NON-CATHOLIC MISSIONS.

and was quite successful in bringing hundreds of these natives into the Mor-

dent and hast revealed them unto chil-

Redeemer, the Mother of God; and as the tabernacle and the holy of holies

were hallowed places, sacred to God alone, so was she hallowed above all

from any taint of sin from the very

stand the dogma of the Immaculate

Conception, and fancy it means some-thing very different from the truth as

great patronal least of this country, so chosen and appointed by the hierarchy in this land. This fact should certainly lead us to pray with very

ardent faith for the conversion of our

countrymen through Mary's special in-

tercession, for we may surely hope she will have a peculiar interest in them,

A Noble Gift. Braddock, Pa., November 22.—The beautiful new Church of St. Thomas, built by Mr. and Mrs. Charles

M. Schwab at an expense of \$125,000, was dedicated this morning

large party of relatives and friends.

Sacred Heart Review.

A MODEL PEOPLE.

Some time ago we made a few comments on a letter from a clerical gentlements on a local sorting and sorting another." Perhaps we but denounce rowed over the benighted natives who materialism on parade days. But if we were in need of the "true light." He sighed over the listless, vacant faces, over their starved souls, and tried generally to impress his readers who might be on pleasure bent, to cut out that particular place from their sche-During his sojourn there-and if we remember aright it was of short duration-he saw things that "aint so," or which are not seen by the eyes of other non-Catholics. As evidence of this the Ave Maria quotes the testimony of Judge Baker of Omaha, Associate Justice of the Supreme Court of

Said Judge Baker on a recent occa-

"When I went back to my old home the last time, some of my friends tried to make the people of New Mexico ridic-ulous in my eyes by calling them Greasers. I returned promptly that I would sooner have any case at law tried by a jury of these same Americans of Mexican descent or Spanish blood than the sort of jury I had found in Omaha. the sort of jury I had round to them pre-that expresses my opinion of them pre-cisely. They are good sons, husbands and fathers; and their children are and fathers; and their children are their representative. He will concisely. They are good sons, husbands and fathers; and their children are brought up religiously and well. When they come before me for jury service I find them fully intelligent, not in the least when they wealth or bewildered by intimidated by wealth or bewildered by the bluster of attorneys, and with a scrupulous regard for their oath that is fine to see. They live contentedly, simply and well in their homes. They are accustomed to hard labor with patience. They are thrifty, and they are mee. They are thrifty, and they are imbitious for their children, always giving them as good an education as their ing them as good an education as their means allow. I am not a Roman Catho-lic, but I find the children of that Church make good citizens here; and the priests make good citizens liberal and intellect-in New Mexico are liberal and intellectin New Mexico are liberal and intellect-ual men, who teach and uphold Amer-ican ideals. Our Spanish American population is a reason for taking the Territories into the Union, not for keeping them out."

MATERIALISM.

It is easy to weave phrases anent the dangers of materialism. It has been descanted upon for years, and we read that back in the centuries one of the philosophers ridiculed the seekers by saying that they would be happy if they could have gold within their bodies, three talents in their stomachs, a talent And so in our days it happens that the TEMPORAL POWER OF THE POPE. in their skull and a statira in each eye. talk continues without, however, abating

the sweetest music in the world and splendid the castles of those who are that it has been made the subject of not at close grip with the world or who have through stress and storm treasured the belief that the world is good.

But still are we not inclined to pay a great deal more attention to the things which mean money and to think that the millionaire is the proudest trophy of the century? We see him aureoled in the public prints as the modern demi-god. We hear dissertations on what he eats and wears, and the story, a little frayed at the edges just now, that he owes his success to pluck, tenacity of purpose, to business enterprise. He may now and then corner the market to the discomfort of sundry individuals or float a company from which he gets the ducats and the others get the stocks; but such little incidentals are crowded out by the fact that he has the money. Why some of the school-children hereabouts think the Steel Kings are the greatest persons on earth. We, of course, scout this idea. We have our poets and philosophers and prayers to teach us how to form conceptions of proper dignity and worthiness. But in practice -well, it seems to us that the man with the dollars is not lost sight of by our anti-materialism friends. Nor should be be for that matter when his money stands for character and not an "artistic swindler." But why should we labour so feverishly for what we call glittering dross if we are convinced of its little value? Or why should we teach our children that the one thing striving for is this same glittering dross? Or why should we turn the

the walls of caste between members of the household of the faith?

We may of course be mistaken. But it will take an exuberant imagination to clothe the coldness and indifference so often manifested with that union and lips: "How these Christians love one another." Perhaps we but denounce materialism on parade days. But if we grow eloquent with the action that inspires love: if somehow we tried to eradicate from the minds of those around us that "we are ready enough to do the Secondary of the flag of the secondary of the seco sympathy which extorted from pagan to do the Samaritan without the oil and two-pence" we might not have so much need of talk.

THE MOST EFFICIENT METHOD.

We have received a lengthy communication anent the unjust discrimination in the matter of the portioning of civil service berths. Our correspondent asks us to discuss the topic. We have done this before and may at an opportant and now a candidate for the priesthood) and now a candidate for the priesthood was taken into our Church by Father the moment do so again, because we the consistence of the Rev. Wilson (a former Episcopalian minister and now a candidate for the priesthood) was taken into our Church by Father Kress at Mountain Home on July 14.

The MOST EFFICIENT METHOD.

Kress of the Cleveland Apostorate. The words did not fall upon barren soil. Several have been admitted into the inquiry class, there were no penitentiary, will do the way with such a place of punishment. Or have you begun to doubt the missions, and all were crowned with the missions, and all were crowned with the missions, and all were crowned with the missions and all were crowned with the missions. The sister of the Rev. Wilson (a former Episcopalian minister and now a candidate for the priesthood) was taken into our Church by Father Kress at Mountain Home on July 14.

The MOST EFFICIENT METHOD.

We have received a lengthy communication in the murderer's wish that there were no penitentiary, will do there were no penitentiary, will do there were no penitentiary, will do the the way with such a place of punishment. Or have you begun to doubt the private private and now a candidate for the priesthood) and now a candidate for the priesthood and now a candidate for the

Besides, there are not enough to satisfy all the applicants who desire to wards the end of August a mission will do something not incompatible with white collars and creased trousers. their representative. He will consign their names to a book kept for the use of his "intelligent constituents" and forget all about them soon after their departure. That is the usual mode of procedure. But to our mind the most efficient method to obtain results is to help ourselves by remembering

I. That membership in any number of societies is not an equivalent for industry and brains.

II. The most eloquent resoluter is oftimes the best bolter, and that anyhow eloquence is not a business asset. III. "I hear so's" are not reliable

IV. Knowledge of current issues is the safeguard against platform humbug, and that an organization of men who know what they want, and insist upon getting it, is the one thing that has dren." any terrors for the ordinary politician; also it is well to bear in mind that we are not here on sufferance and a modicum of common-sense aggressiveness on the part of the voters will be respected by the vote collector.

In the general intention of the the worship of gold.

The things of the spirit indeed are alone the source of abiding happiness. Nature too with its pictures more beautiful than ever came from the brush of a master, and framed by the mountains and stars, are ours for the choosing.

True also that the laugh of a child is the sweetest music in the world and of Prayer for the month the first Encyclical of Leo's succes-

sor, Pope Pius X. it announces the future policy of the Church.

In language equally strong as that of his predecessors Pope Pius X tell us: "The Church, according to its institu-tion by Christ, must enjoy full and entire liberty and independence from all external dominion. And we, in de-manding such liberty, are defending, manding such liberty, are defending, not only the sacred rights of religion, but are also consulting the common weal and the safety of nations." It is again the voice of Christ which speaks to the world. Those not of Christ's Church may dissent and deny and argue. But the Catholic world must

bow and acquiesce.

It must do more. It must heed the word that has been spoken. It must turn its powers of accomplishment to turn its powers of accomplishment to the purpose expressed. Those who hesitate cannot be counted loyal sol-diers of Christ. The command has been issued. Nothing remains for them

moment of her conception in her Mother's womb. These are very im-portant facts to be remembered, be-cause people not infrequently misunder. but prompt and active obedience. Sur-render is impossible.

As it pointed out by the Sacred Heart Messenger the first amongst the means at our disposal to aid the Holy See is prayer—heartfelt, unceasing, general prayer. It is impossible that to the united and sustained supplicato the united and sustained supplied tions of His people, who are His Mystic Body, on behalf of His Vicar. Again, we must ardently foster, when we can, a very decided spirit of condemnation of the unprincipled secret-society revolutionists, for whom nothing is sacred if to them profitable. Thus it is that popular liberties perish when the first of all liberties—those of the Church are trampled under foot. Finally, we mast take the heartiest interest in help-ing financially the Head of the Church to meet the great and incessant calls made on his bounty. Let us realize, if we can the interests of the world-wide Church, which to us is dearer than life, which are entrusted to the care of Pius bonds, and the orb of cold condescension on his bondless brother? And again how is it the dollar does build up

WORDS TO THE WANDERER.

Among many converts from Mormon-ism is one who, by his official position and influence, had been a great factor in the Mormon mission of New Zealand. He speaks the language of the Maoris, and was onto spaceful, in heiocites PERTINENT QUESTIONS TO THE FALLEN-AWAY CATHOLIC. By Rev. John T. Neil.

My good friends, I would ask you to be serious, just for a few moments, and to listen to one who has your best inter-ests at heart. Tell me why you have

said after his baptism, "how glad I would be if our dear Lord would grant me the favor of undoing that unfortunate work in New Zealand.

In the mission of Dempsey a seven days' mission was preached by Father Kress of the Cleveland A postolate. The reverend Father's eloquent words did not fall upon barren soil. Several have

tune moment do so again, because we believe that the lucrative positions should not be at the mercy of the Lodges which honeycomb this part of the Dominion: but just now we are not pleading for young men out of a job.

Besides, there are not enough to leave that the lucrative positions should not be at the mercy of the Lodges which honeycomb this part of the Dominion: but just now we are not pleading for young men out of a job.

Besides, there are not enough to leave given in Sheeps creek Wash., a new settlement near Northport. Two converts were made. Then a similar three days' visit was made to a s

to defer its correction long; go to see your parish priest at once.

Have you put yourself out of the Church by joining societies forbidden by the Church? Then again, I would say that if you cannot belong to both the society and the Church, good sense will dictate that you give up the society. For even if you see no reason for that society's condemnation, you must at least grant that it cannot lead you to Heaven; that it is a human organizawards the end of August a mission will be given at Lago, in the Gentile Val-ley. And after that another one in Grey Lake, Bingham County, Idaho. In the Mormon missions several ques-tions were asked about the principal Mormon doctrines, viz.: Are the Mor-mons right in believing that God is a highly developed man, founding their belief on the words of Christ: "Philip, he that has seen Me, has seen the Father?" (John xiv. 3). Are the Mor-mons right in believing that we can be Heaven; that it is a human organiza-

preference to the divine one instituted by Christ, is an awful insult to God. Moreover, you can take for granted Father?" (John xiv. 9). Are the Mormons right in believing that we can be baptized for the dead? (Cor. xv. 29). Are the Mormons right in believing that in the true Church they should always be apostles, prophets, and evangelists? (Eph. iv. 11.) Are the Mormons right in believing that the rock upon which Christ built His true Church was not St. Peter, but the rock of revelation: "Flesh and blood has not revealed it unto thee, but My Father that the Church's condemnation is based on solid reasons, though you might not clearly comprehend these reasons. The chaplain and Bible which all secret chaplain and Bible which all secret societies have show that religion enters into them, and the fact that that Bible is not the one approved by the Church, and that the chaplain is not commissioned by God, makes the religion of these societies heretical. Hence the Church can no more permit you to bettong to such societes (with a religion different from her own) than she can allow you to join a Protestant Church. If these societies merely had a tendency to make people take less interest in their Church, that reason would be enough for prohibiting Catholics from joining them. And that this tendency exists, I know. Even Protestant ministers, who often become mem revealed it unto thee, but My Father Who is in Heaven"? (Matt. xvi. 17, 18).
If you ask a Mormon, why it is that the members of their church are sought among the ignorant, they have a text to answer it, (Matt. xi. 25:) "Thou hast hid these things from the wise and pru-

dent and hast revealed them unto chil-dren." If you ask, why they call themselves saints? Answer: "We have the faith of these early holy men and women, because we do as St. Jude tells us in his epistle, verse 3: "I exhort ant ministers, who often become mem-bers of secret societies for policy sake concede that persons who join them

and therefore felt that it would do you no good to go to church? If so, my friend, come to your senses this day. The sin may be hard to give up, but it will be harder to go to hell; you are on the sure way thereto. If you care more to please your passions than to please God, you cannot expect things, because she was to be the rest-ing-place, the living tabernacle, of the All Holy. This great prerogative of the About the past do not de-Immaculate Conception was granted her through the foreseen merits of her converted (repents) his iniquities I shall not remember." But do not post Divine Son. Stainless, spotless—this is what the word, Immaculate, means; pone this repentance, for God may reand it expresses just what our holy Mother really is, absolutely free always

fuse you the grace later.

Or have you quit church because af fairs of the congregation were not run rightly? Because of trouble you had with the priest? Because of some scandal that arose in the church? All these are no reasons why you should take revenge on your own soul, nor why you should refuse to give to God the rvice He is so justly entitled to from defined by the Church. We must remember, also, that this feast is the great patronal feast of this country,

No, my friend, if all would follow our example, if all would refuse God your example, it all would retuse God what He so reasonably asks and what He is so willing to repay: if all would refuse to pay homage to God, espec-ially on His day (Sunday), I am sure, that God, receiving no honor and glory faom His creatures, would put an end to things here below. and by her prayers will hasten their acceptance of the one true faith.

Do not relinquish your Church, for that would be denying Christ, and listen to what Christ says He will do to those who deny Him: "He that will deny Me before men, him I shall deny before my Father Who is in Heaven." One who does not keep his

by Right Rev. J. F. Regis Canevin, Coadjutor Bishop of the Pittsburg Diocese, assisted by a score of priests. Mr. and Mrs. Schwab attended with a

also wrote a letter to the Pope, in which we find the following passage: "It will seem to be best and by far the most fitting, if the priests of the Lord from each Province refer to the Head—that is, to the See of the Apostle Peter." This proves that the Bishops of the Conneil, and among them the British Bishops, held the See of the Apostle Peter, that is, the Bishop of Rome, to be the Head of the Church.

The Venerable Bede says (Hist. book i. ch. 4.): "Whilst Eleutherius, a holy man, presided over the Roman Church, Lucius, king of the Britons, sent a letter to him, entreating that by his com-

ter to him, entreating that by his command he might be made a Christian. mand he might be made a Christian. He soon obtained his pious request and the Britons preserved the faith which they had received uncorrupted and entire, in peace and tranquillity, until the time of the Emperor Diocletian." The writer says (book i. ch. 13): "In the eighth year of his (the Emperor Theodosius') reign, Palladius was sent by Celestinus, the Roman Pontiff, to the Scots" (of Northumberland and the neighboring counties) "that believeth in Christ, to be their first Bishop."

This happened about A. D. 430.

St. Gregory the Great wrote to St. Augustine: "But as for all the Bishops of Britain, we commit them to your care, that the unlearned may be taught, the weak strengthened by persuasion, and the progress corrected by auths.

Pope Gregory III. placed all the Sees north of the Humber under the Archbishops of York. Pope Adrian, A. D. 787, made Lichfeld into an archbishopric; but a few years later Pope Leo. III. placed it again under the See of Canterbury. In A. D. 1072, a contest arose whether the Archbishop of Canterbury, or of In A. D. 1072, a contest arose whether the Archhishop of Canterbury, or of York was Primate of England. By command of the Pope, Alexander II., a synod was held at Winton, and the onestion was decided in favor of question was decided in favor of Canterbury, through "the letters and grants of your (the Pope's) predeces-

In 625, " The nation of the Northumthat live on the north side of the brians that live on the north side of the river Humber, with their King Edwin, received the faith through the preaching of Paulinus, one of St. Augustine's companions' (Bede, ii. 9.): Paulinus received the Pallium from Pope Honorius in EM. The same Pope sant Bisions received the Pallum from Pope 10007-ius in 634. The same Pope sent Birinus, in 635, to convert the West Saxons, about the same time that Aidan the Irish monk of Iona was bringing the Picts of the north to the Faith. Aidan's work of the north to the Fatth. Aldan's work was carried on by Finan, an Irish monk whose Cathedral Church of Lindisfarne was afterwards dedicated to St. Peter the Apostle by Theodore, the Greek monk who was sent by Pope Vitalian to be "Archbishop of the English Churches." He was consecrated by the Pope in 668. Theodore visited "all promise is not very honorable. Remember what you promised yourself in first Communion and Confirmation. You promised solemnly, in church that you would ever be a faithful member of the Church—even a soldier of Christ.

I certainly have the interests of God and your own best interests at heart,

1311

when I implore you to begin at once to live up to your Church again. Endeavor to get some good out of the remainder of your life. No matter how long it has been since your last good econfession, go this very month; the priest will assist you, and I assure you that you will feel happy to be again on friendly terms with God.

All the reasons which you might adduce to justify yourself in staying away from church will not sudice; for as the church is the one we cannot aifford to lose, so is the way to Heaven is the one thing we cannot aifford to lose, so is the way to Heaven is the one we cannot aifford to lose, so is the way to Heaven is the one we cannot aifford to lose, so is the way to Heaven is the one we cannot aifford to lose, so is the way to Heaven is the one we cannot aifford to lose, so is the way to Heaven is the one we cannot aifford to lose, so is the way to Heaven is the Church in the Church is the means to the pense with. She is the means to the chair of the Apostle peter," Moreover in the dispute which took place between St. Wilrid and King Oswi on the one hand, and Colonan, the successors of Aidan and Finan, on the other, the question and Finan, on the other, the question was settled by an appeal to the well-known words: Thou art Peter, etc., It is clear from this that the Scots and Irish did not question that St. Peter and each of his successors, as Head of the Church.

The British Church was represented by three of its Bishops according to custom so that all should keep Easter on one and the same day.

The British Church was also represented as well earn from St. Athanasius, at the Council of Sardica, in A. D. 347; At this Council, which St. Athanasius, at the Council of Sardica, in A. D. 347; At this Council (which St. Athanasius, at the Council of Sardica, in A. D. 347; at which we find the following passage: "It will seem to be best and by far the most fitting, if the priests of the Lord from the fitting if the priests of the Lord from the fitting if the priests of the Lord from the fitting i years after St. Augustine's death (there was in Rome a hospice on purpose to receive English pilgrims and supported by English pilgrims; eight Anglo-Saxon kings made a pilgrimage to Rome) completely disposes of the impudent falsehood "that there was little remaining to show that a Roman Christian had ever visited or taught in England." The truth is, that the jealousy of, and rebellion against the Pope was entirely of later date, and quite out of keeping with the spirit of the early English Church.

at ministers, who eften become members of the policy sake contend for the faith which was once delivered into the saints.

OUR LADY'S IMMACULATE CONCEPTION.

The feast of the Immaculate Conception, a great helyago of obligation, is for the preaches of such prevered free or the bissess of the special preception of the special pre In A. D. 680. Pope Agatho decreed that there should be twelve English Bishops, with the Archbishop of Canterbury at their head. In A. D. 735, Pope Gregory III. placed all the Sees north of the Humber under the Archbishops of York. Pope Adarian, A. D. 787, made Lichfeld into an archbishopric; but a few all the time you can possibly in their midst; educating them by your conversation and good example; and, as grow in years, love, reverence and re spect for you will grow with them.

A SISTER DECORATED.

A significant ceremony took place at the Hotel Dien Hospital, at Rouen, last month. General Debatisse, commanding the troops at Rouen, accommanding the troops at Rouen accommendation and the results of t manding the troops at Rouen, accompanied by the mayor of the city, M. Leblond, by Dr. Millet, who has charge of the medical service of the Third Army Corps, by the Abbe Lemmonier, Vicar General, and by a delegation of the soldiers who had suffered in the last epidemic of typhoid fever, presented the official gold medal for distinguished services in times of epidemic to Sister Angela, the nun attached to the Military Hospital. The General took this opportunity of tached to the Military Hospital. The General took this opportunity of warmly congratulating Sister Angela and the nuns upon the zeal and devotion with which they work, especially in trying times of epidemic, to alleviate the sufferings of patients. Sister Angela, by the year is a sister of the viate the sufferings of patients. Sister Angela, by the way, is a sister of the famous Father Deattre, whose archaeo-logical discoveries at Carthage and whose studies of Carthaginian antiquities are known all the world over.

If we never felt sorrow we could not adequately appreciate joys.

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