you to do urder you orth the

restrained
he needed
to discover
of Angus's
her in the
so he coner; we must
obtain this
ar good ad-

it, Father ; important you might t delay the

I will read ly upon this there is any you must up in the ood has been

h. Father. y, impatient as follows

ear Home of w Kerr Cess receive this this reaches son of your ny D'Arcy. nt me in the I give him
e good care ers in public But I have terests. Yo some papers you to ruin ou are fore-

of Angus." the priest as what are you demands," re-

promise," said ing that has y—be sure of the Baron with

antechamber

s messenger to d, when Shell following inwere assembled at into a sack

yon to the sea.
ein to serve as
o! As to the or any need of n the ramparts ee against Sir

his arms with a r to carry to sorders; whilst his major domo, ce, said:

situation here. y proportionate f he refuses to carried here by to accompany and when quite

I have a lay then I will find this last threat ed the banquet-

NUED.

out this disputa-

FISTORY OF ND. loly Pope named ly Father, in my war took me a maiden of the Christian. In my to go back to the s. I humbly beg

Christianity the the Holy Father k of missionaries erations will have there can be any g the Angles. say him nay, be-

to Britain and he the faith as best e the only Chrisime, and his son lied, leaving a son had a son named

randson of Pirmus, his father Tertius ot have missionar But Tertius said to his grandfather, used. So Quatuor not ask the Holy or missionaries?"
It is useless, my egory said to your ' generations will o before there can erations have come has been little, if

rk among them ight and perspicape Gregory!
day the rosy faced,
e in the Southland ssionaries to come

long, O Lord, must

niless, and future oct his monument.

civilization is rich

THE DELUSION OF CHRISTIAN SCIENCE.

Mrs. Eddy is still a popular puzzle. Even her existence is discussed and turnishes matter for the press when news is duli. Her followers are numerous, running, it is asserted, even into the millions. That they are enthusiastic cannot be doubted. Five years ago it was the fashion to make pious pilgrimages to her shrine, and a daily paper on one of those occasions thus describes what took place: "The visidescribes what took place: "Ine visit-tors came from all quarters of the earth to visit the Mother. They repre-sented every class and condition of life," and the writer hastens to add: "Among them were members of the most intellectual and exclusive circles

of Boston, a British earl and many persons of title from Europe.

Over three thousand persons went there. More would have gone, but even the extra trains were already overcrowded. The distance from the railway terminus was two miles; many railway terminus was two mires; many walked it in the hot sun with the thermometer at 90 degrees. They were admitted to the grounds at 10 o'clock, and spent several hours examining the various objects of interest, especially those used by Mrs. Eddy. Some excitement was caused at 12:30 by the report that Mrs. Eddy was about to appear to her followers; but this was unfounded. It was not till about 2 o'clock that she appeared on the balcony. The vast throng pressed around, anxious not to miss one look or word of the 'Mother.' She came out on the balcony with a firm step. Her manner and bearing were majestic. She looked well, in spite of her eighty years. She was handsomely attired in a silk dress and wore a blue bonnet walked it in the hot sun with the ther silk dress and wore a blue bonnet with gold trimmings. She spoke about a minute. She then bowed har head so that all the throng which stood gazing intently at her, might look into her eyes. Half an hour later the crowd caught a glimpse of her as she came out of the house to enter her carriage. All uncovered their heads until she drove away. Afterwards with loving eyes they gazed at 'Mother's' favorite armchair, at her favorite walk and at other objects and places made interesting by intimate associations with her." This is a veritable adoration of relics. Gazing in the "Mother's" eyes is very loving and tender.
Besides being enthusiastic, they are

Besides being enthusiastic, they are animated by conviction. Witness the splendid temples, some of them costing millions of dollars, which are being erected everywhere. Nor is the "Mother" left in poverty. Has she not her fine house? Is she not "hand somely attired in a silk dress?" Does she not wear her blue bonnet with gold trimmings? Does she not escape in her carriage from the admiring throng, and is not the world speculating about her wealth? Her own lating about her wealth? Her own business capacity is undoubted. Each nember to have the faith must have the book of "Science and Health," and apparently renew it with each edition. and in 1901, the two hundred and twelfth

In 1901, the two hundred and twellth edition had already been issued. As a business it is splendidly conducted.

On all these points it is satisfactory, but in other respects it is not. In the drst place its title is misleading; whether intentionally or not matters little. It is called Christian Science. It certainly is not science and cannot by any possible extension of the term be considered Christian.

be considered Christian.
Science, in its present acceptation,
sooffs at metaphysics, but Mrs. Eddy
boasts of having "presided during
seven years over the Metaphysical
College in Boston, where 4,000 students
were trained in the teaching of the new
gospel." "Divine Science," she asgospel." Divine Science, and assures us, "rising above physical theories, excludes matter, resolves things into thoughts, and replaces the objects of material sense with spiritual ideas."

Again, Huxley, Tyndall, Darwin and

study of its laws is there any real truth. They are agnostic to things spiritual. But Mrs. Eddy, who is very chumny with them in some ways, in-sists on the contrary view and is con vinced that "natural science, as it is commonly called, is not really natural or scientific, because it is deduced from the evidence of the physical senses." With physiology she is especially severe and tells "it is not even good for a horse." (72)

Moreover, whether science is physical or metaphysical, it supposes a coherent system of teaching. It must proceed in an orderly fashion from truth to truth in the acquisition of the complete body the suppose is the complete body. of knowledge which the science in question professes to impart. But the book called "Science and Health," which is the gospel of this new creed, and a thorough acquaintance with which is declared essential for her followers, is the most indescribable jumble of un-connected untruths that ever a dis-tracted printer put on his forms, or that an unfortunate enquirer was forced to examine. In fact, she very frankly informs us that we cannot hope to understand it by mere perusal. That must come from study ; and mod ern Samaritan that she is, she picks us ap when half dead and stripped of our atellectuals, and sets us on the road with copious marginal notes to help us

Here are specimens of these marginal Here are specimens of these marginal notes in a couple of pages taken at random: "Odor and Catalepsy; Mathematics and Logic; Truth by Inversion; Divinity Childless; Thought Forms; Reptilian Demand." Alas! they do not allure or illuminate; and we more than agree with the prophetess. We cannot grasp even the marginal admonitions, much less wade through the indescribable chaos of the rest of the describable chaos of the rest of the book, for which, no doubt, we should be grateful. We have attempted it ; have escaped alive and will

she informs us, "is from the Hebrew Adamah, signifying the red color of Adamah, signifying the red color of the ground, dust" (elsewhere she calls in me that all is mind and mind is God."
"Nothing that we can say about matter is true." "Electricity is not a vital fluid, but the least material form of illusive consciousness—a material mind."

she informs us, "is from the Hebrew Adamah, signifying the red color of the ground, dust" (elsewhere she calls in med sandstone.) "Divide now the min red sandstone.) "Divide now the min red sandstone.) "But is it not true that cures without number followed the teachings of Christ? It is, but curing the sick was not the darkness which seemed to passion on the multitude," but his mir-

lessness." "The theoretical mind is matter, named brain, or material consciousness." "Faith is higher and more spiritual than belief." "Let us remember that the harmonious and management of the second seco remember that the harmonious and immortal man existed forever." "Gender is a quality, a characteristic of mind, not matter." "The saying of the Master, I and the Father are one, separated Him from the scholastic theology of the rabbis." "As reflecting God, man cannot lose his individuality, but as a material sensation, as a dream of soul in the body, man does not lose his individuality." "The opposition that corporeal beings are spirits is a mistake. So-called spirits are but corporeal communicators." "If Spirit or God communicators." "If Spirit or God communicators."

muned with mortals through electricity, this would destroy divine order and the science of the Omnipotent mind."
"The earth's orbit and the imaginary "The earth's orbit and the imsginary line called the equator are not substance." "The Master said plainly that physique was not spirit." Man is the idea of divine principle, not physique. He is the compound idea of God, including all right ideas; the generic term for all that reflects God's image; the conscious identity of Being, etc." "Identity is the reflection of Spirit in multifarious forms of the Spirit in multifarious forms of the living Principle." "Nerves are part

Absurdities of this description are scattered with a generous hand through

600 pages. As regards a discoverable sequence As regards a discoverable sequence of ideas, or an orderly, well arranged development or growth of her variegated phantasies into anything like a system which could claim even remotely to be classified in the category of

while being atrociously unscientific, it is at the same time most reprehensibly un Christian. Like her great fellow-countrywoman, Carrie Nation, Mrs. Eddy has gone forth with an are. and there is not a portion of the ancient fabric of her New England Paritanical creed that she has not reduced to splinters. The existence of God, the Trinits, the Divinity of Christ, prayer, fasting, hell, judgment, the Ten Com-mandments (except inasmuch as they are made to forbid tobacco and alcohol) humility, mercy, humanity and all the laws of common sense, lie in ruin around while she smiles on the wreck

around while she ismites on the wreek and holds up her bantling of science to the world and dubs it Christian. "Who," she says, speaking of the fundamental Christian dogma, "can conceive either of three persons as one person, or of three infinities in one in-dnity?" No, good dame, no one can; finity ?" but that is not the Christian doctrine of the Trinity, although, no doubt, you state it to your satisfaction and fancy you are imparting light to your dis-

ciples.

"There is a dual personality in Christ," she informs us "the unseen and the seen, the spiritual and material, the Christ and Jesus." Old Nestorius, centuries ago, would have welcomed her among his followers even if some ciples. flounces are added to his error.
"Christ is eternal," she says, "Jesus is mortal," and in another place is mortal," and in autous.
"Christ is the Holy Ghost, the Com

According to her, there is no such thing as sin. It is all a dream; and you have only to will it to be rid of it as well as of its ugly consequences in the way of sorrow and penance.
"Fasting is a senseless belief;"
"Christ never fasted." "Prayer is Again, Huxley, Tyndall, Darwin and the host of men whom we regard as the expositors of science, deal with nothing but matter and insist that culy in the study of its laws is there any real truth. They are agnostic to things spiritual. But Mrs. Eddy, who is very spiritual. conceit, reveals the fact that she regards that form of supplication merely as a statement and not a petition.

> Our Father which are in heaven; Our Father Mother God, all harmon ious.

The "Father-Mother-God" is delicious, for one who protests so fiercely against the anthropomorphic.

Hallowed be Thy name; Adorable One, Thy kingdom come;
Thy Kingdom is come.

Thus she proceeds; never asking, never entreating, but affirming that the things which Christ bade us ask for,

What we have noted are only a few of her scandalous travesties of Christian doctrine. Her treatment of Holy Scrip-ture is like that of the old preacher whose wrath was aroused against the top knot habit common long ago in our grandfathers' days, and who thundered from his pulpit, "Top knot, come down." He was perverting for his down." He was perverting for in-purpose the well-known passage: "Let him who is on the housetop, not come down." Now this feminine hierophant down." Now this teminine hierophanic treats Holy Scripture in precisely the same scandalous fashion. Thus, for example, to boister up her nonsense about mortal mind, she says: "According to the Scripture I find that God is true and every mortal mind a liar," while the text is "every man is a liar." She inserts her word mortal and adds mind to it, for the sake of her theory about the wickedness of mortal as against the spir itual mind. In the same frivolous fashion she wants to prove that atonement means making ourselves one with God, and she accordingly hyphenates it, "at-one ment." The word "Adam," she informs us, "is from the Hebrew

appear when darkness was on the face of the deep and matter stood opposed to spirit as that which was accursed," all of which is irreverent joking, or

silliness.
Countless other examples might be Countless other examples might be cited of the un Christian character of this "new gospel," as she calls it, but it may all be summed up in the question and answer which she gives us on page 492: "Have Christian Scientists any religious creed? They have not, if we accept the term as doctrinal beliefs."

That cought to sattle it. Christianity

That ought to settle it. Christianity has a creed which St. Paul tells us that not even an angel of heaven can pre-

in any other fashion.

Of course, this uneducated and presumptious woman is unaware of the errors into which she stumbles. Thus, for instance, she claims to have disgovered that there is no such thing as matter, quite oblivious of the fact that Bishop Berkley, the old Irish Protest-ant prelate of the eighteenth century, had made a similar claim in his day, and that the world had taken note that Bishop Berkley said there was no mat-ter, but added "there was no matter what Bishop Berkley said." The scoff-ing world will repeat the phrase even when Barkley's fun is repeated by the of a belief that there is sensation in

from his abode in Oreus and envy the improvement she makes in his theory. which will ultimately flee before the light of the Mind, with a big m. Her attitude in this old and long discredited philosophy is illustrated by a quotation on the fly leaf of her "Science and Health." It comes after others from the Bible and Shakespeare, and ought not to be "Anonymous:"

The inside and outside, the what and the why;
The when and the where, the low and the high, All I, I, I I itself I."

One instinctively asks, is Mrs. E. amusing herself?

she is a Manichan, of course, when she tells us that all the material world is evil and comes from the devil; two words which she regards as philologically related. Surely she will not pretend that Manichanism is Christianity. Finally, besides many other things, who is guilty of Pantheism.

she is guilty of Pantheism.

"I am not a pantheist," she insists, for "pantheism is a belief in the intel ligence of matter," which is assuredly a poor definition of that form of error, but it furnishes a fair measure of the lady's knowledge, especially as immediately after the protest, she moans plaintively: "Oh! when will the ages plaintively: "Oh! when will the ages understand the Ego, and see only One God, One Mind, or Intelligence! In science it can never be said that one has a mind of his own, distinct from God the All Mind." Apparently the fundamentals of education are lacking.

She says indeed "Man is not God, the Ego." But she continues: "Like the Ego." But she continues: "Like the ray of light that cometh from the sun, man is the outcome of God." This is pantheism. To say that "All is Mind, and Mind is God" is pantheism; "Soul is God, unchangeable, eternal, flattest kind of pantheistic error. Such statements are met with at every step. Evidently the writer does not know the

meaning of the words she uses.

In this age of astheticism, it is astounding that "the members of the most exclusive and intellectual circles of Boston, the British Earl, and many persons of title from Europe," whom the New York Journal describes as the New York Journal describes as being among Mrs. Eddy's adorers, do not revolt at the vulgarity of this ridiculous creed that is offered to them. A religion which is, if not alto gether, at least chiefly, for health, is certainly not intellectual, in spite of all its affectation of spirituality and philosophy. It is vulgar and coarse. It is the unholy desire of seeing signs and wonders which Christ reproved in the mob; it is the religion of the the mob; it is the religion of the voluptuous Herod, who interrogated Christ, hoping to see a sign; it is that of the Pharisees who challenged him to perform a miracle as they stood around the Cross. It is actuated by the same motive as that which prompts the multitude who clamor around every "healer" who appears from time to time, makes money and disappears. It speculates on that element in human mature which quack doctors cultivate with their cures for every ill. It is voodcoism of the negro doctor of the Southern plantations. It is the method of the Mad Prophet who appeared a few years ago in Jamaica, leading thou-sands of excited blacks to bathe in the filthy waters of a once clear creek in the hope of a cure of their maladies. The Christian Scientists have the "Prophet" without the water. About the legality of letting the victims of this delusion die without medical aid, that is a matter which the conscript fathers must settle. To the plain man in the street it seems like letting a a somnambulist walk out of a window; and, on the other hand, making Chris-tian Scientists medical men is suppos-

acles were intended primarily and chiefly to bring conviction to the blind and obstinate generation whom He addressed. "If you do not believe me, believe my works." Moreover, He never wrought a miracle for Himself. He was hungry and thirsty, in suffering and in pain; but He warned His dis ciples that it was necessary to undergo all that in order to enter into the glory of heaven. It is, perhaps, worth noting here, that these Christian Scientists, though, of course, unaware of it (for they are, in fact, deplorably ignorant in such matters), are in reality reviving one of the earliest heresies in the has a creed which St. Paul tells us that one of the earliest heresies in the not even an angel of heaven can presume to alter without being accursed.

There is no option for a Christian to treat this "new gospel" of Mrs. Eddy

Strauss and his followers taught the same blasphemy. It is thus that the clouds of error keep continually rolling back over the human mind. In fact, most of the philosophical vagaries of the day are only the revamped nonsense

of the past.

The Apostles, also, had the gift of healing, but they used it only as the voucher of their divine mission. They invariably spoke in the name of Jesus Christ, attributing no power to them-selves, and always preluding the exercise of it by humble prayer and supplication, all of which things are not only conspicuwhat Bishop Berkley said. The soon ing world will repeat the phrase even when Barkley's fun is repeated by the Massachusetts Metaphysical College.

Again she is deep in the slough of comman Idealism and out-Hegels Hegel

Apostles never used these powers in evolving everything from her Ego. In fact, the old German must look up infirmities as the stigmata of their from his abode in Orcus and envy the improvement she makes in his theory. the stigmata of their waster, knowing that in these infirmities their virtue was perfected." Read development or growth of her variegated phantasies into anything like a
system which could claim even remotely
to be classified in the category of
science, there is not the slightest
vestige, or anything suggestive of an
attempt at it. It is a perfect rag-bag
of shreds and remnauts, of fancies,
platitudes, half truths, gross errors
and extravagantly pictistic sentiments,
to which her imagination and that of
her followers have given every conceivable color and form, and to which
they have attached spiritual and cabalistic significations.

While being atrociously unscientific,
it is at the same time most reprehenwhich will ultimately flee before the
which will ultimately flee before the
which will ultimately flee before the
which will alake, but she works in
they have attached spiritual and cabalistic significations.

Master, knowing that in these infiguit
ties their virtue was perfected.''
Read
they appeared the multitude and
variety of his sufferings, and see how
awfully and dreadfully real they were;
but from the multitude and
variety of his sufferings, and see how
awfully and dreadfully real they were;
but from the multitude and
variety of his sufferings, and see how
awfully and dreadfully real they were;
but from the multitude and
variety of his sufferings, and see how
awfully and dreadfully real they were;
but from them the evel support that their
power is often pretence.
Christ. Let us remember that their
variety of his sufferings, and see how
awfully and dreadfully real they were;
but from them the never attempted to
deliver himself. The science which he had of Jesus Christ made him know, as
it makes all other Christians know, that
and support the world wariety of his sufferings, and see how
awfully and dreadfully real they were;
but from the multitude and
variety of his sufferings, and see how
awfully and dreadfully real they were;
but from the multitude and
variety of his sufferings, and see how
additive himself. The science which he had of Jesus Christ made him know, as
it makes all other Chr happiness which can never be inter rupted by pain or sorrow. The absence of the cross shows how un-Christian is this Christian Science. If it be for our advantage or the glory of God that these sufferings should be taken from us in some miraculous way, He will relieve us of them; for the same power exists in the Church now as in the time of the Apostles. The great servants of God in the Old and in the New Testament, like Moses and Elias, and Gregory and Francis Xavier and a host of other glorious ones, have given sight to the blind, and health to the sick, and life to the dead; but it was only that God might be glorifed, that His teaching might be affirmed and men be strengthened in virtue. The same thing is going on to day at Lourdes, not for all indeed, but for those whom God chooses; that their spiritual con dition may be bettered, that the world may be taught purity at the feet of the Immaculate, and that it may be con-vinced by the divine manifestations at

> discredit His teachings, even if they masquerade under His holy name, are from the spirit of evil and lead to damnation It may be true that some people have been the recipients of help, in the mat-ter of health, through Christian Science. But in the first place, it is at least possible that, after the excitement has subsided, medical science may explain the phenomenon, but, putting it at its best, supposing that the cure was not imaginary nor temporary, but real and said of a mortal that he has a mind of his own distinct from God? is the adhere to it in spite of poverty, humiliation or sickness; nay, that, like the martyrs, I should die for it if need be. Faith in Christ is the only means of gaining eternal happiness and avoiding eternal woe. That is the most precious possession I have, and I cannot sacrifice it for health of body or any sacrifice it for health of body or any other consideration whatever. To get my health at the price of being an enemy of Jesus Christ, of reviling and despising his doctrines, is not a permissible exchange.
>
> Secondly, even if I do not lose my faith, but especially if I do, the very gift of health, though I do not think so, may be my ruin. It would have been

her shrine that the Church which honors her is the pillar and ground of truth. Preternatural manifestations

that have nothing to do with Christ, and especially those which propose to

consumption.

warning cough.

cough or cold.

ery in infancy a frantic mother has pleaded, has turned out to be a curse for her in after life. It must not be forgotten that if God has promised to grant us temporal favors, including health, in answer to prayer, he does so only on condition that they will be conducive to our spiritual good. "What father," He says, "if his child asks him for bread will give him a scrpent?" The stone may seem bread to the child and the serpent, fish, but the father knows better than the silly to the child and the serpent, fish, but it and approve it with a text." The father knows better than the silly child who is clamoring. There are worse disasters than sickness, there are worse runs than death.

Thirdly, the evil spirit is a deceiver, and has, by his superior intelligence and, perhaps, by the permitted control over certain forces of nature, the means of producing effects which have the appearance of being supernatural, but which are really not so, and which he intends for our harm. The south he intends for our harm. The sooth-sayers in the court of Pharaoh had powers which produced terror and consternation and were intended to influence the monarch to destroy the people of God. The witch of Endor, to whom Saul resorted, called up the ghost of Samuel from the dead; but it ended in Samuel from the dead; but it ended in the suicide of Saul, the destruction of his army, the almost utter ruin of his country, and his own eternal infamy; for his head was cut off, his armor suspended in the temple of Astaroth, the goddess of impurity, and his body on the walls of Bethsan for the vultures to feed on. And what is true in these typical cases, is true for all who resort typical cases, is true for all who resort to those wonder workers who have not upon them the seal and stamp of Je-us

astray. The rain of Tertullian is a case in point.

As regards this particular vagary, it is quite possible that the commercialism of the day has had something to do with its inception or progress; that either its author or some of her sup-porters have had a fine prescience of its capacities as a business enterprise. Its achievements in that respect are certainly phenomenal. It knows how to avail itself of the susceptibility of the public to refined advertising.

Secondly, credulity is the peculiarity of unbelief. The most irreligious are often the most superstitious, and those who reject Christianity swallow without a grimace the shocking absurdities. Now, this whole snocking abstractics. Now, this whole creed stands on the bald assertion that Mrs. Eddy received a revelation when standing already in the shallow of the death valley. I won my way to absolute conclusions through divine revelation, reason and experiment."

The word of this interested and excited woman is surely not enough to enforce conviction among reasonable men, especially when her utterances are so manifestly nonsensical. But it is a punishment often meted out to those who reject divine truth that they, of their own accord, eagerly and most fanatically accept the most ludicrous of human errors.

Thirdly, in our days anything audacious "goes;" sespecially if a man has nothing back of his claims but his courage. Thus the whole world laughed at the exploit of the redoubtable "Captain" Voigt, the old German cobbler who donned a uniform, commandered a goard, and captured the city of Koner. is pantheism. To say that "All is Mind, and Mind is God" is pantheism; "Soul is God, unchangeable, eternal, and man coexists with and reflects soul" is pantheism: "Spirit cannot believe in God, for spirit is God," while it contradicts Christ, Who insists upon belief, is pantheism; and, finally, to assert: "In Science it can never be worldly ambition. The very basic prin
worldly ambition. The very basic prin-

Fourthly, we have all gone crazy bout science and health. A good lady comes forward and assures us we can get both on easy terms and some be-

lieve her.

Fifthly, we are not yet willing to declare ourselves un Christian. Nineteen centuries of tradition cannot easily lose their influence. But we want, a Christianity without creed.

This new addition to the museum of religious curiosities fills the hill. Lastly, the modern mind revolts at the idea of sin with its consequent guilt and reparation. The over indulgent "Mother" assures us that

gift of health, though I do not think so, may be my ruin. It would have been infinitely better for many a man to have died in his youth than to have gone on to the disasters of later years. Many a child for whose recoving the control of the disasters of later years. Many a child for whose recoving the control of the disasters of later years.

ϙϙϙϙϙϙϙϙϙϙϙϙϙϙϙϙϙϙο

Statistics show that in New York City

And most of hes consumptives might

You know how quickly Scott's

Emulsion enables you to throw off a

ALL DRUGGISTS; 50c. AND \$1.00.

ტტტტტტტტტტტტტტტტტტ

be living now if the had not neglected the

alone over 200 people de every week from

Don't neglect your cough

this sect does systematically in ethics in dogma. She eliminates the moral

There is a Christian Science which There is a Christian Science which tells us whence we come, whither we are 'going, what to do, what to avoid, how to convert the physical and moral woes of life into a means of salvation, but that science is not Mrs. Eddy's.

T. J. CAMPBELL, S. J.

Educational.

Assumption College
Sandwigh Ont.
THE STUDIES AMERACE THE CLASSTICAL and Compared Courses. Terms,
including all ordinal expenses, \$150 per annum, For full particulars apply a
Very Rev. R. McBrady, C. S. B.

St. Jerome's College BERLIN, ONT.

Commercial Course
Latest Business Colle High School Course Preparation for Matricula Studies.

College or Arts to ree Preparation for Degree

Preparation for Course
Natural Science Course
Natural Science Course
Laboratories ritical English Literature receives special

First-class board and tuition only \$150.00 per nnum. Send for catalogue giving full particulars. REV. A. L. ZINGER, C. R., PRES.







Just Out The Catholic Confessional and the Sacrament of Penance.

By Rev. Albert McKeon, S. T. L. 15 cents post-paid CATHOLIC RECORD, LONDON, CANADA

JUST READY! Better than Ever.

CATHOLIC HOME ANNUAL

For 1907 Profusely & beautifully illustrated Price 25 Cents CONTENTS

His Eminence Cardinal Gibbons - Reminiscences of the Cathedral Baltimore.

Illustrated. Katherine Tynan—Queen's Marion Ames Taggart—T lose. A Poem. Island Priest.

Marion Ames laggar.
A charming sto y.

Rev. Morgan M. Whee y—The Blessed
Virgin in Legeld. Illustrated.

Jerome Harte—In the Niche at the Left.

P. G. Smyth—A Breath of Irish Air. A graphic description of interesting spots in Ireland. Illustrated. Grace Keon-The Blesssng of St. Michael.

A touching story in this author's best

Rev. Martin S. Brennan, H. M. Sc. D .-Wnat Catholics Have Done for the World. Worth the attention of every

Mary T. Waggaman-Adrift. The story Rev. W. S. Kent, O. S. C .- The Suffering

of Souls in Purgatory. Illustrated.

Anna T. Sadlier—In the Dwelling of the Witch. A tale of the days of persecu-

tion.
The Blessed Julie Billiart. Pro fusely il ustrated. Maud Regan-A Hole in His Pocket. The

story of a devoted priest.
Some Notable Events of the Year 1905-1906. Illustrated.

Every Child Should Have its Own Copy. Little Folks' Annual

For 1907 Stories and Pretty Pictures Price 10 Cents Catholic Record,

London. Canada