the basest and most sordid avarice. Yet the reverend professor says (I quote his exact words) "The Lutheran ministers have only a negative interest in the moral character of Boniface VIII. and Philip the Handsome, but in a choice between which they would regard Boniface VIII. as the villain of the deeper dye." His authority to speak for all the Lutheran ministers is perhaps open to question. His right to speak for himself cannot be doubted.

This surely is an astounding spectacle.

Here is a man avowedly reverend and presumably learned, capable at least of writing coherently, who has obviously read something concerning the reign of a king, which through all the intervening centuries has remained a sinister monument of unbridled violence and prostituted power, ministering to human depravity, and yet has nothing but expressions of liberation for stupendous crimes that have cast a dark shadow over the age in which they were committed, and words of actual approval for

gross personal outrages perpetrated upon a man over eighty years old who (whatever may be thought of the papacy as a religious institution) occupied what was universally considered, at the time the most exalted place in Christendom. Even for the brutal blow which Sciarra Colonna struck him in the face, this reverend professor has not a word of condemnation, or even of criticism. But he has abundant expressions of contempt and denunciation for the venerable Pontiff, who, though unarmed, deserted, helpless, captive, threatened, beaten, yet disdained to surrender the gr at office to which he had been chosen—to abase its dignity or compromise its independence—at the demand of a tyrant enforced by the fist of a ruffian.

And stranger still, other men enjoying equal advantages of education and association appealing willing to approve openly this attitude of the reverend professor, W. H. T. Dun.

If it be a sound maxim of conduct that a man shall be judged by the company which he keeps, it is equally sound to judge him by the historical characters whom he honors.

This reverend professor who declares that he prefers Philip the Handsome to Boniface VIII. must therefore be held to proclaim that in his judgment wholesale torture and butchery of human beings, innocent of any offense except the possession of treasure coveted by their murderer, and the perpetration of robbery on a gigantic scale through violence and fraud by a ruler whose sworn duty it was to protect these limbs that he mangled, these lives that he destroyed, this property that he seized, are less heinous and therefore less objectionable than energy, zeal, "arrogance" (if you will), in asserting with absolute sincerity and maintaining with unconquerable courage the powers, rights, claims, "pretensions" (call them what you choose), of his sacred office by a Pope who at the time was the only spiritual force in Christendom capable of protesting with any effect against the wrongs perpetrated or contemplated by royal authority. This certainly is self-revelation which leaves nothing to be desired on the score of candor or of courage.

This revealed, I leave the reverend professor to enjoy the encomiums of those who by circulating this production of his pen announce that they share the views which it contains. These views I cannot undertake to discuss. I cannot even claim to understand them. I have ventured to describe them only that I might express my wonder at them, and at the men who appear willing to acknowledge them.

Yours very sincerely,  
W. BURKE COCKRAN.  
To Mr. Edmund Senel, Concordia Publishing House, St. Louis, Mo.

OUR PASTORS.

A NUMBER WHO HAVE SOMETHING AGAINST THE PRIEST.

On moving into a new parish lately and becoming acquainted I was surprised to note what a small percentage of the congregation can be counted on for active assistance and cordial co-operation with the parish priest. The great majority are well disposed in a negative way, contribute to the collections and attend to their spiritual duties fairly well, but without much warmth or zeal.

Strange to say, there is a large number who "have something against the priest." Generally it is a trifling matter, but they have nursed it so long that it has assumed magnitude in their eyes. Then the amount of criticism of the pastor and his methods is a revelation. Some say he is too fond of money and others blame him for leishness. Some aver that he is too familiar with the people and others call him "distant." He has a bad temper or is irritatingly calm, accordingly to the company you keep.

I did not notice these things in the old parish. Time and familiarity had softened down the roughness of comment and criticism and I knew that some of the talkers did not matter and that others did not mean half what they said, but here it is different, and for the first time in my life I begin to realize what a difficult work is that of a pastor. Of course, much of this half-hearted service and readiness to criticize comes from a lack of knowledge of responsibility. Few of those who have so much to say about the priest give much thought to the priest's side of the question. They find it hard enough to keep their own households in order and yet never hesitate to find fault with the man who must look out for a family that runs up into the thousands.

The generality of pastors do not inform the people when they are sick, sore or sad, and yet when we come to think of it, this must often be the case. In practice it is the clerical hypocrite who receives the sympathy that should go to the men who suffer and are silent. There is the genuine ring of the true parishioner in the statement of the Lord in the Gospel who asked the man to heal his son. He was a man of responsibility and understood the worth of instant and willing obedience. And Christ was quick to approve of that loyal stand with the words: "I have not found such faith in all Israel." This is generally the ease. The people of the congregation who have much to contribute to the priest, while those who are shiftless and careless have the most to say.

Doubtless the Church has had the grumblers, like the poor, with her from the beginning. In all likelihood there were individuals in old Rome and Corinth who found St. Peter too impetuous and St. Paul too plain-spoken. Some people would be lonesome without some sort of a grievance against the priest.

Family life is the common lot; it has its blessings and its comforts, but it often narrows a man and causes him to make mountains out of molehills. The wife and mother can stir up a small tempest by an injudicious story of some respect given the children at school, some lack of warmth on the part of the priest. If such a story about another were related to the man outside, he would laugh at it, but at home it is another matter. He feels like refusing to give anything at the next collection and makes up his mind to tell the priest what he thinks of him.

Our parish is large; it has a great school and a costly church. The fixed charges and incidental repairs on the plant may be thousands of dollars a year, yet I am constantly hearing of people who wonder what the priest does with all the money he gets. I am surprised that he can run the parish at all with so few extraordinary calls upon the congregation.

There is another fact which strikes me most impressively—the change in the attitude of the younger generation toward the priest. The old school had an abiding respect for "the priest." It was slow to criticize, and large in its capacity to explain away unpleasant things. The new school makes no such allowances; it is very matter-of-fact and judicial upon all affairs of the parish. Somehow, the young people seem to me to have torn away that mystic veil which enveloped the priest in the old days. They see him more as a man and less as a minister of God.

I suppose some priests are tempted to pride when they preach well, they would never be bothered with it if they could hear the comments of the congregation on the sermons. Often the main point is entirely lost sight of by the people, and some minor incident or illustration claims all their attention. As I go out from Mass after a good sermon, I often hear people remarking that it was "too high down," and remarking that they like simple sermons best. So the comment ranges from the whole parish field. No detail is too trivial, no characteristic too petty to call forth complaint and grumbling. It is a good thing that the priest works for a good Master who will console him in the day of trouble and it is a blessing that he hears so little of what is said of his hardest work and his greatest self-sacrifice. The populace is ever the same. Like Israelites in the desert, they weary of miracle, of manna, of the pillar of fire. I fear much that the Archangel Gabriel would fail to satisfy some of the people in our parish if he were pastor.—Looker-On in Boston Pilot.

WHEN WE GO TO MASS.

The Church commands us to attend Mass every Sunday. We should attend Mass because we owe everything we have to God; because we have sinned and we wish through Jesus Christ to be forgiven and to sin no more. When we go to Mass we should think of what Mass is. Do not think of business; of your family; of your friends; of who is at Mass besides yourself; of what you have just read in the paper.

What would you do if you were on the hill of Calvary and saw Jesus dying for you; the wounds of His hands and feet; the thorns in His head; the whole body covered with blood and torn with pain; the loving eyes looking in their last gaze upon you; the white lips asking God the Father to forgive you? What you would do then, do now at the Mass, for when you are at Mass Jesus is asking for your love.

When you go to Mass, put before your mind Jesus, the loving Jesus on the altar; tell Him that you are sorry that you ever sinned against Him; tell Him that you will never sin again; that you will avoid those with whom you sin and the places where you sin.

Ask Him to bless you and to bless all who belong to you; ask Him to help you in all you need; thank Him for all that He has done for you; and then tell Him that you love Him with your heart, and your soul, and your body, and your mind, and that you will never permit sin to tear your heart away from Him.

Pray in this way at Mass and do not mind what anybody else is doing; pray as if you and God were alone in the church. Do not talk to others.

What Catholics Believe.

Rev. Thomas F. Burke, a missionary priest of the Paulist Fathers, in a sermon on "The Church of Citizenship," delivered in the presence of Archbishop Farley at St. Patrick's Cathedral recently, replied to critics of President Roosevelt's letter as to the holding of public office by Roman Catholics. He said: "Some ministers of Protestant churches have objected to the letter of President Roosevelt in which he stated that a man's religious faith should not be regarded as an obstacle to his candidacy for office. They maintained that no Catholic should be elected to high office, because he could not conscientiously subscribe to the Constitution. They argued that since a Catholic had to believe in the union of Church and State and that since the Constitution is against such union a good Catholic could not support the Constitution. In answer we can say that the Catholic Church has always taught that the State is of itself an independent and perfect society. In his encyclicals, especially those in which he spoke in the highest terms of American institutions, Leo XIII. insisted clearly upon this point. There are two powers that govern mankind, the ecclesiastical and the civil. These have their distinct spheres and their distinct limits."

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ONE TOUCH OF NATURE.

Down the street came a wagon, loaded with meat and drawn by a well rounded, well fed little mare. Her steps became slower and slower, and finally, in the middle of the car track, she stopped. "Git up!" said the driver, "git up, Jenny!"

But Jenny only turned jangling toward the man on the seat. "Poor Jenny, poor little horse!" said the big dirty man. "Is she all tired out?"

At the sound of his voice the little horse sighed a sigh of tired appreciation. "Never mind," he went on soothingly, as he scrambled down off the seat and took her by the bridle. "We'll go right out to the side here and take a rest," and he led her away from the crowd and stood patting her well-curried sides while she rubbed her nose against his face.

The other drivers moved on, then turned and looked. Some of them smiled; others replaced the whips which had been taken from their sockets to hurry their own horses after the delay.—New York Times.

Give the Boy a Chance.

If the family means are so limited that both the son cannot be sent to college and the daughter to the academy, but there is money enough only to educate thoroughly only one of them, give the preference to the boy. He needs it more than his sister. He must face the world. She will be sheltered. He must be a bread-winner. She will be a housewife. He needs training against temptation. She is in the best school—a home, and has the best teacher—a mother. Give the boy the schooling.—Catholic Columbian.

Easter Decorations.

Our Easter goods are now having a large sale and are sold in over two hundred stores in Canada. We are waxing our Easter Lilies and afterwards sprinkling them with diamond dust. They are sold at \$1.00 a doz. They are very pretty and brilliant. To all those who will order a doz. at once we will make them a present of 1 doz. silk threaded Shamrocks that sell at 5 cents each, 1 large white Bell, 1 doz. white perfumed Carnations, and 1-2 doz. of Fleur de Lis, a very pretty Easter flower, also an Easter basket filled with chickens. As this advertisement may not appear again, we would advise you to write at once. If you are not satisfied we will return the money. All goods go by express. Brantford Artificial Flower Co., Box 45, Brantford, Ont. 1576-2.

DIOCESE OF LONDON.

RELIGIOUS PROFESSION AND RECEPTION AT THE RESIDENCE OF THE VICAR GENERAL, CHATHAM, ONT.

A short time ago the chapel of the Ursuline Convent, Chatham, Ont., was again the scene of the solemn reception of several new members into the ranks of the religious profession.

Right Rev. J. Ed. Meunier, administrator of the diocese, presided, and presided with a most fitting and eloquent sermon, and an excellent of the religious vows. He pointed out the duty of the novice, and the importance of the vows, and the necessity of a life of prayer and mortification.

High Mass was then celebrated, at the Communion of which the novices presented themselves at the altar, and in presence of the divine Host pronounced their solemn vows of poverty, chastity, and obedience, and the instruction of youth. At the conclusion of the Mass, they received the blessed veil of profession, after which the postulant, having cast aside her secular dress and veil, was clothed with the black habit and white veil of novices.

The names of the newly-professed are: Miss Mary Ryan, St. Thomas; Sister Margaret Mary, Miss Winifred Carriere, Tilbury; Sister Mary St. Charles, Berrow; Miss Bridget Delaney, St. Columban; Sister Mary Bridget, that of the novices, Miss Frances Gesler, Newport, Kentucky; Sister Mary Dorothy.

The presence of the reverend guests honored the occasion with their presence; Very Rev. Father James O. F. M., Chatham; Rev. P. Langlois, Tecumseh; Rev. C. Parent, Tilbury; Rev. L. B. Poulin, Berrow; Rev. Father Hermingrad, O. P. M., Chatham; Rev. J. Biennet, Berrow; Rev. M. J. Brady, Bay Shore; Rev. N. D. Saint Cyr, Stony Point; Rev. Father Simon, O. F. M.

DIOCESE OF PETERBOROUGH.

CEREMONY OF RECEPTION AT MOUNT ST. JOSEPH, PETERBOROUGH.

On Wednesday, December 30th, the beautiful chapel of Mount St. Joseph, Peterborough, was again the scene of an impressive ceremony, when five happy postulants received the holy habit of the Sisters of St. Joseph.

These ceremonies of reception are of quite frequent occurrence at Mount St. Joseph's novitiate, showing (by the large number of postulants, who, early in the year, receive the good Providence of God, who watches so carefully over His vineyard, that none of the harvest of souls may be lost through the lack of ministering angels to care lovingly for the postulants, and the suffering poor in the hospitals and the little children in the schools.

His Lordship, the Right Rev. R. A. O'Connor, D. D., Bishop of Peterborough, presided the holy

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