NON-CATHOLIC MISSIONS.

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

things, because she was to be the rest-ing-place, the living tabernacle, of the All Holy. This great prerogative of the

Immaculate Conception was granted her through the foreseen merits of her

Divine Son. Stainless, spotless—this is what the word, Immaculate, means;

and it expresses just what our holy Mother really is, absolutely free always

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 1 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 bonds, and the orb of cold condescension on his bondless brother? And again how is it the dollar does build up

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 constant of the cleveland Apostolate.

Kress of the Cleveland Apostolate. The words did not fall upon barren soil. Several have been admitted into the inquiry class. There is no penitentiary, will do there were no penitentiary, will do the way with such a place of punishment. Or have you begun to doubt the point of the graph of the way with such a place of punishment. Wilson (a former Episcopalian minister and now a candidate for the priesthood) was taken into our Church by Father that living up to the Church He established is the only way to heaven for you. Or have you put yourself out of that living up to the Church by an unlawful or invalid

Besides, there are not enough to satisfy all the applicants who desire to wards the end of August a mission will wards 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 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 successor, 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

WORDS TO THE WANDERER.

PERTINENT QUESTIONS TO THE FALLEN-AWAY CATHOLIC. By Rev. John T. Neil.

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

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 organiza-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 Who is in Heaven"? (Matt. xvi. 17, 18). 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 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 About the past do not deconverted (repents) his iniquities I shall not remember." But do not post pone this repentance, for God may re-

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 sont 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 aisford to lose, so is the way to Heaven is the one we cannot aisford to lose, so is the way to Heaven is the one we cannot aisford to lose, so is the way to Heaven is the one we cannot aisford to lose, so is the way to Heaven is the one we cannot aisford 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 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 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 if the priests of the Lord from the fitting the two hundred was 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 that persons of that special prerogative of the Biessed Virgin Mary, when the very signer by was, by Gof's preventing grace, preverved free or the very signer of that special prerogative of the Biessed Virgin Mary, when the very first moment of her very signer of the special prerogative of the Biessed Virgin Mary, when the very signer of the special prerogative of the Biessed Virgin Mary, when the very signer of the special prerogative of the Biessed Virgin Mary, when the very signer of the special prerogative of the Biessed Virgin Mary, when the very signer of the special prerogative of the Biessed Virgin Mary, when the very signer of the special prerogative of the Biessed Virgin Mary, when the very signer of the special prerogative of the Biessed Virgin Mary, when the very signer of the special prerogative of the Biessed Virgin Mary, when the very signer of the special prerogative of the Biessed Virgin Mary, when the very signer of the special prerogative of the Biessed Virgin Mary, when the very signer of the special prerogative of the Biessed Virgin Mary, when the precise of the Mary and the Virgin Mary, when the very signer of the special prerogative of the Biessed Virgin Mary, when the Virgin Mary 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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MARVELLOUS SALE 000 during the st month of the

ANNA HANSON DORSEY, AUTHOR OF "COAINA," "FLEMMINGS,
"TANGLED PATHS," "MAY
BROOKE," ETC., ETC., ETC.

CHAPTER XVII .- CONTINUED.

With the sensations of one not yet fully recovered from a horrible night. mare, he drove slowly along the sloping avenue of the Palatine, that led direct avenue of the Palatine, that fed direct
to the Forum Romanum, an edifice
which, neither spacious nor magnificent,
lent its name to allothe space lying be
tween the Capitoline and the Palatine
Hills. It was surrounded on every side by temples, conspicuous among which were the Temple of Janus and that of Vesta; palaces, basilicas, halls of justice, and public offices, and adorned with the statues of illustrious Romans. with the statues of illustrious romans, triumphal arches, and the trophies of conquered nations. A place of public assembly, and an important centre of varied interests, all the news, political, sensational and social, rumors native and foreign, and the latest whispers of prominent events, were borne there prominent events, were borne there from every quarter by those who resorted to it for business or pleasure. The gravest transactions before the judicial tribunals, affecting life, honor, and estate, the most splendid efforts of organs, from the Rostra on exciting oratory from the Rostra on exciting and the chance that every one would here meet every one they knew, drew the Roman world of all classes, variously attracted, to the Forum.

The glory of the Roman sun bathed the marble porticoes, pillars, arches, and carved facades in such effulgence that the noble grace of every outline was visible, while the golden glamour veiled all discolorations made time and weather, until only a dazzling mass of triumphant art greeted the eye wherever it turned; but it was lost on Fabian, so preoccupied was he, when near the Temple of the Vestals, he was recalled to himself by finding his further progress checked by a crowd who waited per force, until a procession which slowly emerged from the massive gateway should have passed A curtained litter, borne on its way. by eight slaves, how appeared, followed by numerous attendants whose countenances were sad and down ndants. They moved slowly, and the street throngs, silent and respectful, made way, for they knew that a sick Vestal was being conveyed to the palace of some matron of high rank, to be nursed back to health, or, if Fate so decreased to also (As were the content) decreed, to die. (As was the custom.) The litter passed; the living tide that had parted and paused a moment, again mingled together, and with its dull roan of human voices, rumbling of wheels, and the hoof beats of horses, surged or

The delay had only been momentary; a few paces farther on, and Fabian had thrown the reins to one of his attendant slaves, sprang from his chariot, mounted the broad marble steps, and was sauntering leisurely through one of the loity, pillared halls in the interior of the Forum, where he met a number of his acquaintances, singly and in groups, who saluted and welcomed him back to Rome with genial effusion. Each one had something to tell of how things, social and political, had been going on while he was away among the Umbrian Hills.

Among other on dits, he heard how an audacious Christian, named Laur-ence, had made amusement for Rome by outwitting the Emperor, who caused aim to be reasted alive for his temerity: that Hippolytus, a man of dis-tinction and wealth, well-known and of high repute, had-incredible as it might seem—been seduced by the magic arts of this same Laurence, and publicly declared his belief in the Christus, while he contemned the gods; that his family and household, sharing his de-

How they gabbled and laughed as they alked it all over, as if it had been a ew councy or a gladiatorial contest, one supplying details emitted by the other, sparing no cruel horror, until Fabian had the whole story complete! They regarded both affairs as parts of a line spectacular tragedy; thought such examples necessary strike terror to the minds of those ssary t conspirators known as Christians; while only one—under his breath— as-serted that Rome did not require the serted that frome and not require the ittleness and absement of such savagery to sustain her grandeur and power—savagery that not only brought reproach on her vaunted civilization, but retarded progress.
Fabian would have been better

pleased had he heard nothing about it; his mind was too sore with dread for without attracting comment or seeming abraptly rude; he could only evade the subject by irrelevant remarks, and sarcastic criticisms more than usually pungent, which produced an impression that the whole matter was of such supreme indifference to him as not to be worthy of a second thought; as it would have been, in fact, but for the mental application he made of it in regard to Nomesius and Claudia, whose morrow held the rack, the lions, the

whom his visits were always as white marks on their calendar, and who after-wards declared that never had their this day. Conscious of this himself, he felt satisfied that he was wearing his mask bravely, and that his smiles were successful counterfeits.

As he was leaving the palace where

he had made his last call, followed by the admiring glances of lustrous eyes, a hand-the gift of the mos beautiful woman in Rome-and was stepping across the marble-flagged footway to his chariot, he was stopped by an acquaintence, who declared that he was the man of all others he most wished

to see; for there was no one in the whole world who would so keenly appreciate that which he had in store for him; adding that he had been to his palace in search of him, and just as he was about giving up in despair, here he

" Has the Sphinx revealed her secret It can surely be nothing less, my Tul-lius," answered Fablan, laughing.

"Something far better! That secret, whenever it comes forth, will be grim one, depend on it; so I, for one am satisfied to let her keep it hidden i her stony breast forever. But come I am impatient for thee to enjoy a pleasure provided by the gods, in

sisted the other.

"If thou wilt excuse me, Tullius, I am really not in a mood for anything spectacular to day, especially if there's a smell of blood in it; for I am having a smell of blood in it; for I am having the special proposition of my old some gentle reminders of my old

"No, by Apollo! It is whispered that there will be more fights between the Christians and the lions; for it is said there are signs that the herois displayed by the former is demoralizing the people. As to thy quartan-ague, or whatever else it may be the spec-tacle I allude to will break its evil spell by its novelty: for nothing exactly like it has ever been seen in Rome be-fore. I learn this from the best author-. It is said to be something so idylas to remind one of a Greek fable. ity. It is brought hither from Spain, and everyone is wild to see it. It comes on as an inter-act between the chariot-races and the Greek athletic contests the chariotand after it is over we can go to the Baths of Sallust to feast and amuse ourselves," rattled Tullius.

"Thou hast at least convinced me that I have yet a spice of curiosity left, and I yield myself to thy guidance. My chariot seats two; get in, and we'll soon reach — where?" said Fabian, really glad to accept anything that promised to divert his mind from its

ever-present pain.
"The Flavian Amphitheatre—did I we'll be just in time to select seats," said Tullius, well pleased to have secured his object.

A quick drive brought them to the If we start at once,

Flavian, which was surrounded by the usual mixed assemblage of all classespriests, civic officials, Senators, civic officials, soldiers, freedmen, women, and slaves-all pressing their way towards the entrances assigned to each grane; while the air resounded with a grane; while the air resonance trumult of voices, laughing, cheering, swearing, and shouting; the crowd momentarily increased by the human that poured down the Via Sacra.

Fabian and Tullius edged their way killfully through the throng, procured tickets for numbered seats, and pushed n, up the crowded steps to the interircle of the vast Amphitheatre, (The Flavian Amphitheatre had a capacity for seating eighty-seven thousand people, with standing room for twenty-two thousand more) where without difficulty they found their designated

places. While the vast circumference of the immense edifice is rapidly filling, from the podium to its very cornice, a glance at some of its most striking features will give a faint idea of the magnificent effect of the whole. The wall surrounding the arena to protect the audience from the wild beasts is fifteen feet high, derced with numerous doors, faced with rare marbles and surmounted by a rellis-work of brass, behind which runs a marble terrace, a portion of which is occupied by a double row of chairs appropriated to the exclusive use of those who are, or have been, Practors, Consuls, Eddles, Curules and Censors. Distant from these, in his special seat of honor, is the Flamen Dialis—the high priest of Jupiter—in the robes belonging to his ancient dignity, his bro and household, sharing his de-were put to death before his well-merited punishment—after his cap that is finished on top by a which he was strapped between two wild horses, who tore him asunder, limb by limb, in their mad race.

In seap that is missed on top by a point of clive wood. Some of the minor flamines attend him, forming a striking group. Further on, and distant from its surroundings, is the marble gallery—encrusted with marvels of sculpture and rich in all its appoint-ments—assigned to the Vestal Virgins, who, white robed and veiled, have just taken their seats, and look like a snow drift amidst the varied colors visible everywhere around them. Apart from these, the rest of the immense circle, which is divided at regular intervals by superb pillars of polished marble that support the tier above, and the vomitorea, which, like the spokes of a wheel, run from the podium up to the and afford easy access to the cornice and afford easy access to the various ranges of seats, is occupied by the privileged classes, distinguished foreigners and patricians. The tier above, where the marble seats are cushioned, belongs to Senators and the Equestrian orders, and illustrious Romans. The tier above is assigned to the two beings on earth he most loved not to feel every word touch his wound like are; but he could not avoid it

Nomesius and Claudia, whose beld the rack, the lions, the of thousands of human faces tier above tier, masses of brilliant coloring, th Pleading engagements, Fabian left the company with his usual easy grace, and drove from palace to palace, to call on certain noble Roman ladies, to fashions, and everywhere - for this occasion - beautiful dark-eyed women wards declared that never had their anniable guest been so brilliant and winning, so gay and delightful, as on with brothers, lovers and friends who might be in attendance, while overhead, slightly swaying and undulating in the summer breeze, the velarium intervened to shade the audience from the heat and glare of the sun. The disc-like arena was smoothly covered with saw-dust aud coarse sand, except here and there where a closely-grated door appeared, through which low thunderous growls through which low thunderous growls or savage bellowings ascended, reminding one of the lions and other savage beasts confined in the vaults beneath Like a field of grain suddenly swayed

by a passing wind, this vast assembly was at once moved by a simultaneous impulse—every eye was directed to-wards the superb gallery opposite the main entrance; a shout arose, re-echoed by the enormous walls and beating against the velarium until every rope was strained: "Ave Imperator!" as Valerian, attended by lictors, courtiers and the Imperial Guard, entered and took his seat on the cubiculium or ele vated chair he always occupied by right There was a of his supreme rank. of trumpets, then as if by a spell silence and expectancy fell upon the people.

Suddenly one of the doors in the wall of the arena was thrown open, the port-cullis was swiftly raised, and a magnificent black bull, with white polished horns, wild, glaring eyes, massive head and neck, and thin, sinewy hips, bound ed into the arena with a mad roar; dazzled by the light, the space, and the thousands of human eyes bent upon him, he stood dazed and motionless, but only for an instant; for the same door which had given him admittance was thrown open, and there dashed through caccitore, fancifully dressed, splendid ly mounted, with spear at rest, from which fluttered a searlet flag. He caracoled jauntily around the arena, displaying fine tricks of horsemanship, and the grace and beauty of his steed which was light of limb, sinewy, bright eyed, alert, with waving, glossy mane tail. (Bull-fights were known Rome in the days of Juvenal.)

By this time the bull, having re-covered from his dull astonishment, be-came more alert, following with sullen eyes the horse and his rider, who waved and fluttered his scarlet flag as he dashed in narrowing circles around him. Suddenly and almost at the same moment the horse felt a prick of the spur, and sprang forward, as the bull goaded by the point of the cacciatore's spear, and nearly blinded by the quick slaps of the scarlet flag across his eyes, was roused to a vengeful and ungovernable

fury. Then ensued, on the part of the bull, a series of plunges, attacks, and a hurling of himself like a thunderbolt on his adversary; and on the part of the eries of dexeterous feints eacciatore, a series of dexeterous feints and hairbreadth escapes, due to his splendid equestrian skill. He was greeted with wild plaudits from the exitable spectators, until at last, when it seemed impossible that he could much longer escape being tossed and gored to death by his frenzied adversary, he made a sharp, sudden turn, and, before the infuriated, clumsy beast could check the impetus of his mad pursuit and double on him, reached the door by which he had entered; the portculli was swiftly raised, and, waving his plumed cap towards the Emperor's gallery, he leaped through, and the bars fell with a clang in the very face

of his enemy.

The bull, now wrought up to the desired pitch of brutal rage, did not stand on the order of his attack when another mounted cacciatore attired and equipped like the first, leaped into the arena; but he was either more reckless or not so skillful an equestrian, or perhaps the bull's instincts were quick ened by the magnificent fury he was in, or at last he made a successful lunge his sharp horns pierced and ripped the belly of the horse who fell with his In another instant, above cloud of sawdust and sand raised by the ray, a fluttering heap of scarlet and yellow was flung in the air, and dropped with a heavy thud to the ground. Then sounded the plaudits of the people long and loud for the bull, who was ramping around the arena, tossing the sand and sawdust up in yellow clouds, his savage bellowing resounding louder than the rearing of the human threats that lifted

their bravos in his honor.
Was it over? Was this all? If so, t was a commonplace and small affair to those present, who had seen hundreds the desert fighting together there in the arena; who had witnessed the gladiatorial contests, and beheld Christians torn to death by lions and tigers. beasts from the jungle and No, it was not all: a postern is opened; the wild plaudits are hushed, and a possible to resist. But Camilla's vigwoman's voice, singularly clear and sweet, was heard like flute notes on the air; it grew more distinct and near, and a beautiful, dark-eyed maid, in the peasant dress of Hispania, her arms and feet bare, her black, silky hair bound by a silver fillet around her head, falling loose over her shoulders, appeared on the scene, still singing a wild lay of

her native valley.

The bull was standing, head down, lashing the air with his tail—not spent, but waiting, his fury whetted for an-other victim—when the girl's sweet voice reached him. He listened, slowly lifted his great head, raised his blood-shot eyes, saw her advancing towards him; the angry, vibrant tail dropped; she drew nearer and nearer, and stretching out her arm threw it across his neck, while with the other hand she smoothed his grizzled forehead throbbing nostrils, still singing wild peasant song. She laid her cheek on his dusty, sullen face, wiped cheek on his dusty, sullen face, wiped the bloody froth from his mouth, and

with gentle insistence led him away as one leads a lamb.

There was a sentiment in this unexpected finale of the spectacle which somehow took the popular heart by storm; a roar of applause filled the vast walls like a burst of thunder; even the Emperor signified his approval by send-ing some gold coins to the peasant maid Hispania. And while they are vent ing their emotions it may be stated that her wild, sweet strain was not an incantation, nor her mastery over the great brute due to magic arts, as so many thought, but to the power of kindness; for she had trained and cared for him since he was a weanling, sheltered and fed him in winter, led him to green pastures and by pleasant waters in summer, hung garlands of wild flowers on his horns, and been his good comrade and friend all the time, until he obeyed only her, and in his ferocious moods could be quelled by no the Christus as a divine power. And other voice than hers. And so the two, bound together by this strange friend-

purveyors of novelties for the

cident like the one described was witessed in Spain by a traveller of our

It was not an inter-act after all, though rather pretty for a change. Shall we wait to see the chariot-races?" said Tullius, politely suppressing a

"I must beg thee to excuse me," re-plied Fabian. "I have seen enough to-day to satisfy me. Another spect acle would obliterate, I fear, the really pleasant fancies left by the char ng one we have just witnessed. Ah see that bright eyes and fair hands are already inviting thee. Farewell and many thanks for the pleasant hour. The spectacle had been a living sym-

bolism to Fabian, and he wondered if the ferocious, selfish, brutal world might not be better led by human kindness than by force and the shedding of blood; if yet from some distant realm a pure, simple, virginal soul might not appear, chanting hymns of peace to sub-due to sweet submissiveness the ungovernable, tyrannical and cruel sions that dominated mankind. Rome sought by other means than the rack, the sword, the flame, to win the Christians from their illusive dementia to a proper sense of what they owed the gods and the Empire, how different the gods and the Empire, now different might have been the results! He cared nothing for the Christians; the word had but one meaning for him now— Nemesius and Claudia; but barbarity of every sort was supremely disgusting to his refined nature. Ah! could Fabian only have believed

it, the virginal soul had already ap peared; the hymn of good-will and peare had echoed through the mid-night skies of Judea two hundred and fifty years before, to herald the birth of the Prince of Peace; and the only ears that had hearkened to the strain, and followed whithere to the strain, and followed whithersoever it led, were the despised class known as Christians.

Would he ever know?

The daily current of life glided on smoothly at the villa on the Aventine, importantiale although there were imperceptible changes which did not appear on the surface. The soft-eyed little antelope, which Fabian brought from the Umbri hills to Claudia, had become perfectly docile to her tender care-followed her when she walked, gambolled around her, or lay contentedly at her feet when she rested, and reposed on its silken cushion by her couch when she slept. gentleness, its grace, and the tender look of its large, mild eyes, gave her pleasure, and the natural kindness she nad for all dumb creatures ripened in this instance to affection. Through all created things, animate and inanimate, her heart beat responsive to Him Who created them, without laborious effort to link cause and effect together, but with a great, innocent, spontaneous love, which flowed back to Him from Whom, she now comprehended, things that were had proceeded.

There was at this time a slight change in Zilla, almost imperceptible at first, but becoming more apparent. When first brought face to face with the persons of those Christianity in she loved, her strong soul was shaken she felt that all she had ever cherish as most sacred, was being outraged and disrupted by an incredible delusion but after the first shock had passed her intelligent mind vaguely suggested to her to endeavor to discover the cause and reason of the potent spell which the new religion exercised over not only the simple and ignorant, but the learned, the distinguished—patricians, heroes, and those most noted for their refinement and cultivation. So now when Camilla came to the villa, instead of going away, as she had done heretofore, she remained under some pretence or other, and in silence lis-tened to her instructions and her conversation with Claudia.

Camilla, who had been from the first attracted by Zilla's statuesque beauty and unstudied dignity, and knowing orous words, which, not being addressed to her, she could not with sometimes made her wince; as one day, almost without relevancy, the noble lady exclaimed, with propriety answer, fine enthusiasm: "Yes; this holy faith taught by Jesus Christ, this only true religion, has alone been able to manifest that the gods of the nations are most impure beings, who desire to be thought gods, availing themselves of the names of certain defunct souls, or the appearance of mundane creatures, and with proud impurity rejoicing in things most base and infamous as though in divine honors, and ervyas though in divine nonors, and only ing human souls their conversion to the true God! (St. Augustine: of God.") Such are the deceitful

deities we once worshipped."

The words graved themselves on the mind of the silent woman, as the speaker hoped they would; but she made no

sign.

Every evening Claudia nestled in her arms when the day was spent, and poured out in her artless way the full-ness of her innocent heart, her love for ness of her innocent heart, her love for the dear Christus, and all that Camilla had told her of His wonderful life, from His nativity to Calvary, from Calvary to heaven, in all of which was blended the sinless Virgin Mother—Advocata nostra—Her joys, Her sorrows, which no other sorrows had ever equalled. She told her of the angels, the fair ministering spirits of God, whom He appointed to guard the souls of His creatures from evil; and she never wearied of repeating over and over again, with every particular, the miracle of the healing of her blind

Zilla took it all to heart through her love; her child had been blind from her birth, but could now see—a fact which no logic nor sophistry could subvert or change; but she was far from being prepared to assign the result to when the possibility flashed across her mind, like a flicker of lightning over a darkened sky, that all claimed by the ship, had been persuaded by certain Christians might indeed be true, she in Rome, who was traveling in Hispania, to return thither with them. (An in-

came a vision of torture and death for the child of her heart, which, between her love and dread, nearly drove her "I am much indebted, Madam." he

to despair.

It was one of Claudia's greates It was one of Claudia's greatest pleasures to go every morning to speak to the poor, who came daily to the villa to receive alms. Followed by Zilla, with a light basket containing white bread and wine, she always car-ried in her own hands delicacies to dis-tribute to the sick and aged. While passing among them one day like a ministering angel, the child heard two women talking to each other of friends and relatives of their ewn who had infered for Christ: they spoke of Laurence and Hippolytus, and their glorious testimony in the face of torture and death. A shudder pass through her tender frame; it was the first she had heard of the cruel perse cution; she did not quite understand and refrained from questioning the women, who, she saw, were weeping, but resolved to ask her father and truth from Camilla, and learn the them. Zilla had also heard fragments

of the same kind of talk, and with a wrathful, breaking heart she insisted on Claudia's coming away.

Among other pensioners, there had appeared one day a lame, bowed, white bearded man; his manner was humble and unobstrusive, his words few. He was a Christian, he said, and his limbs had been broken on the rack. No one doubted him, and he received the alms given him, with a blessing on the hand that bestowed it. He gleaned from his companions in misfortune, and without asking a question, information of the beautiful golden-haired child, whom he saw so liberally dispensing gifts and sweet, cheering words to all, and how she had been born blind, but had mira culously received her sight through the prayers of the holy Pope Stephen. The next time he appeared, he

The next time he appeared, he thanked all for their kindness, and said he would not come again, as was going South to relatives who had offered to provide for him. little they gave him part, and promise their prayers for his safety and eternal onsolation; and he went away followed by their blessings.

The lame beggar was the Cyprict,

the spy of Laodice.

TO BE CONTINUED.

A FRIEND IN NEED.

BY KATHERINE TYNAN.

The three sat round a turf fire and listened to the roar of the wind outside. It was a turbulent night, and the trees were flung together as by a fury; the dashing and the groaning of them filled

all the air.

Over the fire was suspended a black pot filled with potatoes. The table was spread with a neatness strange enough The table was in so poor a place. Stranger still, the thin forks were old silver, the worn

napery fine damask.

The people were as much out of keepng with their surroundings. The onwho sat in the centre of the group was a mild-faced, brown-haired lady, comparatively young in years, although sorrow had set lines on her face, and the roses of han checks recorded. the roses of her cheeks were faded. The girl by her side recalled her youth. She had the bright eyes, the fresh cheeks, the softly radiant air must have belonged to the mother in her happy days.

The boy was quite different. He was dark and eager looking. His olive cheeks, his bright, dark eyes his Spanish coloring, must have been inherited from his father. While his mother and sister talked, in voices soothing as the murmur of streams, it was easy to see that his thoughts were unquiet His eyes roamed scornfully about the little cabin, his hands clenched and unclenched themselves. Once he clapped his hand to his side as though he expected to find a sword there. His brows pected to find a sword there. knitted and unknitted themselves in lightning flashes of anger. He was but fifteen this boy, but it was easy to predict forhim a gallant manhood. thread-bare clothes with an a though they were silk and velvet.

The rain beat furiously against the

door and the wind roared in the

chimney. "Yhat a night!" said the lady. "I would not wish my worst enemy to be out in such a storm.

"To-night Danes will be crossing Maryborough Heath," said the boy. "I wish he might encounter worse than the storm, say Frensy and his men or perhaps the devil.' "We must learn to forgive our

enemies, Maurice," said the lady in mild rebuke, "or how shall we hope to be forgiven?"

"I see my sister and you in this place Madam," said the youth, "and cannot forgive."

I cannot forgive."

Over the roar of the storm there sounded a knocking, as though with the buttend of a whipp-handle on the door. The lady turned a little pale. These were wild times and she was unprotected, she and her children; for what was a lad of fifteen, and he unwast to the store of However, the spirit of her race came

'Open the door, Maurice," she said. God forgive that we should refuse helter to any one on such a night.'

The youth drew back the bar of the door into its wooden sockets. The wind beat the door open, and a stranger stood against the blackness outside. "God save all here," he said, and his voice was rich and sweet above the owling of the wind.

"It is a good greeting, sir," said the dy. "Will you not come in out of have a norse here," said the stranger. "Is there anywhere I could house him? He is as dear to me as

myself. " My son will see to him. Pray step in, sir, else the light will be blown

She had been shading the lamp as

she peered at him through the obscur-ity. Now as he relinquished his bridle-rein to the boy and stepped across the threshold, bringing with him the and the rain, she saw his face. It was a merry, black-eyed, roguish face, and flung the thought from her as she would have done a serpent; for with it a kindly. He was gallantly dressed,

began.
"You came in the name of God," " But indeed it had said the lady. "But indeed it had gone hard with me to refuse shelter to

anyone on such a night."
"And food?" he sugge he suggested, his eyes oving to the pot over the fire whe the potatoes were bursting their jackets

through a cloud of steam. "Alas! sir, it is poor food. But such as it is you are heartily wel-

come, "I have a bottle of sound wine in my saddle-bag," he answered. "It will be a meal for the gods; and, Madam, I shall not forget your hospitality.

The youth came in carrying the horse's saddle in his arms, and closed the door, slipping the bar again into its socket. As he set down the saddle his eyes rested enviously on a pair of pistols in the holsters. The handles pistols in the holsters. The handles of them were pure gold, finely wrought. "The horse is comfortably housed."

he said. "I thought I had leave these at the mercy of any regue or vagabonds who might be passing." "Ah, good! They say Frensy rides in these parts. You are not afraid he might pay you a visit?'

"We have nothing to lose," the lady, with dignity. "As for Frensy, such as we are safe from him. Indeed I doubt that there is any man in all the province of Munster who would hurt the widowed Countess of Cashel and her children."

"Seeing the Danes has plucked us

bare," stormed the youth.
"You are that lady," said the stranger, bowing more deeply.

"I am that unhappy lady. Danes sits in our castle to night. husband trusted him too much.'

"Why, I have heard of it, even I. You need say no more, Madam. The country rings with the story. But I had not thought to find you in such straits as this."

The lady did not answer. There was

a mist of tears over her violet eyes She turned away, and busied herself in arranging the things on the table.
"Will you not eat, sir?" she said,

presently, the boy having poured the potatoes into a thin silver ring upon the table. "Here is salt. Here is butter. I wish I could offer you better. My children and I drink butter-milk." You will drink wine with night. I am famished. I thank you, Madam, for your charity.

Over the simple meal they talked, freely, as though they had been friends. As the night grew wilder, and the wind rattled the door and cried in the chimney, the Countess rejoiced that the gentleman was with them lest ome unfamiliar danger should come their way. There might be some to whom her estate and her name should pray in vain for pity and respect. color came to her cheek, the light to her eye. Presently, the meal finished, she sat smiling, watching the groody eyes of her boy as he examined the pistols the stranger had drawn from

s holsters.
"Maurice would be a soldier," she

"A very proper trade for the Lord Cashel," said the stranger, smiling. "He would not be the first of his

"My brother, the Lord Fitzgarret, Don John they call him in Austria, is great soldier, as perhaps you know we could but reach him he would take care of us, and Maurice would have the wish of his heart.

You will go to him?" "Austria is far away, and Mr. Danes has taken our last guinea.' "I wish Frensy and his men might meet him on Maryborough Heath to

night," muttered the lad. " the stranger What do you say? asked him, his eyes flashing. "He collected his rents to day. He plays late at the Club-House, and rides

home after midnight." Across Maryborough Heath? It is tempting Providence.

He has half a dozen serving men, bristling with pistols. pistols would go off of them-

Frensy," said the stranger, his black eyes dancing.

He turned to the lady.

"Madam," he said, "by the direct interposition of Providence I came to your door to-night. I owe a debt to our late husband which I can repay to his wife and children. You will trust me. Madam?"

e, Madam?"
The lady looked at him long and arnestly. "In the name of God I will earnestly. "In the n trust you," she said. "You will never repent it. I must

leave you now, but an hour before daybreak I shall return with horses and break I shall return with horses and money. A packet boat leaves Dublin for England to-morrow evening. You must travel by it on your way to Austria and the Lord Kitzgarret."

"We have no money."

"I shall bring the money. It will be your own, no gift, but the repaying of a debt. You do not need to thank me.

a debt. You do not need to thank me, Madam. It is I who have to thank you. "I do not like to tell you to go in so

wild a night."
"It is such a night as I like, when I am a full man and rested as I am, thanks to you, Lady Cashel. Remember me in your prayers. And be ready an hour before dawn."

An hour before dawn there was a sound of horses' hoofs above the roar of the wind and the rattle of the rain-The moon lurked through a rift in the clouds, as the lady and her children closed the door of the cabin behind them. There were two horsemen and three led horses. Soon they were up and riding, and as the grey light throbbed in the east towards which their faces were turned the wind fell

and there was promise of a quiet day.
"My comrade, Mr. Ulrick Burk will go with you to Don John," said the stranger. "He has served under him and knows the ways of Europe as I You can trust yourknow Munster. self in his hands. He is a man of

honor. "How shall I thank you?" asked the

Countess, "and by wh pray for you?"

"Ah!" The strange "Do not ask my said. "It is not a swithin the four seas of instant. I would not have you out knowing it. At t out knowing it. bag of guineas which you will find a sea dressed to Don John.

DECEMBER 5, 1

I pray you not to opens it urself altogether It is time for Yews. Meanwhile think of loved your husband. The three twisted ar The three twisted as stood out against a with rose and ambe had lit down from he drawing the golden-his saddle-bag.

They are for you the lad.

he said to the lad. in the cause of honor serviceable if less Madam, here are our They are really hady, in wonder, look bag he held out to had madam, they a repaying of a detagood luck go with his over you. Think of your prayers. Fare the other horsem wonder, look and comely, starte name. He had come which he had been s fair face of the your "As you pass I plied, "give it me, for I come ho

> freedom."
> Many weeks late sat in the cabin stood together in a appareled as befitt gentleman in blac diamond collar and of the lady, and fatherly pride and face of the boy to Under his other shelf there lay a se "Well, Eleano blessing forever s

It is no cou

me you and these restored me He says there is that the little li The rogu again. The ro man henceforth. thought he were his wild single da For a second hi on his niece's fac-He is a broke the Countess. among the rogu-Ireland. I do no He was the most

for me, John. His Imperial use for broken John, "than to and rapparees. and the old con from certain g soldier again and love the lad and as I will of this How he gloats shall have a swo "Will you n said the Count

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you to Don John," said
"He has served under s the ways of Europe as I You can trust yourer. nands. He is a man of l I thank you?" asked the

Countess, "and by what name shall I LEAD US NOT INTO TEMPTATION. pray for you?"

"Ah!" The stranger was silent an

"Do not ask my name now," he said. "It is not a safe one to hear within the four seas of Ireland. But I would not have you go forever with-out knowing it. At the bottom of the out knowing it. At the bottom of the bag of guineas which I carry for you, you will find a sealed packet, addressed to Don John. My name is in it. I pray you not to open it until he opens it in your presence. Trust yourself altogether to Mr. Ulrick Burke. Ah! there are the Blasted Name. It is time for me to turn back. It is time for me to turn back. eanwhile think of me as one who

loved your husband." ved your nusband. The three twisted and contorted trees The three twisted and contorted trees stood out against a mild sky barred with rose and amber. The stranger had lit down from his horse, and was drawing the golden-hafted pistols from his saddle bag.

"They are for you, Lord Cashel," he said to the lad. "Only draw them in the cause of honor. I have a pair as serviceable if less splendid. And, Madam, here are our guineas."

"They are really mine?" said the lady, in wonder, looking down upon the bag he held out to her.

lady, in wonder, looking down upon the bag he held out to her.

"Madam, they are your own; the repaying of a debt, merely. Now, good luck go with him! Heaven watch over you. Think of me sometimes in your prayers. Farewell, Ulrick."

The other horseman, who was young and comely, started as he heard his name. He had come out of a dream in which he had been staring at the bright fair face of the younger lady.

fair face of the younger lady.

"As you pass by Derrybawn," he

plied, 'give it a greeting in my me, for I come home no more. Fare-It is no country for a lover of Many weeks later the three who had

sat in the cabin round the turf fire stood together in a splendid apartment, stood together in a splendid apartment, appareled as befitted their station. A gentleman in black velvet, wearing a diamond collar and star, held the hand of the lady, and glanced with almost fatherly pride and affection from the tage of the boy to the face of the girl. face of the boy to the face of the girl.

Under his other hand on the mantle

onder his other hand on the mantle shelf there lay a sealed packet. "Well, Eleanor," he said, "your friend, whoever he may be, has my blessing forever since he has brought blessing forever since he has brought me you and these children; and has also restored me that rascal, Ulrick. He says there is no hope in Ireland, that the little light but flickered out that the little light but lickered out again. The rogue will say nothing of his doings, but promises to be a pattern man henceforth. It would seem as thought he were in love, and sick of his wild single days."

For a second his ever rosted, received.

For a second his eyes rested merrily

on his niece's face.
"He is a broken gentleman," sighed the Countess. "There are many such among the rogues and rapparees in Ireland. I do not say he has been one. He was the most courteous and gentle of guides to us. You will reward him

His Imperial Majesty has a better use for broken gentlemen," said Don John, "than to turn them into rogues and rapparees. He has been a soldier, and the old country called him home from certain glory. He will be a soldier again and will win renown. I love the lad and will take care of him, as I will of this lad of yours, Eleanor. How he gloats upon his pistols! He shall have a sword to match them."

"Will you not open the packet?" said the Countess. "I wish to know the name of our benefactor. I have not asked it even of Mr. Ulrick Burke, for he said you would tell it to marke,

he said you would tell it to us."

Don John broke the seal of the packet, and drew out a thin slip of

"Will the Countess remember in her prayers one who but restores her her own.

MICHAEL FRENSY." "Frensy the highwayman!" cried

the Countess and her children together.

"A man of good family," said Don
John thoughtfully. They used to say
of him that he robbed the rich to give
to the poor. He and the like of him
stood for law and justice in that most
to the Rosary, etc.

"A man of good family," said Don
John thoughtfully. They used to say
of him that he robbed the rich to give
to the poor. He and the like of him
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"A man of good family," said Don
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of him that he robbed the rich to give
to the poor. He and the like of him
stood for law and justice in that most
to the Rosary, etc.

The fact is evident. The Sacrament
This would doubtless be satisfactory
a continuance.

The fact is evident. The Sacrament
to for Penance is a guide to the doubting,
a comfort of honor with good
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to indefinite in the sacrament of the sacrament
and clearly to the prayers ordered by
to the Countess and her children together. unhappy country. I remember, Elean-or, to have heard Richard speak of a When congregation service; doubtless he repays it in this

said nothing. Ireland was no place for him in those days. His home was in Ennis, with nettles growing on its hearthstone and it behooved him to make a career and a home in a happier country. He was not the only gentle-man in the Austrian Army who toasted Ireland in silence, with stern lips. -Donahoe's.

SPEAK GENTLY.

Anger is a species of insanity. Hate-ful feelings are insanity latent. Loud and violent language is insanity ram-pant. Two men vociferating at each other in the heat of passion, constitute

an exhibit in lunacy.

Raging moods and bitter words, fierce taunts and violent recrimingtions were never indulged in by any tions were never indulged in by any tions were never afterwards truthman who could not afterwards truthfully admit that all such verbal ferocity were better if it had been omitted.

To meet the insanity of anger with calmness and patience, or better still, with kindness—in the spirit, for instance, that a father meets the petulance of a children or a children of lance of a child-is an evidence of courage and brains, as well as of selfcontrol. It will illustrate the meaning of the proverb "He who conquers himself is stronger than he who takes

They who are hasty in anger are really our weaker brethern. As a mat-ter or dynamical calculation, the evaporation and waste of energy in anger and vociferation takes from power of perception and clearness of reasoning and strength of will.

Anger manages everything badly." Anger manages everything badty. The man's tantrums are injuring himself most. If you are a Christian, pity him; wait until the storm is over and then win him by kindness.—Catholic Cibico. Citizen.

In the preceding petition of the Lord's Prayer it was shown how we pray, that we might be freed from the guilt of our sins. As it is the dangers of sin, however, which cause our fall and entail the penalties spoken of, the next petition comes as a logical consequence. Therefore it is that we pray in the sixth petition, "Lead Us Not Into Temptation."

But why should we ask God not to lead us into temptation? Do these words imply that God is our tempter and therefore the cause of our sin? Perhaps some one who denies the exist ence of God has made such a statement to ou and found you wanting in prompt and proper answer. If so, such person has been guilty of blasphemy. God tempts no one to sin. Being All Holiness it would be impossible for God to wish any one to sin Sin the result of temptation consented to is an evil to the soul. But God, the Supreme Good can not be the anthor of an evil, beause the conclusion implies a contra-

What, therefore, do we pray for by this petition and whence does tempta-tion proceed are the next natural questions? By this appeal to God we be seech Him to remove the temptations that be et us, or to give us strength sufficient to overcome them. Tempta-tion itself comes from the devil, the world and our own depraved nature. In praying God, therefore, to "lead us not into temptation" is merely asking for His protection against the sin arising from these causes.

It is true that God permits us to be tempted. That, however, is for the purpose of proving our loyalty and testing our obedience to Him. And just here it may be well to remark that it is not necessarily a sin to be tempted. To make it so one or both of two other condition are required. That is consent, or desire, or both on the part of the person tempted. If these conditions are wanting then every tempta tion is a spiritual triumph. Consent, or acquiescence of the will, is absolute ly essential for the making of tempta-tion sinful. By withholding that we can always conquer. St. James tells us what the reward is: "Blessed is the man that endureth temptation

when he hath been proved, he shall re-ceive the crown of life." As the world is full of temptations and no mortal is free from them, one will readily see what an excellent weapon we have in the sixth petition of the Lords's Prayer. In becomes us, therefere, if we would be triumphant, first to avoid the person, place and occasion which prompt temptations and secondly to pray often and fervently "Lead us not into temptation." —

QUESTIONS OF HONOR IN THE CHRISTIAN LIFE.

Church Progress.

AT VESPERS. Katharine E. Conway.

At Vespers the faithful sit, stand and and kneel with the celebrant. All except delicate children or other invalids should kneel throughout the Benediction of the Blessed Sacrament.

When one enters a church where the When one enters a church where the Blessed Sacrament is solemnly exposed for the adoration of the faithful, as at the Devotion of the Forty Hours, or the Exposition of the First Friday, the ordinary genulection is not sufficient. One should kneel for a moment with the profoundest revergnce, before entering profoundest reverence, before entering

one's pew.

Here, let us say, that there is very little of the fine sense of spiritual honor in those Catholics who keep no account of the devotions in their parish church, who forget the announcement of the Forty Hours, and neither receive the Forty Hours, and neither recent the church, nor Sacraments nor visit the church, nor send so much as a flower or a wax send to beautify the altar during its candle to be altar during its

continuance.

When congregational singing is established all the faithful who can sing should let their voices resound in the chants of the Church. It is a shame for adult Cetholize of fair education and in have told them of how unwillingly the rogue, Danes, had parted with his guineas, as though they had been his heart's blood. But Mr. Ulrich Burke gical hymns of the various seasons, as the "Alma Redemptoris," the "Salve Regina," and the rest.

LITTLE FOIBLES.

THE SMALL IMPERFECTIONS OF LOVABLE NATURES.

Lovable people are seldom, nay, never perfect. They always possess a few little redeeming faults or foibles which prevent them from being models, or, I should say, insults to the rest of human race. Indeed, it is often the very possession of those little faults or foibles which make them lovable. toibles which make them lovable. loibles which make them lovable. I never feel inclined to criticize people unless they inspire me with sympathy. I shun perfect people, and have done so all my life. I hate to be sat upon, and I feel so small in the presence of and I reef so small in the presence of a perfect person that it makes me de-test both the person and myself. I like to stand a chance with anybody.

Is there anything more charming than the lovely little foibles of good women? Their little fads, their little obstinacies, their little peculiarities? You must put "little" before every one be-cause they are all so small! All is so

patient stands to a nurse as a child does

To illustrate this, I have a reminiscence only a few days old. I was at the French hospital recovering from a very dangerous operation which had been upon me. I was nursed by a Sister, a sweet, attentive, cheerful nurse, whose

devotion to me was perfectly sublime.

After being five weeks in bed I was at last allowed to sit up in a chair, not not for long, however, for even with the help of two doctors I could not

stand on my legs for one second.

The next morning I felt more confident, and I slowly stood up, grasping the bedpost, and succeeded in walking alone across the room as far as a sofa, on which I lay down.

When the dear Sister came, thinking that I was still in bed and that she was

going to help me to get up, her face was a study. There was disappointment and a little sadness written on it. She thought I had no business to show signs of dependence so quickly. Of course she was glad. I know she was. At the same time there was. At the same time there was like a reproach on her face. she had expressed her inner

houghts she would have said to me I am happy to see you so much better still I think you might have been entire ly dependent on me for another day or two. Fancy your doing all this by yourself! And without giving me Dear, lovely soul! May all the

the angels of heaven bless her!-Catholic Columbian.

HOW SOLVE THE PROBLEM.

N. Y. Freeman's Journal. At a recent meeting in New York of At a recent meeting in New 1078 of the Executive Commission of the Pres-byterian Alliance, one of the subjects of discussion was the Bible in the public schools. The Rev. Dr. Beattie said:

"While it cannot be said and it cannot be charged that our public schools are secular, yet it is evident that careful attention is needed to protect them from becoming more and more secular.'

Catholics can heartily indorse the latter part of this statement. They even go further and believe that not only should the public schools be protected from becoming more and more secular, but that they should become nore and more religious. The problem before the American people is to find some method by which this can be done without invading the religious rights of parents under the Constitution. He who would devise a plan that would place parents and their school-going children on equal footing in regard to religion—such equal footing as the Constitution guarantees—must consider the fact that the American people are divided up into many religious denom inations, none of which can be recoginations, none of which can be recog-nized by the State as having precedence over the others. It is this fact that makes the State education problem difficult. If the American people were difficult. If the American people were all Presbyterians, Presbyterianism would be the religion of the schools: if all Methodists, Methodism; and if Catholics, Catholicism would be the religion of the schools. There is no doubt of this, for in that case whatever religion would prevail in the schools would be by unanimous consent, the

would be by unanimous consent, the will of the whole people.
But they are not all of one religion. But they are not all of one religion.

They are divided into many denominations with different and conflicting creeds. And under the Constitution the rights of all are equal, none having the authority to determine what form of religion should be taught in the

Such is the actual situation, such the such is the acceptant attack.

It is also accept as the data which is to determine the nature of his solu-

means by the "the Church." Does he mean by it Christianity in a general way? If so, it is unsatisfactory, incompetent, for Christianity, in a general, indefinite and non-concrete sense, has no organ of speech, no court or authoritative agent to render its decisions or

tell what it wants. Does he by "the church" mean the Catholic Charch? While it would be wise to leave the question to her decision, it would not be satisfactory to the sion, it would not be satisfactory to the Presbyterians and to other Protestant denominations. But it is useless to speculate further on this hypothesis for we think we are quite safe in saying that by "the church" the decetor did not intend to indicate the Catholia Church.

intend to indicate the Catholic Church,
Did he by "the church" mean the
aggregate of all the conflicting Protestant sects of Caristendom? If so, it is incompetent, for an aggregate comant sects of Commence and aggregate com-nosed of such conflicting and antagon-izing elements could not agree on what form of religion should be taught in the schools. It has no authoritative organ to utter its will, even if it could have one will in the matter. passing its incompetency, it could not give a decision satisfactory to the parents and taxpayers who

Catholic parents and taxpayers who have equal rights in the matter.

The doctor's suggestion is therefore vague and unmeaning, one of those sayings which one sometimes gives utterance to when one, like Mr. Guppy, is "hard up for a renark."

There is another vague term which, as used by the doctor and his brethren, amounts to a sophism. It is the term

amounts to a sophism. It is the term "the Bible." Now to the Catholic and

whole Bible, whereas he really means only a mutilated and defectice copy known as King James' Bible.

THE SACRAMENT OF PENANCE.

The Monitor.

Does not confession weaken character? Is not confession an incentive to sin

by making forgiveness so easy?

Do not Catholics go to confession, and then commit the same sin over

again On the contrary, we have already seen that certain conditions are absolutely required before God will ratify the absolution of the confessor. Pardon is not granted, for instance, to the drunkard who has a mere natural sorrow because of his degradation and the poverty and shame of his wife and applied on the confessor of the confessor children; to the thief who has no intention of giving back the money he has storen; to the impure man who will not avoid the proximate occasion of his sin; to the bitter, angry soul refuses to torgive the offending broth-

We know perfectly well that human nature is weak, and human passions strong; that the world of wicked men men is full of temptations; that the flesh rebels against the spirit. (Rom. vii., 23), and the devil does his best to tempt us (I. Pet. v., 8). But if a Catholic yield to these temptations it virtue of the sacrament he has received, but because he is false to the sacramental promise he made to

God to sin no more.

We are willing also to grant that there have been abuses; that some Catholics go to their confession in a mechanical, perfunctory sort of a way, and do not realize the dignity and sacredness of this divine sacrament. But is there any good thing in the world that sinful man has not times abused? The Sacrament of Matri-mony, intended to sanctify and bless the pure union of man and woman, has often been made a mere tool for worldly advantage or a mere instrument of lust, as divorce statistics show. The Sacrament of Baptism, established to initiate the Christian into the Church of God, has been used to serve an unbeliever's worldly aims. The Bible has been abused by every false prophet from the beginning, in imitation of Satan (Matt. iv. 6). The press, the pulpit, the theatre, the stock exchange, the arts—all these have been abused. Would you,

then, abolish them altogether. The history of the Sacrament of Penance is proof positive of its being one of the greatest incentives to virtue the world knows of. Could it have survived during these nineteen hundred years if were indeed an incentive to sin? Would millions of the most intelligent men and women still bend the knee? It is impossible to think so. The cor-ruption of morals that everywhere followed the abolition of confession in the sixteenth century made many of the Reformers wish for its re-establishment. Voltaire wrote in the eighteenth cen-tury: "The enemies of the Roman tury: "The enemies of the Roman Church, who have opposed so beneficial an institution, have taken from man the greatest restraint that can be put upon crime" (Dict. Phil.," art. Cathec.

If confession were an incentive to sin, how is it that the most hardened sinners never go, and the best Catholics are seen frequently at the sacred tri-bunal? If it weakened character, how then do you account for its reformation of the habitual drunkard, its recall of the penitent Magdalen, and the comfort and peace it gives the condemned criminal? If it encouraged crime, why would Catholic fathers and mothers rejoice so much in seeing their boys and joice so much in seeing their boys and girls go frequently to confession, and be sad of heart when they begin to neglect this duty? If it made Catho-lics worse, how then do you explain the fact that Protestants often desire for their servants and employes Catholies who go so regularly to confession?

The Sacrament ment to the weak, a warning to the young, a strong arm to the wavering, an adviser to the ignorant, a menace to the hardened sinner, a joy to the truly penitent; it is Jesus Christ speaking to the world: Come to Me, all you that

to the world: Come to Mc, and I will re-labor and are burdened, and I will re-fresh you" (Matt. xi., 28). Why, sometimes non-Catholics, tormented by the anguish of unconfessed sin, have desired to receive the sacrasin, have desired to receive the sacra-ment, and finding this impossible, have unburdening craved the privilege of their conscience to thet rusted Catholic priest.

A CATHOLIC TONE

We do not contend that Catholics should, on all occasions and in all com-panies, obtrude their faith and Church There is a time for all things. There There is a time for all things. There are the common courtesies of civilized life; there are the reciprocal obligations and the kind offices of good neighborhood—which of course are never to be neglected—a respect for the rights and the honorable feelings of others, which are always to be scrupt lously observed. But what we urge is that we remember always that the Church holds the first place in every Catholic's affections, and that all in life is to be subordinated to the one great end of pleasing God and gaining

souls and influence or determine the spirit of all we do or say. In regard to literature, we do not ask that the Catholic always wield the tomahawk How, for example, the best women love to take a little ascendancy over the people they are fond of; how they gently resent their efforts at getting independent of them?

The body in the world, the book known as the contains of all this in our literature as it is. But what we do want is the Catholic soul, Catholic always wield the tomanawar and battle-axe of controversy, that he be ever formally stating the claims of his Church and denouncing all who are not within its pale. There is enough

This should always be present to our

"Catholies hide themselves and bury their doctrines from our eyes. We Protestarts are more or less directly given to understand that you do not want ns; that we have no concern with Catholic doctrine. Politeness is

displayed toward us, but not zeal.

* * * While Protestants of the best class see Catholics sinful, it will never come into their minds to imagine that come into their minus to imagine that the religion of those people is divine." These plain words, says the Ave Maria, were addressed by a Protestant gentleman of more than avorage intelli-gence to a missionary in the South. The gentleman was one a group of earnest inquirers who gathered about earnest inquirers who gathered about the priest after the close of a non-Catholic mission, and who remained until after midnight "pouring out questions, misunderstandings, difficulties;" expressing gratitude for the light they got. The priest's own comment on the words will approve itself to all: "The coming of the Kingdom of God is hindered and delayed and fenstrated because we have too little frustrated because we have too little zeal."

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e faithful.

ssing you, and wishing you success.

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LOFDON, SATURDAY, DEC. 5, 1903.

THE GERMAN CENTRE PARTY.

A recent issue of the Literary Digest gives the translation of an article which appeared in the Alte Glaube, a prominent German Protestant Church paper, published at Leipsic, in regard to "the disintegration of Protestantism in Germany," as revealed in the results of the German elections to the Reichstag which have just taken place. The article in question says that the German Protestant Churches have "a deplorably weak hold upon the mind of the public," and "the Ultramon. tane (Catholic) press is boasting loud and long that German Protestantism no longer has any roots in the nation, and that its time has come." On the other hand, the Conservative Protestant press are declaring that "a really Christian people would have selected a different parliament, and that if the Church were a real power in the hearts and minds of the people, the elections would not have resulted in such a marked victory of its enemies, the Social Democrats and the Roman Catholics. If any supremacy is accorded to Christianity, it is not of the one truth against the many forms of error, but at most, only the prominence of a primus inter pares" (the first among many equals).

The paper goes on to assert that,

According to critical Protestant theology, the absolute truth tianity must be sacrificed in the interests of scientific religious research. This process of disintegration in fundamental principles is finding its way into Protestant pulpits and pews, and the popularizing of the latest results the very newest criticism in school and is one of the demands of the day. the attitude of critical thought toward the person and work of Christ is changing. For many, Jesus Christ is little or nothing more than a model Man, and a great moral Teacher, but not the Eternal Son of God."

great enemies of Protestantism, viz., cepting the existence of the body. lation is at least nominally Protestant, the Abbe Loisy. the Centre or Catholic party in Parlia- We strongly suspect that the despatch ruling power in the land.

ance of the Scriptures as the rule of done. different in America and Germany? single book on which doubts have not quietly, but when she had been absent them therefrom because their presence shown that the sects which have ad-

They are certainly not different so far as the primary principle of Protestantism is concerned, on which its ethical principles must be founded; but that principle, from its very nature, must result in a difference of practical ethics, from the very fact that every individual is left to form his own code of ethics.

The cause must be sought for elsewhere, and we do not hesitate to say that the real trouble is that as system of religion, German Protestantism and Rationalism have become so merged into each other as to make the boundaries between them indistinguishable.

There is, in fact, no cause for a distinctively Protestant party in Germany any more than in Canada, and many Protestants recognize this fact, aware as they are that the Catholic party was instituted for defensive and not aggressive purposes, and if it were not that the Catholic religion was violently attacked, there would never have been need of a Catholic or Centre party.

But why not dissolve the Centre Party now that it has achieved its object in the repeal of the penal laws? It must be remembered that there still remains one of these oppressive laws upon the statute books, and the Catholic party is resolved to remain in existence until this tyranny is also swept away; and it has an inalienable natural right to insist upon this being done, and to remain in existence so long as there exists any danger that the Protestant majority, shaken

though it is by its present alleged inherent weakness, shall not cease from its efforts to keep up or even to restore any of its persecuting enact. ments. If the Protestant majority is not cohesive enough to become aggressive once more, so much the better. That will be a guaranty that the Catholic party will so much the sooner dissolve of its own accord.

The Catholic party has not at any time been a menace to the liberties of the people or to the existence of Protestantism, and so Protestantism has not the shadow of an excuse for the organization of a Protestant party to fight fire with fire as the advocates of such a party have said. A Protestant party could not have any reason but its aggressiveness for its existence; and the Catholic party has proved by its courage that it needs have no fear for any opponent. It conquered the Iron Chancellor, and brought him to Canossa: it need not fear the machinations of the pigmies who are threatening to-day to meet fire with fire.

The Catholic party has been of great benefit to Germany for it has stayed the progress of Anarchism and Socialism. The empire owes it a debt of gratitude which will not be sufficiently repaid till the last of the Falk laws is repealed.

THE CATHOLIC CHURCH AND THE BIBLE.

A despatch from Rome dated Nov 16th, states that in an interview granted to Baron Braye, the Holy Father Pope Pius X. " spoke strongly on the neces sity of Biblical research and condemned the efforts of modern writers to separate the supernatural from the historical narratives of the Scripture." He insisted that to do this is as futile as to asserts that the two | deny the existence of the soul while ac-

Social Democracy and Roman Catheli- The Holy Father declared his disapeism, are crowding it to the wall, and proval of a rationalistic interpretation planting their banners where the Pro- of the Bible whether by layman or testants themselves have discarded clergyman. The despatch adds that he their own fundamental principles. It conveyed the impression that he inis then ruefully declared that in that tends shortly to repudiate the views country of which two-thirds of the popu- set forth in the most recent works of

ment really rules the country, because is not accurate at least in all its details, it is a unit; and the Emperor is com- as it would be something unprecedented pelled to come to an understanding that the Holy Father should thus inwith the Catholic Centre in order not dicate in a private interview the nature to allow the Social Democrats and of the official action he intends to take other Radical parties to become the in regard to a specific matter. But it may be taken for a certainty that the The Alte Glaube is convinced that Pope will continue to uphold the un-"Protestantism cannot regain its old doubted inspiration and divine authorpower except by a return to its original ity of Scripture now and hereafter, as principles, and especailly to an accept- the Popes and the Church have always

faith and life." Other Protestant The Protestant clergy have given papers propose the organization of a countenance to the recent denials of distinctly Protestant party in Parlia- the authenticity and truth of Scripture ment, modelled after the Catholic which have been uttered by self-styled Centre ; but we are told that higher critics, but the position of the many of the papers object to this plan Catholic Church that the whole Bible on the ground that Protestant ethi- is a revelation from God and is the cal principles will not admit such word of God, remains unchanged. In methods of warfare." This is surely an the Protestant pulpits, all parts of the amusing reason, for have we not seen in Bible have been impugned, and there is Canada and the United States frequent no authority which can restrain the attempts made to establish just such a Protestant clergy from such attacks. party, even though there was never If from time to time an individual Cathany attempt on the part of Catholics to olic priest follows a similar course, he establish any Catholic political party. is soon ordered to desist, as the ortho-Have we not seen the rise and fall of doxy of Catholic faith must be pre-Know-Nothingism, A. P. A-ism, P. P. served untainted. The Catholic Church A-ism and the continuance of Orange- is now the only one which maintains in ism, all of which are or were politico- its integrity the ancient faith in the religious societies or parties. Where absolute truth and inspiration of the were the ethical principles of Protest- Bible. Protestants have frittered it antism when all these were organized? away by successive attacks on every

been cast. The wonder is that there are so many Protestants who still cling to their old faith with constancy. But rationalism is making such rapid strides that this faith must soon disappear entirely.

A FEDERATION OF BUSYBODIES.

A despatch of the Canadian Associated Press from London, Eng., of date Nov. 19th, informs us that the Council of the Imperial Protestant Federation have passed a resolution protesting against any effort being made by His Majesty's Government to establish diplomatic relations with the Vatican. The Council states that its resolution desires to point out that the holding of such communication with the See of Rome is distinctly forbidden by the laws of the realm, and that an overwhelming majority of His Majesty's subjects in the United Kingdom and the Colonies are utterly opposed to any attempt being made to restore diplomatic relations with the Pope of Rome.

We are not at all surprised at any graceless action taken by any or all of the societies which compose the Imperial Protestant Federation, the bond which unites them being unalterable hatred of everything which relates to the Pope and the Catholic Church. It was one of these associations which endeavored unsuccessfully a short time since to close the doors of admission to England against the Jesuits and members of other religious orders who have been driven out of France under Premier Combes' infamous laws which, after treating the members of those orders with unprecedented cruelty, drove them from their native land.

England has earned the character of being the most hospitable of the nations of Europe, having been ready to offer the shelter of its homes and the comforts of its firesides to the oppressed of every nation who sought a refuge on its free soil, that refuge being granted ungrudgingly by a generous and largehearted people. But the Protestant Federation must not be reckoned tion. They would grudge a home to any Catholic, and would restore the penal laws of centuries gone by if it not only to exclude the Jesuit immigrants who came in, but even entered a suit to turn out of the country those who are already living there, even though they are British born. These Federated societies are evidently more of toleration, but they were fittingly snubbed by the Government and the fantastical fashion. police magistrates before whom their abortive efforts at persecution were undertaken.

From the same quarter emenated the telegram which was sent to Rome protesting against the visit made some months ago by King Edward VII. to His gracious Majesty had the good

themselves that there should be a British diplomatic representative at will be done in the interest of British menting His Worship Mayor Scott on subjects, and for the benefit of Great | his election. Britain, more than for the Pope's sake. The Council of the Protestant Federation is therefore only proclaiming its own idiocy by issuing its protests; but at all events no attention will be paid to them by either King or Government.

THE IRREPRESSIBLE MRS.

CARRIE NATION. Mrs. Carrie Nation, the irrepressible temperance lecturer who created so nuch excitement in Kansas within the last few years by herself and a number of equally fanatical companions breaking into saloons and destroying the property with hatchets, has made a omet-like appearance at the White House in Washington, where she demanded on Nov. 19, to be immediately admitted to see the President. She presented herself at the door of the executive offices, but was informed by Secretary Loeb that she could not be admitted, whereupon she began to shout so loud that she had to be ejected from the grounds by force. As she was being removed from the building, she shouted:

"I am going to pray for a prohibitionst president one who will represent the people, and not the distillers and

From the White House, Mrs. Carrie the Capitol where she announced that it was her intention to make a speech to the Senate. Being informed that she would not be allowed to carry out her intention, she acquiesced readily

about ten minutes she reappeared at a door of the ladies' gallery, and, raising her right hand far above her head, shouted in a loud and clear tone:

"Saloons are anarchy: saloons treason and conspiracy." Hereupon one of the door-keepers

seized her and pushed her out of doors. The Senate was engaged in receiving bills when the incident occurred, but Mrs. Nation's voice was much more penetrating than that of the clerk, and was heard throughout the Chamber and the corridors. There was some excitement when the unusual noise was heard in the grave Senate Chamber, but when the cause was once known the senators merely enjoyed a slight laughing and proceeded calmly with their business.

Mrs. Nation, we are told, was greatly excited and was desirous of continuing her interruption of Senate business, and was, on this account, placed under arrest-an ordeal which she took as a matter of course, being familiar therewith. She was brought to police headquarters. She was then arraigned for disorderly conduct and breach of the peace, which we presume was just what the notoriety-loving lady wanted.

She was fined \$25, in default of which she was to spend thirty days in jail. This is the maximum penalty for the offence with which she was charged. She appealed to the crowd for help, and sold memorial hatchets enough to enable her to pay her fine.

We presume that the uproarious lady got up the whole scene for advertising purposes, and though the cost of the advertisement seems considerable in the present instance, it does not appear that she lost anything thereby, as the advertisement may answer her purpose very well for future hatchet sales. She may, however, overdo the matter by spending more in such advertising than the receipts may justify. People easily become tired of supplying the cash to meet the whims of cranks.

We are not in favor of an excessive number of saloons or inns, nor of unlicensed groggeries, but we are in favor of any legal measures whereby the curse among the generous people of the na- of intemperance may be diminished. We by no means approve the violent methods adopted by Mrs. Nation under pretext of getting rid of were in their power. They endeavored the evil. She should not expect that the rule of a great nation like the United States should be put into her hands, and if she wants to become the chief executive officer of the nation, she should at least gain that position in the usual way by a vote of the people than a century behind the present age instead of attempting to usurp the whole executive authority in her own

OTTAWA'S MAYORALTY.

Among the aspirants for mayoralty honors in Ottawa is Mr. D'Arcy Scott, son of the Hon. R. W. Scott, Secretary of State. We are always pleased to see the late Holy Father, Pope Leo XIII. our prominent and talented young men occupying high places. It is a sign of sense and affability to despise their the times for which we should feel intolerant interference, and the visit grateful. Young Mr. Scott is one of was made and received with cordiality. the coming men, and it will not be It has, indeed, been suggested in the long, we trust, before his talents and interest of the people of Great Britain rectitude will be recognized and a and my spirit hath rejoiced in God my high place given him in the public life Saviour; because He hath regarded the humility of His handmaid; for beof our country. Mr. Scott would make Rome, accredited to the Vatican, as a most worthy chief magistrate of the other nations have, but we cannot Capital of the Dominion, and would, we shall call me blessed. For He that is other nations have, but we cannot Capital of the Dominion, and would, we assert that the British Government have no doubt, be most acceptable to really intends to appoint such an the vast majority of its citizens. When official. But this is certain, that if the votes are counted after the polling such an appointment is to be made, it we hope to have the pleasure of compli-

TO CORRESPONDENTS.

P. G., whose questions concerning the appropriateness of the expression "Christian Charity" we answered some weeks ago, to the best of our ability, writes to us again on the same matter. We do not consider that a continuous controversy on this point would suit our columns or the taste of our readers. We shall, therefore, only remark that the literary ability of Thos. Hood, whom we quoted in the course of our answer, was rated more highly by Charles Lamb, Coleridge, Bowring. Proctor and many other writers of considerable fame, than by our corres pondent.

WOMEN AND THE SACRED MIN-ISTRY.

The question of the right of women to be represented in Church Councils is being vigorously discussed at the present moment in the journals of the Church of England in Great Britain.

The Committee of the United Convocations of the clergy and the Houses of Laymen of the Church of England presented a resolution that women should be excluded from representation on the proposed National Church went directly to the Senate Chamber at | Council, and from taking any part in voting for representatives to sit on the Conneil. This resolution was passed on the grounds that "women never have had and ought not to have any part in the direction of the affairs of the enough and left the Senate Chamber | Church, and it is expedient to exclude

would detract from the power and authority of the Council, and prevent indifferent laymen from taking an interest in Church affairs."

A crusade in favor of the representation of women is being carried on chiefly by the Low Church party, who appeal to the usage of dissenting sects, especially in America, to show that the time has come when women cught to take a part in the government of the Church, and many who take this stand argue that women ought even to be admitted to the ministry.

It is certainly true that according to the usage of the Church from the beginning women have not been admitted to the ministry, nor to take part in the rule of the Church, which has been divinely given to the sacred hierarchy. This should be sufficient to decide the question in the manner in which it has been decided by the United Committees, inasmuch as the traditions of the Church are commanded to be observed as they have been handed down from the Apostles, thus:

"Therefore brethren stand firm, and hold the traditions which you have learned whether by word or by our epistle." (2 Thess. ii., 14.)

"And we charge you, brethren in the name of our Lord Jesus Christ that you withdraw yourselves from every brother walking disorderly and not according to the tradition which they have received of us." (2. Thess. iii.) 6.

This reasoning of the United Committees would therefore be good, were it not for the fact that Protestantism of every form has made it a matter of life is laudable, nay, the dogma that ecclesiastical traditions, even though they can be proved by Catholics to have come from the Apostles, are not to be attended to. This is implied in the rule of Faith accepted by all the Protestant sects or denominations, which is thus laid down in the Sixth Article of Religion of the Church of England: "Holy Scripture containeth ALL

THINGS necessary to salvation, so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as article of Faith, or be thought requisite or necessary to salvation." It is true that elsewhere in the articles we are informed that the traditions and ceremonies of the Church are not to be broken, (Art. 34) but this is only one of the many inconsistencies into which error necessarily falls.

The crusaders of women's rights assert that the stigma of inferiority should not be branded upon the character or nature of woman. But we must point out in answer to this that the Christian tradition does not stigmatize woman's character by excluding her from the sacred ministry and the government of the Church. The high character of a just woman is most strongly insisted upon in Holy Scripture and by the Catholic Church, which makes one woman, the Mother of God, the greatest among God's saints, recognizing her as the Queen of all saints, that one among God's special friends and faithful servants who alone could say :

" My soul doth magnify the Lord. hold, from henceforth all generations shall call me b lessed. For He that is and Holy is His Name." (St. Luke i. 46-49.)

It is not, therefore, because of any

inferiority of character or talents of woman that the ministry of the Church is confin d to the male sex, but because by setting the duties of men and women in distinct spheres of action. Hence, under the Old Law the microtrod as under the Old Law the priesthood was slander and religious hate. limited to men, the women being, in God's intention, subject to man, and under the New Law the Apostles bear a legacy of hate and false witselected by Christ to preach His ness. No body of men is more loved and hated—hated by those who do Gospel were men, so also were the seventy-two disciples who were sent out on the same mission, and so were the denial and exemplary lives.

Now I know that the learned and Now I know that the Ferrance Unipriests afterwards commissioned to participate in the same office, Matthias, Paul, Barnabas, Timothy, Titus, Mark, etc. We thus find the rule laid down by St. Paul:

"Let women keep silence in churches; for it is not permitted to them to speak, but to be subject, as also the law suith.'
(1 Cor. xiv. 34, 35.) "Let the woman learn in silence

with all subjection. But permit not a woman to teach nor to use authority over the man, but to be in silence. (1 Tim.ii. 11-12.)

Nevertheless the virtuous woman, though for wise reasons not being allowed to take the office of a priest, is spoken of in Holy Scripture in the highest terms of praise :

"A gracious woman shall find glory."

" A diligent woman is a crown to her husband. (Prov. xiii. 4.) "Who shall find a valiant woman? Far and from the uttermost coasts is the price of her.
The heart of her husband trusteth in her, and he shall have no need of spoils. She hath opened her mouth to wisdom, and the law of clemency is on her tongue. The woman that feareth the Lord, she shall be praised." (Prov. xxxi., 10-31.)

It is evident from what we have

mitted women to the ministry of religion have done so in violation of God's command, and of the constant tradition of the Church of God on earth.

This matter should be decided by the law of God and not by the whims of

A DEFENSE AND A CHALLENGE.

BISHOP LUDDEN DEFENDS THE JESUITS AGAINST AN ANCIENT LIE.

The old adage that "the end justifies the means," so long libellously credited to the Jesuits as their working motto, receives a strong refutation at the hands of Bishop Ludden of Syracuse, N. Y. The Bishop's words follow:

Are aphorisms always truthful? They are assumed to be and are generally accepted without question or doubt. Figures don't lie; the end justifies the means are two samples in common use One is arithmetic, the other philosophic That figures don't lie is of nature absolutely true, but manipulated by expert artists and educated thieves they can and often do lie like the very mis-

Witness the number of defaulting bank cashiers, tellers, clerks, book keepers, accountants in and out of pen itentiaries. In Sing Sing, of eight hundred criminals, seventy-five have hundred criminals, seventy-five have been cheating, stealing, lying by the skillful use of figures. So much for the proverb, figures don't lie.

The end justifies the means is a fal-lacy used by sophists rather than a truism. It is a well-known pet phrase familiarized by its reneated and slap-

familiarized by its repeated and slanderous application to the Jesuits. Translated into honest phraseology it means that to obtain any laudable end or object any and every means may be In our neo-pagan age success used. only laudable end held out to the ambitious and aspiring youth.

ecess means wealth by the million, respectability, power, position. To attain these the so-called proverb, the end justifies the means, permits, nay, urges and engages any means, and no matter what the decep-tion or rascality employed in their use, provided they are not found out, employers of such are lauded, admired and held up as models for emulation in the business, social and political

The man of brilliant success forms trusts, capitalizes on wind, issues stocks and rakes in shekels, bribes legislators, debauches legislation and ballot-box. He is enterprising, rich and powerful, and, of course, re spectable, especially so if he plays the hypocrite and has a religious tarn mind, teaches Sunday school, leads in prayer meetings, builds churches, en-dows universities, hospitals and dows universities, hospitals and asylums. He has gained the end, and end justifies the means.

Such in practice is the real meaning of the proverb.

A learned professor of the Syracuse University is reported to have written on the blackboard to be refuted by the " Refute the Jestit prin students: ciple, the end justifies the means. course the learned professor had no doubt whatever that this a Jesuit maxim. He did not concoct it He can quote for his author ity such as satisfies the credulous and gullible who are prepared to accept against their neighbors, especially against neighbors they do not love. He accepted it as a postu I te in common use and unquestioned

It is found in dictionaries and cyclopedias, in anti-Catholic tracts, and in pulpits a common text for preachers pulpits a common text for preachers to hold up the Jesuits to popular exe-cration. But a learned professor of a great university ought to be more cautius and critical than to accept on ach authority accusations so brious to a noted and learned body of

men who differ from him in religion. Religious tracts are always open to suspicion and cyclopedia articles have higher sanction than that of the knowledge, accuracy and truthfulness of the writer. A cyclopedia is useful pend on it as final arbiter on disputed

matters. Had not the gifted Robert Louis Stevenson flayed the Rev. Hyde, of Honolulu, his calumnies of Father Da-

The burden of phophesy seems to be on the Jesuits. The They seem to inherit not know them, loved by those who know their great learning, their self-

esteemed faculty of the Syracuse University will feel grateful to me for calling attention to what they call the esuit principle; and I hereby solemny assert that no Jesuit ever held such a principle and would not be tolerated oo hold, much less to teach such a prin-Atd to emphasize the more my asser-

tion I hereby state that I shall pay to any student of the University the ex-penses of his board and tuition during the remaining years of his studies there it he can find in any of the writings or teachings of the Jesuits, or from any authentic work whatsoever that they ever taught the doctrine that the end justifies the means, and I freely permit that in his research he may invite the assistance of the learned faculty, and it he and they do not succeed I ask further for the honor and candor and honesty of the University, that whenever again shall appear or that blackboard that thesis, it will be qualified by stating that it is nowhere to be found in the teaching of the Jesuits, but is falsely and calumniously imputed to them.

Yes, happy those who mourn; for it is above all when we are in tears, that we best understand the things of God, that is to say, the only things where real happiness is to be found .- Aug. Marceau.

LODGE CEREMONIES FUNERA

DECEMBER 5, 1

Rev. C. Van der Donokt

About a month ago the funeral of a who was a member of the World. On the of my parishioners, came to inquire what aforesaid lodge would take at the burial. except assisting in church service and "All right. ny friend, as he took To my astonishmen

somewhat to my vexa said society preser me with the same que that morning. Still, I reiterated ting forth the grounds me as the official rep

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"It seems strangthe outsider, "tha particular about y tolerate that 'Is it not reas "that the human to the Divine?"

My non-Catholic Catholic companio into my view. Wit owever, we par Good-night." The next day as was moving towareadily perceived tinate caller of th a book, apparently

Woodmen seemed My forebodings we question which the nal Catholic, spr entered the buggy taken the head of "Which service" will be held firs "There's to be replied. own. Should me, I will protest

priests let the lo "That is agai Church," I purs ruling. I hope th Fifteen minute middle of God's circled the tomb. in hand, and a ominent lawye hymn-cards. Before blessing

the last prayers, head man of quietly: "When be all over." "'Twill be, a cerned," replied whose acquaint night before. I sumed cal

was any trouble and the Church. olies may be I Go on," sa "I cannot un will desist." 'Let them ha interposed the

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MOTIVES O The Church ediator bet her office to t the souls of their entrance admission i heaven. Fraternal

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1908.

HALLENGE. THE JESUITS

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ose who mourn; for it is we are in tears, that we the things of God, that nly things where real to be found .- Aug.

LODGE CEREMONIES AT CATHOLIC FUNERALS.

Rev. C. Van der Donokt in Catholic Senti-

About a month ago I had to officiate at the funeral of a faithful Catholic, who was a member of the Woodmen of the World. On the previous day the World. On the previous day one of my parishioners, also a Woodman, came to inquire what official part the aforesaid lodge would be permitted to take at the burial. I said: "None, take at the burial. I said: "None, except assisting in a body at the church service and marching to the grave." "All right, Father," quoth my friend, as he took his leave.

To my astonishment, and, I confess, somewhat to my vexation, at 9 o'clock are of the same day, two delegators.

p. m. of the same day, two delegates of said society presented themselves to me with the same query I had answered that morning.
Still, I reiterated my statement, set-

ting forth the grounds which constrained me as the official representative of the Church to exclude from my service outside intervention.

The non-Catholic Woodman objected

that Father N. had at the funeral of Mrs N. allowed "the Circle to have

Mrs N. allowed "the Circle to have their ceremonies.

I strove to make my callers understand that this was not a personal matter of like or dislike, but a duty on my part to abide by the laws of the Church. Church.
"It seems strange to me," rejoined the outsider, "that while you are so

particular about your rules, you will not tolerate that we comply with "Is it not reasonable," I replied, "that the human society should yield

to the Divine?" My non-Catholic friend, unlike his Catholic companion, could not enter into my view. Without further parley, owever, we parted with a mutual

The next day as the long procession was moving toward the cemetery, I readily perceived upon seeing my obstinate caller of the past night carrying a book, apparently a ritual, what the Woodmen seemed determined to do. My forebodings were confirmed by the question which the undertaker, a nomquestion which the undertaker, a nominal Catholic, sprang upon me as he entered the buggy in which I had overtaken the head of the cortege.

"Which service," he interrogated, "will be held first, at the grave?"

"There's to be but one service," I plied. "I forbade any rules besides

ny own. Should they attempt to defy me, I will protest."
"Why?" quoth he. "In N. the priests let the lodge have their cere-

"That is against the laws of the Church," I pursued, and on previous occasions the societies deferred to my

ruling. I hope they will this time, too Fifteen minutes later we stood in the middle of God's acre. The Woodmen circled the tomb, the leader with book in hand, and a number of state of the control in hand, and a number of others-a minent lawyer among them-holding

hymn-cards.

Before blessing the grave and saying the last prayers, I walked over to the head man of the lodge, and said quietly: "When I am through, it must be all over.'

"'Twill be, as far as you are con-cerned," replied the stubborn officer, whose acquaintance I had made the

olies may be prohibited to join your

'Go on," said some member. "I cannot until I am assured that you

Let them have it this time, Father," interposed the Catholic assistant under-

Turning pale with anger, some lodge men declared in a low voice that they would never attend a Catholic funeral

Thereupon a Woodman of the household of the faith spoke up: "I would rather lie on top of this ground than be deprived of the rites of my Church." It appears that the widow, on

ewed by representatives of this, had expressed the desire of their ceremonics at her hus-MOTIVES OF THE CHURCH'S STAND. The Church is the divinely appointed ediator between God and man. It is her office to take unreserved charge of

souls of her members from cradle to the grave, or rather, from their entrance into life or earth to their admission into life everlasting in Fraternal orders have nothing to do heaven. with souls. Their primary and almost exclusive object is to secure the ma-

exclusive object is to secure the terial well-being of their members. Man's soul, waiving for the present the question of his body, belongs to God. the coin of the tribute money was the property of the sovereign whose image and inscription it bore, so the soul, created to the image and likeness

of its Maker, is the Creator's domain.

The God-man gave His Church charge over the souls of all men. His command, "Go and teach all nations," certainly embraces, as a natural result of her adopted motherhood, the right and the duty of burying her regener ated children. For their burial, a well as for their baptism, she makes use well as for their baptism, she makes use of certain prayers. In composing these, as well as in proposing revealed truth to our belief, the Church is assisted and guided by the Holy Ghost. "I will guided by the Holy Ghost. "I will send you the Holy Spirit; He will teach you all truth, and will abide with you forever. Now, the Church teaches not by propounding revealed doctrines

worm of belief."

permits no prayer, no matter how short, to be published without her official ex-amination and approval. Thus, for in-stance, she forbade her children to use the prayer composed by Queen Margaret of Italy for her assassinated husband.

Set up by God Himself for the pur-pose of teaching His truth, the Church alone has the authority and the duty to carry out the mission given her by Christ. She cannot tolerate any rival or usurper. She cannot permit any man organization to encroach upon her rights. To do so in any manner and to come to the particular case under consideration, to let lodges append their ceremonies to her's, would be injurious to God's honor and con-trary to her divinely imposed duty, as it would be tantamount to owning either that her liturgy is deficient or incomplete, and that she leans upon a human society to have the finishing touches put to her work; or, that she is not the exclusive teacher and guard ian of souls, but that the fraternal orders, for instance, are entrusted with a like mission. To hold either horn of this dilemma is simply blasphemy. It is to be desired and hoped that

thanks to explicit diocesan statutes, the world-wide uniformity of the Church shall no longer be marred in regard to funerals, so that nowhere a priest shall again be asked which service—that of the Church or of the lodge —shall be held first over the remains of a Catholic and that the faithful, enlightened by per tinent and timely instructions, may see the incongruity and unlawfulness of ining a human appendix of the di-

vine liturgy.

Who would want trimmings of paper and straw to a house of marble and stone? What Catholic would not be horrified at the idea of lodge officers preaching in a Catholic church? Well, they have no more right to preach at a Catholic tomb, no matter whether their sermon be read or spoken.

A TITLE AND ITS DEFENSE.

THE KNIGHTS OF COLUMBUS UPHELD IN THE USE OF THEIR NAME.

Catholic Columbian. In the November number of the Dolphin a correspondent puts a query as to the use of the word "Knight" by Catholic organizations. Apropos of the Knights of Columbus the correspondent

Why should they call themselves Knights? It smacks, to say the least, of the Masonic fraternity, and gives the impression as if we were anxious to imitate the methods of so-called Knights Templar, Knights of Pythias, and similiar institutions with which the Church, and therefore Catholics, the Church, and therefore Catholies, can have no sympathy, because their oath-bound profession alienates them from legitimate control in religious and civil as well as social life. This aping of titles, together with certain forms of initiation peculiar only to the Massie ledges, makes some of us Masonic lodges, makes some of us who do not belong to the 'Knights,' yet who are convinced of their being capable of rendering much service to the Catholic cause, at times distrust the Cathoric cause, at times districts
the wisdom of those who, especially
among the hierarchy and clergy, encourage the movement, which has undoubtedly reached a very large class
of the best element among our Catholie manhord."

c manhood.

The Dolphin replied as follows:

No one who has at heart the growth
Catholic influence may be indiffernight before.

It sumed calmiy, deprecating a conflict. "So far," I said, "there never was any trouble between this society was any trouble between this society and the Church. If you defy me, Cathand the Church. If you defy me, Cathand the prohibited to join your summer for good. We understand that powers for good. We understand that powers for good. We understand that powers for good in the membership of the Knights of Columbus is nigh on to one hundred thou-lumbus is night on the following the hundred thou-lumbus is night on the following the hundred thou-lumbus is night on the hundred thou-lumbus is night on the hundred thou-lumbus is night on the hundred thou-lumbus is night of the hundred thou-ties night of the hundred thousand (including associates and insur-ance members). The condition of the association exclude non-Catholics, merely nominal Catholics, and, if we are rightly informed, all classes of taker.

"I cannot," was my answer.

At last the Wordmen officers gave me their word that they would forego their cermonies.

When I was through with the pray.

"I cannot," was my answer.

At last the Wordmen officers gave me their word that they would forego their cermonies.

When I was through with the pray. When I was through with the prayers of the ritual, the members all waited in suspense, till the chaplain cried out: "Neighbors, there will be no Woodmen funeral."

ganization, so long as it is true to its constitution and laws, must of necessity operate for good. The fact that on various public occasions the Knights of Columbus have been entry that the Holy Ghost because she was His spouse.

Manifold are the arguments at hand trusted with functions representing the hierarchy and clergy in works of higher education and charity, shows that this influence is being estimated by leading churchmen. The Kaights, on their part, have apparently under stood the importance and dignity of their position in this field, and their leaders have thus far, it appears, shown not only unfailing respect for the authority of their Church, but an admirable readiness to harmonize their action with that of the hierarchy, wherever there has been any indication

of a desire for lay co-operation.

All this has placed the association of the Knights of Columbus in a favor able light even with those who, in the beginning, had their misgivings as to the outcome of its formation. e circumstances it would be not only short-sighted but also a destructive a snort-signted but also a described we policy to ignore or neglect a factor in the development of American Catholic social life which is plainly shaping it self into action. Here we have an al most spontaneous concentration of the most spontaneous concentration of the Catholic lay element with purpose and power similar to those of the "Centrum" in Germany, or the "Cercle Catholique" in Belgium. To take no interest in it, or merely to complain of the accidental and local errors of pranches, is to mistake the members or branches, is to mistake the value of an opportunity which, in times of anti-Catholic agitation, we would surely make every effort to foster and utilize in the defence of Catholic

As for the name of the odd forms of As for the name of the old forms of initiation there is enough truth in what our correspondent says to make us set a proper value upon the traditional feeling against the assumption of novel methods in Christian warlare. Nevertheless, there is here question of a feet not of a theory. The feet is that fact, not of a theory. The fact is that the modern tendency to revive the spirit of chivalry, mutual defence, and industrial co-operation, as an antidote to the spirit of self-worship, social but also by her public prayers and ceremonies, agreeably to the theological axiom. "The form of prayer is the orm of prayer is the 'Hence the Church' which sustained the medieval institu-

ANOTHER PRIEST HERO.

THE CATHOLIC RECORD

tions. Hence the multiplied associa-tions of Ancient Orders, Royal Knights, Fraternal Legions, Dames of Malta, Ladies of the Tenple, Mystic Circles, etc. These orders answer in various ways to the prevailing aspirations of the people in the spheres of society, charity and business. The attraction charity and business. The attraction which ancient forms, philanthrepic enterprise and opportunities of self-improvement offer extends alike to Catholies and others. What dangers to the faith of Catholies lurk in absorption into these circles, whose added charm of secrecy removes the warning which accompanies temptations at other times, need not be explained here: they must need not be explained here; they mus be patent to any thinking person who understands the nature and value of understands the nature and value of Catholic principles. The proper antidote to this attraction lies in the presentation of similar attractions, which, however, contain no pitfalls to the faithful who feel the need of social intercourse, of charitable activity, and of industrial encouragement. This fact becomes an apology for adopting methods similar to those which are used by the non-Catholic world, but which are in this case operative only for the strengthening of true religious for the strengthening of true religious convictions among the laity. But there is something more to be

said in behalf of this feature of modern

fraternity life. The idea of "knight-hood" as a distinguished mark of our societies is an inheritance and preroga-tive of Catholic societies, despite the fact that it has been adopted and abused for centuries by secret societies of whose aims and methods the Church does not approve. The abuses and dedoes not approve. The abuses and de-terioration into which the Knights Templar and other mediaeval orders Templar and other mediaeval orders fell after the original incentives which had called them into life had passed away, are a matter of history. But so long as there was room for the exercise of their devotion to the defense of Christian interests in the East, they carred a magnificent cause. We have served a magnificent cause. We have before us the original text of the con We have stitution and rules of the old Knights Templar, as composed under the eyes of St. Benard of Clairvaax, and we wonder how it was possible to bring to-gether such a body of loyal, devout gether such a body of loyal, devout and self-sacrificing men who for more than a century seem to have kept in-tact the spirit and letter of their ob-servance. What destroyed them was tact the spirit and letter of their ob-servance. What destroyed them was their abandonment of a definite purpose after the original aim of their institu-tion had ceased in their withdrawal from Palestine. They became involved in politics: wealth and luxury were the ambition of their social life; and thence issued scandal and defection. The purpose of the Knights of Columbus is less circumscribed. It must subsist as long as the Church needs defenders as long as the Church needs defenders of her faith and her precepts. And the name of "Knight" need not offend; it is more likely to inspire noble efforts if only it recalls to the members the glorious chivalry of the men who like Hugh de Payns took up the defence of the Christian pilgrim, supporting the priesthood and giving glory to the priesthood and giving glory to the

THE IMMACULATE CONCEPTION.

Next Tuesday the Catholic world will Next Tuesday the Catholic world will celebrate one of the greatest Feasts in the Church, that of the Immaculate Conception of the Blessed Virgin Mary, the Mother of God. The doctrine announced by this article of our faith may be briefly stated to be that the Blessed Virgin, having been destined by the Mether of God, was preserved. be the Mother of God, was preserved from the stain of even original sin. By the disobedience of our first parents sin became the common inheritance of

to become the Mother of Jesus, the Second Person of the Adorable Trinity, how fitting that she should be exemp from this common calamity which Adam drew down on all his descendents! Most befitting, indeed, that the Three Divine Persons should have so preserved her from the slightest taint of sin. It was befitting the Father, because Mary was His daughter, befitting the Son, be-

Knights of Columbus have been entrusted with functions representing the Catholic laity, as co-operating with Mother of Jesus, was exempt from original sin. They are too numerous for repetition. But we might call attenion to the fact that only an Immac Mother could be a fit mother for the Son of God. For such a dignity her purity should surpass even that of the angels. As God could select a mother to His own pleasure, there is no doubt but that He would select one befitting God Himself; one free from every stain

Perhaps, however, the Feast cele-brated on Tuesday by the Church us with the strongest argument that Mary was without the slight est trace of sin. What greater proof that Mary was preserved from sin from that Mary was preserved from sin from the first moment of her conception than the celebration of the fact by the Church itself. For that is the real significance of the Feast of of the Immaculate Conception. That is the doc-trine of the Church, that the belief of the entire Catholic world. -Progress.

Lord Acton Lived and Died a Catholic.

Sir.-What a deplorable error in the Buffalo paper copied into this CATHOLIC Lord Acton an "Old Catholic!" He attended Mass every Sunday at the Catholic church in Cambridge, while professor there, until his death.

He was one of the public speakers at the laying of the foundation steps of

He was one of the public speakers of laying of the foundation stone of estminster cathedral, in the presence of Cardinals Vaughan and Logue. I remember his speech was shortly to this effect: Do your work simply and humbly in the fear of God, and trust Him for the future : religion is to help us thus to live, according to His will, in the small space of our pilgrimage on earth.

W. F. P. STOCKLEY.

Nov. 22, 1903. The only parcel that will do any good

Much deserved praise has been given to the Rev. Thomas F. Lynch of St. Elizabeth's church, New York, for his heroic efforts to help the stricken sufferers in the recent subway disaster in that city. One paper describes the subway disaster as one never to be for-gotten by those who saw it. There stood a priest, a heroic figure in the red, smoky light of the tunnel lamps. He was Father Thomas Lynch of St. Elizabeth church, which stands within half a mile of the scene of the disaster.

News of the accident was quick to reach Father Lynch, and he was among the first to arrive at the mouth of the tunnel, from which the great mass of fallen rocks could be faintly seen. police barred the way, but the resolute

priest wayed them aside.
Fearlessly pushing on, stumbling over boulders and scattered timbers, Father Lynch safely reached the fearlessly pushing over police. ul tangle of rocks and men. Police men Dempsey and Mead of the mounted squad, were working like mad to pry up the huge stones under which men were writhing, and Father Lynch was beside them in an instant.

My duty is to help the dying," he said. Way was made for him, and through the semi-darkness of the tunnel, ankle deep in mud he harried ahead. The cries of tortured men inned down by the jagged rocks guided

Under one great boulder three men were pinned. One lay dead, hanging head downward. Another was alive, but unconscious, while the third suffered, with legs crushed, tossing wildly in agony. Father Lynch saw the man and unhesitatingly climbed the shaky rocks toward him. The shouts of resrocks toward him. The shouts of res-cuers were hushed as the priest prayed

for the dying man.
"Lord, have mercy on us," he said. Then, taking a crucifix from his breast, he managed to reach the hand of the poor fellow whose eyes were fixed

apon his calm face.
Clutching the crucifix, the dying man pressed it to his breast as Father Lynch administered the last rites of the Church.

Rice or Life? Several years ago there was an earthmake in Japan near the coast, and an ld man who had been through many earthquakes looked toward the sea and aw a wave 30 or 40 feet high rise up in the air and recede from the land. He ran out of the village to the high ground where the rice shocks were and set them afire. When the people saw the fields burning they rushed out, and, when some one accused him of being the incendiary, they were about to stone him, for the rice fields were their food, but he said "Look" and as they looked. for the rice fields were their food, but he said, "Look," and as they looked back toward the village they saw it sub-merged by the waves. If the people had not come out to see their rice fields burn, they would all have been drowned. The old man was then the God sometimes has ero of the town. God sometimes has a attract our attention by treating us to attract our attention by the severely, to burn some things in our lives in order to save us from danger, to be severe in order to be gentle, and when we see His purpose in it we love Him all the better for it.

Anti-Cigarette Crusade.

Enemies of the cigarette have adopted new and powerful weapon to assist hem in their warfare on the deadly olls. An "endless chain" card system has been started with the United States Naval society at Philadelphia as a base, and is spreading rapidly throughout the country. It is hoped to secure an enormous number of signatures in this way to a petition to congress asking for legislation against the sale of eigarettes

A Jesuit Astronomer.

The British Association which met recently at the Jesuit College of Stony-hurst, in England, listened to a remarkable paper presented by Father Aloysius Cortie, S. J., at Southport, a few days before the Stonyhurst meet-

The paper, which was on "Solar Prominences and Terrestrial Magnetism," was read before Section A, Physics and Mathematics, of the Assoiation at Southport in Lancashire.

Father Cortie said the results of his observations had been to corroborate those taken at South Kensington in so far as they showed that the wide lines were more prominently times of solar minimum. times of solar minimum or vidence of the charge in the enemistry of a sun-spot at different periods of the spot cycle, nor of the crossings in the types of lines widened, so much insisted upon by Sir Norman Lockyar.

THE QUESTION BOX

by Father Conway, is a book of some six hundred pages, being the replies given to questions received during missions to non-Catholies. It has a missions to non-Catholics. It has a good index—often a neglected part of many otherwise useful publications. All sorts of questions from the days of St. Peter—was he ever in Rome?—down to the fads of the day, like Christian Science, have been asked in these missions, and in this book find an answer. We predict for this work a temperature of the product of the control of the cont answer. We predict for this work a large circulation and much good. Just such a little book as Catholics might have and hand to their nonneighbors. It is bound in paper and can be had for 20c. post-paid from the CATHOLIC RECORD Office, London, Ont. The sale has stready in one month reached 30,000.

A STORY OF LOURDES.

REMARKABLE CASE OF AN ENGLISH BUSINESS MAN WHOSE CURE WAS OF THE SOUL, NOT OF THE BODY.

In the third and concluding instalment of a singularly readable, inspir-ing and instructive sketch, entitled "With the English Pilgrimage to Lordes," written for the Ave Maria by Rev. Richard Howley, D. D., we find the following "story told us publicly from the altar in Chapel of the Crypt by one of the English priests of our party." "Nothing I saw there, remarks Rev. Dr. Howley, "affected me so much. At my request he (the English priest) wrote out the account for the contract of the contract me, and I give it in his own words, over his own signature: Probably I am the only pilgrim pres-

ent who had the pleasure of knowing personally the Abbe Peyramale, who was parish priest here during the time of the apparitions vouchsafed to Bernadette Soubirous. I came here for the first time about thirty years ago; and Father O'Reilly, the Spiritual Director of this pilgrimage, tells me that what of this pilgrimage, tells me that what happened then will, he feels sure, be of interest to yourselves. At his request, therefore, I venture to repeat to you what I have already mentioned to him

privately.

I had been a student at St. Bernard's Seminary, Alton, Birmingham : and on the evening before the day I had hoped to be promoted to the sub-diaconate, my Bishop, the Right Rev. Dr. Ulla-thorne, informed me that the letter of the physician under whose care I had the physician under whose care I had been for some months was so unsatisfactory that he could not assume the responsibility of ordaining me. I left the seminary consequently; and shortly afterward, through the kindness of Father Thomas Pope, I was asked to take up my abode for a time at the Orstone Edubactor a proposition which ratory, Edgbaston, a proposition which met with the warm approval of "the Father"—as we were then privileged to call him, now better known as His

Eminence Cardinal Newman.
Whilst I was at the oratory, a gentleman who held an official position in Birmingham was accidentally struck on the back by a ball of twine which on the back by a ball of twine which had been thrown by one of his clerks, in fun, at another. Mr. D., the gentleman referred to experienced great pain in the back. By the advice of his doctor, leeches were applied to the injured spot, and, being allowed to remain there longer than the time prescribed, they tapped the spine, with the unfortunate result that Mr. D. lost the use of his lower limbs. He suffered at times intense pain, and one day confiding in Mr. Roger Pope, of the Orafiding in Mr. Roger Pope, of the Ora-tory School, declared that his sufferings were beyond endurance. He had, if I remember rightly, no definite religin a remember rightly, no definite refug-ious belief at this time, and wondered why, if there were a God, this Omnipo-tent Being would permit a creature to the bettormented as he was. Mr. Pope called upon him snortly afterward with a copy of Father Faber's "All for Jesus," and begged of him to read it. Mr. D. read and reread this book. Its contents were a revelation to him. He borrowed more books, ultimately de-sired to be instructed in the Catholic and in due course was received

sired to be instructed in the faith, and in due course was received into the Church.

Among other graces granted to him was that of an ardent devotion to our Blessed Lady; and when he was told of the miraculous cures which, were being wrought at the shrine of Lourdes, be resolved to go there and implore her ing wrought at the shrine of Lourdes, he resolved to go there and implore her to cure him, as his sufferings were extreme and constant. It was under these circumstances that I was asked to accompany him. His wife also had been received into the Church by this time, and I consented to go with him to Lourdes provided she came too, as he was then

vided she came too, as he was then practically helpless. The journey was a very anxious one and added considerably to his sufferings. On arriving at

be broken and the object for which it was started defeated. Please be prompt. No money asked."

Invalid seeking a cure at Lourdes), took a keen interest in him; and on one occasion, when he dined with us, he told us that when Bernadette first came occasion, when he dined with us, he told us that when Bernadette first came to him with her story about the appar-itions, he treated her with considerable harshness, and threatened to box her ears if she came again with such non sense. He went on to say that he soon bitterly regretted his unkindness to her; and that whatever doubt had existed in his mind as to the truth of her story was removed by the fact that shortly alter, when giving her Holy Communion, she was surrounded by a marvelous light which almost overpowered him.

Day by day, I regret to say, Mr. D. grew worse, instead of better. He bathed, I think, twice, and then became so ill that at his request we returned to England without delay; in fact, I was afraid be should die or way home, and made up my mind for the worst. His wife shared my alarm, and implored me to make all the haste possible. He reached home and lived on in agony for some weeks. At Lourdes, as well as after his return home, his devotion to and confidence in Our Lady increased; he was to the end full of resignation, and more than once remarked that if Our Lady had not cured him it was because she had won for him some greater grace; and in this blissful hope he passed peacefully away.

May it be that the grace of restored health which he at first sought for himself he obtained for me? At any rate I was shortly afterward recalled to the seminary, ordained, and last year kept. Saints wise, herause they have attended I was shortly afterward recalled to the seminary, ordained, and last year kept Saints wise, because they have attended

to Lourdes, informed me a week or two after our return that she herself intended to become a Catholic. For a moment I wondered if she were in earnest, and I exclaimed: "You—a Catholic!" She answered: "Yos, with God's help." "What on earth," salvation; for this is your most important affair; "We entreat you that you do your own business." Let us, then, be persuaded that our eternal salvation is for us the most important affair, the only affair, an irreparable affair if we make any mistake.

I asked, "can have brought about such a change?" She quietly remarked that if her father could retain such un-bounded confidence in Our Lady, after all he had gone through, the religion he had embraced was very different from what she had supposed it to be, and that the step he had taken was one

One word more and my story is told. A few days before Mr. D.'s death he said that he wished to reveal to me a secret of his life known only to himself and his confessor. It was that be-fore he thought of becoming a Catholic and when he doubted whether there was a God or a future beyond the grave, his sufferings were so intense and such a burden to him that he resolved to committ suicide. He pur-chased poison for the purpose and kept it in a secret drawer of his desk feeling convinced that not a creature but himself was aware that any such drawer existed. Twice he shut himself up in his room intending to drink the fatal dose but his courage failed him. third time he took an oath that he would drink it and on opening the drawer he found in the place where he had secreted the poison-no bottle, but a small crucifix.

Rev. Alfred Hall.

The Presbytery, Warwick, England, October 28, 1903.

"There indeed," comments Rev. Dr. Howley, was a miracle—a tender miracle of divine love, unspeakable in the wisdom of its design and execution. There must be hundreds, (though few perhaps so touching) effected every ear at Lourdes."

THE RELIGIOUS SITUATION IN THE UNITED STATES.

The Missionary.

The Missionary.

Our American people are a people of education. They are a religious people. They are seeking higher standards, imitating better ideals. The majority in some way aim for a higher life, the Christ Life. They are yearning for knowledge. This is a healthy appetite in a people; for it imports an awakening and an opening of minds and hearts to the higher "things" of life. Every department of knowledge contributes to the popularizing and humanizing of truth and assists in guiding the "multitruth and assists in guiding the "multitude" to the higher life. Education which might be utilized by a Julian to deflect and even bar the official way to deflect and even by knowledge of Christ, to day is dissipat-ing the mists and fogs of religious pre-judice that hung over the "multitude," and is directing them to seek the highest truth and its official teacher. To-day while the walls of Protestant

To-day while the walls of Protestant church organizations are admittedly insecure and in need of props, while many have deserted the pews, it is a delusion to imagine that they are abandoning religion. They are abandoning the inconsistent formulas and undigested dogmas; but they are following the light of their conscience, they are adoring in the temple of their hearts. They are longing for the light of the way. They are seeking for the freedom, truth, and peace of for the freedom, truth, and peace of Christ. They wantahigher life, nobler living; and they want it more abun-dantly. They have not looked towards the Catholic Church; they have not discovered the way, nor known the truth, nor lived the life in its fulness; not because of unwillingness, but partly be-cause our language, our expressions and formulas, had no signification for their untrained minds; partly because of a lack of intelligence and charity in some of the household of the faith; partly because it was felt that the Catholic Church would destroy their beliefs, their devotions, and their spiritual life. The Catholic Church, the official teacher of the way, the truth, and the life, stands to-day as she ever stood, with the ideals of Christ, with the standards of Christ, with the knowledge and truth and love of Christ. She is legislation against the sale of cigarettes to minors. The eard, a copy of which has reached Salt Lake, reads:

"A national league has been formed against the cigarette habit and a mammoth petition is to be sent to congress that a law shall be passed prohibiting the sale of cigarettes to minors. Will you send a copy of this card, signed by yourself, to four lady friends and enclose this card? United States Naval Society, Philadelphia, Pa. Do not fail to do this or the chain will be broken and the object for which it other sheep the fulness of Christ's message, the nobler living, the higher ideal. It is not a discussion; it is an assertion. It has exposed much error, and explained much trush. It has done much to popularize for this generation the great vertices of Christ. It has striven to adjust an accommodate the language and expressions of Catholic truth to the present-day minds and hearts of non-Catholics. This movement of the Church aims, not to extin-guish their spiritual life, but to nourish it; not to destroy their devotion, but to increase it; not to abolish their faith, but to perfect it.

Dr. De Costa Made a Deacon,

Rome, November, 22.—Dr. B. F. Do Costa, formerly an Episcopal minister who was ordained a subdeacon November 15, was to-day or-dained deacon by the Bishop of Flesole, near Florence. His health has im-

Dr. De Costa's ordination has been hastened on account of failing health. It is announced that his elevation to the priesthood took place on Sunday, Nov. 29th.

Importance of Salvation.

seminary, ordained, and last year kept my silver jubilee.

Not the least remarkable sequel to Mr. D's case was this. His daughter who had ridiculed his becoming a Catholic and sneered at the idea of his going to Lourdes, informed me a week or two after our return that she harself in tank affair. "We entreat you that you

BY A PROTESTANT THEOLOGIAN.

CCLXXVIII.

If it should turn out that the effort made by the late Pope to rally the French Catholics to the cordial support of the Republic has been futile, he will still have the high praise of having done his best to bring to an end an exas-perating and needless friction between the Church and the polity which France seems now to have chosen permanently.

The blame of the failure would not rest nim, but partly on the obstinacy of raction of the Royalists, and still more, probably, on the angry refusal of the Republic to receive the adhesion of the active Catholics, who, be they more or fewer, are certainly a very import-

ant part of the French people.

Had Gambetta lived, things might have turned out otherwise. He was probably an atheist. Theodore Stanton the well-known correspondent of the Independent (son, I believe of the late Elizabeth Cady Stanton) considers the question, and decides affirmatively, on the ground of the well-known liberality of sentiment of Gambetta and his whole of sentiment of Gambetta and his whole family. It seems then that this noted correspondent of the Independent views liberality of sentiment and atheism as pretty much one and the same thing. A believer in God, it should seem according to him, can not be a true re-

However, Gambetta appears to have had no such opinion, for as soon as he learned of Pope Leo's wishes, he expressed great delight. He was willing, it seems, to receive adherents to the

Republic whatever their religion. Eugene Spuller also, likewise an unbeliever, has expressed a cordial ingness to fraternize with the Catholic

It would appear then that Gambetta and Spuller were first and foremost for the Republic, and did not wish to make of it a mere engine for persecuting believers in God, especially Catholic believers in God, especially Catholic believers in God. Tais implies that Gambetta's famous "Clericalism, that is the Enemy!" meant only a Clerical-ism that footishly identified itself with

Not so M. Combes and his adherents. He never ascended to the priesthood, but he is a renegade clorgyman, and he hates religion, and above all the Cath-olic Church, with all the wonted fury of a renegade. Some of his speeches actually give one the impression that he is literally foaming at the mouth.

It is plain that in his view the millions Catholic French are not citizens and not worthy of being treated with the respectfulness which the virtual head of a constitutional government owes to all his countrymen, whether of his party or not. He regards them as parians, to be overwhelmed with con-tumely until the happy time when they can be disfranchised, and then in due time proceeded with as Jacobins have wont to deal with their opponents. Thus far we have only "the dry Terror," but I very much misappre-hend the course of things if the guillotine is not held in reserve as the ulti-

mate goal.

I think we may be reasonably confident that the great campaign against religion includes something like the following successive stages:

I. The total extinction of the Orders.

II. The denunciation of the Concor-

III. The enslavement of the Church after she has been thus impoverished, ecording to the plan of the younger Pressense, who, being a Protestant, seems now to be in high glee at the IV. The final suppression of the

national degeneracy.

extinction of the private exercise of Catholicism by the skilful application of all those various inquisi-torial methods which were found so effective under the First Republic, to which the Third Republic is beginning to develop so affectionate a similitude.

VI. The suppression of Protestantism and Judaism, if it should be thought worth while after the crowning victory over the Catholic Church. Perhaps, wever, only the Jews of southwestern France will be molested, whom Mr. Bodley shows to have been always ularly cordial terms with the Catholics.

The final stage is probably too remote to be included in the although Charles opened the agitation for it in England, namely, that parents shall be forbidden to teach religion to their children. If matters continue in their present course the fierce logical consistency and in tolerance of the French nature will probably in time, though hardly in our time, provide that if a mother is over-heard teaching her child the Lord's Prayer, she shall be hurried before the nearest juge de paix, and then, by summary jurisdiction, dragged off to the nearest guillotine. French love of seemliness will probably always for the most part maintain so much of respect for the forms of justice.

The First Republic, although hostile to Christianity, finally planted itself on the ground of Deism, and sent atheists as well as Catholics to the scaffold. The Third Republic, although the true and loyal heir of the First, has made up its mind that Deism is too flabby to avail much against Christianity, that only a resolute and persecuting Atheism will have strength enough to crush this. M. Viviani's expressive motto has not yet been published as its device, but it is working in its veins, and will doubtless in time appear in scarlet letters on its front: "The true enemy is not Clericalism, but God.'

Many say that a reaction in favor of religion will soon set in, and overturn Jacobinism a second time. Possibly. Let us hope so. Flesh and blood shrink from the prospect of a second Diocletian persecution, extending throughout the world, or even throughout the Latin world. Yet we must not be too sure.

that his coming may not be very far off. A dim foreboding of this not only rests on Christendom but has even ex-tended into the Mohammedan world. Carninal Manning has some remarks on this matter well worth pondering. Indeed, can we imagine that final triumph of Christianity throughout the planet which the positivist Bartholemy St. Hilaire treats as inevitable, without a previous intensification to the utmost of the powers of darkness, human and diabolical, to avert, or if this may not be, to thrust afar aff the consummate victory of the Galilean? And what city should better suit for the capital of Incarnate Evil than that city in which are so evidently visible the lust of the flesh, the lust of the eyes, and the pride

However, " one day is with the Lord as a thousand years, and a thou-sand years as one day." It may be that the Christian world will have many generations allotted to it yet, of preparation for the last great struggle, generations of reviving strength, of comparative peace and strength, of comparative peace and prevalency. If so, as is suggested by the French writer already cited, Leo's apparent disappointment may yet turn out a final accomplishment, giving birth to a France at once soundly Catholic and soundly Republican. As this writer remarks, a few generations are not much in the life of a nation, or of the Church.

Here then would be three great achievements of one Pontifical reign, all of them redounding not merely benefit of the Catholic Church, but of Christendom generally, and mankind.

It is a small matter in comparison,

but it shows Leo's delicate apprehen-sion of non-Catholic feeling, that he has exchanged the style of "Bishop in partibus infidelium," which, as he rightly remarks, is almost certain to be misunderstood, for "Titular Bishop." In time, let us hope, Protestants will come to understand that their coun-

come to understand that their courteries have never been designated by Rome partes infidelium.

Here then, while as the Advance urges, Leo XIII. has undoubtedly administered his office for the interests of his Church, as it was duty to do, it may fairly be said that in the great junctures of his reign he has shown that he apprehended the interests of his Church as lying in a line with the

interests of humanity.

The Advance goes on to give, in two vital points, what it conceives to be the essence of the Roman Catholic system. This definition deserves a little

CHARLES C. STARBUCK. Andover, Mass.

A FEW MINUTES WITH GOD.

We Catholics who live in large cities hardly realize the advantages we possess over those who live at long distances from a church. We sometimes fancy we are doing a great deal if we get out of our beds Sunday morning at 8 or 9 or 10 o'clock and walk a few or 9 or 10 o'clock and walk a blocks to be present at holy Mass. The sacrifice we make is indeed very little in comparison to the difficulties which many of our fellow-Catholics, even in this country, have to make in order to obtain the blessings which are given to those who attend the sacrifice of the Mass. But aside from this, you have your schucker over all day and have your churches open all day and till 8 o'clock in the evening, where our Blessed Lord is ever present in the tabernacle waiting for you. Oh, if you could only realize this blessing, what a difference it would make in your lives ! How easy a matter it is for you to step in a moment, and, in less time than you waste in talking with a friend, to ask Pressense, who, being a Protestant, seems now to be in high glee at the prospect of thus demonstrating his zeal for religious liberty.

IV. The final suppression of the church, where they rarely see a church where they rarely see a church they have the property of the church that they have the church they have the church that they have the church the church that they have the church they have the church that they have the church the church they have the church the churc public exercise of the Catholic religion, the permission of which in England Lady Jackson laments as a sign of the Catholic religion, or priest. Reflect on this thought. You are here to-day, to-morrow may never come to you. The churches are always open to you and you can visit your Lord. How often do you do so, except when a law or precept obliges you? Many a conceptual to look at the you? Many a one owes his salvation to making a visit to God's house and there asking forgiveness. Try it, and see what grace you will receive. If you pass the church and have a few minutes to spare, run in and offer yourself, your wants, your desires to God, Who is there waiting waiting, waiting for you.— Bishop Colton in Buffalo Catholief Union and Times.

SCIENCE AND TRADITION.

FACTS MAY BE AGAINST MERE OPINIONS

HANDED DOWN FOR CENTURIES.

It is necessary to remember that whilst a conflict between science and evelation is not possible, a conflict may exist, not only between revelation and appothesis, but also between science and religious tradition. All religious traditions do not participate in the infallibility of the Church's teaching. Pradition must be the logical outcome o loctrinal or moral truth, or it must be directly taught by the Church before it can claim this participation. In our young days, it was the fashion

believe in the universality of the universality affecting whole earth and all living things. But it was not a dogmatic tradition—such an interpretation was not necessarily nected with any revealed truth, it had its vogue because of unauthorized interpretation. As a matter of fact, there is no necessity to believe that the flood was universal either in regard to the earth or in regard to man. words of Genesis, "the waters filled all on the face of the earth. . . all flesh was destroyed and all men" probably indicate nothing more than probably universal destruction which included all the animals and the

people of the district.

There is a similar instance in the early history of the Church of a tradition widely accepted concerning the nearness of the second coming of Christ, which, because of its derivation, from an unauthorized interpretation of our Blessed Lord's words, gradually died

away.

The man who is weakened in well doing by the ingratitude of others is be too sure. Antichrist must come doing by the ingratitude of some time, and there are many signs

FIVE-MINUTES SERMON.

Second Sunday of Advent.

THE MISSIONARY SPIRIT. ess. making answer, said to them Go elate to John what you have heard and —(St. Matt. xi.i)

In the Gospel just read, my dear brethren, we are taught a very practi-cal and important lesson. St. John the Baptist had been thrown into prison on account of his bold denunciation of the sins of those who were then in power. His disciples, it would seem, were losing confidence in him and in what he had taught them. His imprisonment was causing them to waver; and so St. John sends them to our Lord that they may learn from Him whether He was indeed what John had said He was, the promised Messias. "Art Thou He Who art to come, or look we for another ?'

Now, in what way did our Lord reply to this question? Did He enter into a long and elaborate argument in order to show from Moses and the Prophets that He fulfilled in Himself all that they had foretold? No, it was not by words that our Lord removed their doubts, although never man spake like Him. The way in which He brought the truth home to these men was by deeds. "Go relate to John what you deeds. "Go relate to John what you have heard and seen; the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead rise again, the poor have the Gospel preached to them." It was the works which the Father gave Him to do which gave

testimony of Him.

Now, the work of bringing back man to God, which brought our Lord down from heaven and of which He made the beginning, is continued and carried on, since He left this world, by His Church, which He founded for this purpose. By His life, and especially by His death and passion, He purchased for mankind full and complete redemption, inex-haustible grace in this life, and neverending glory hereafter. To what our Lord did no addition can be made which is not itself due to the merits of our Lord's death and passion. The only thing which remains to be done is to have this grace applied to the souls of men. This application is to be made by the ministrations of the Church; in this way the realization and completion of our Lord's work are entrusted to her; and consequently, since our Lord went to heaven again, the Church is for men in the place of Christ, and has in her hands the ordinary means by which men make their own what our Lord has done for them. It is in the Church that our Lord dwells, it is through the Church He works, it is by her ministration that men, according to the ordinary course

of God's providence, are saved.

If this be so, we must all see how imortant it is that nothing should be done by Catholics to keep men from the Church, and that everything should be done to bring them within her fold. The Church has a work to do for every man in this vast city of ours. And he man in this vast city of ours. And how is she to perform this work? How is the fact, that she comes from God, to be brought home to each and all? In early days miracles were the most cogent proof of her supernatural origin. But although miracles are still wrought. But although miracles are still wrought in the Church, they are not among the ordinary ways by which we can prove to those outside that the Church comes from God. Argument, historical investigation, logic, are good ways of doing this. But men are too busy to study profoundly in our times. There is another way, however, and a better one; one more powerful, one which appeals to larger numbers, one without which all the ways are very often unsuccessful, and that is that Catholies should prove themselves to be before the eyes of men what the Church the eyes of men what the Church teaches them to be; that by their works, which they are seen to perform, they should make manifest to all that works, which they are seen to perform, they should make manifest to all that they are in possession of the truth of the data work work as farm. Finally a friend recommended Dr. Williams' Pink Pills, and this was the first medi-

Are our lives such as to recommend to those outside that faith in and through which all must be saved? Let each one ask himself this question; and rewhich all must be saved? Let each one ask himself this question; and reflect what a terrible thing it will be flect what a terrification hereafter if he has so acted as to have shut out from eternal life a single soul which might have been saved had he acted rightly.

MARY IMMACULATE.

- TO THE BOYS OF ST. PETER'S SCHOOL.
 December days are fair and bright.
 Though we miss the May-time green,
 All Nature clothed in virgin white
 In honor of our Queen.
 For now we celebrate her feast—
 Mary Immaculate.
 And through the land from west to east
 Glad songs reverborate.

- Fair Canada, a special claim
 Has to her guiding hand
 For shrines erected in her name
 Are scattered through the land;
 And heroes brave who led the way
 In the grand old days of youHave left the impress of her sway
- on all the country o'er.
- And many a saintly lad who passed 8: Peter's portal through Has gladly given her of his best To prove his beart's love true: The memory of one sweet name— Our latest gift to God, Will linger long in men's acclaim. Though sleeping neath the sod.

- And I, inheritor of all
 The triumph they have won.
 Must prove my worthiness to call
 Myself her loyal son.
 Must live a life of noble worth
 Worthy of men's esteem.
 And gain, mayhap, while still on earth
 New subjects for our Queen.

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AS TO WIFE DESERTERS.

The punishment of wife-deserters was one of the subjects most earnestly discussed at the State Conference of Charities, held last week in Boston. By a curious coincidence, of the eighty two divorces granted the same the Suffolk Superior Court, thirty-nine

were for desertions.

But the crucial problem was to pur ish the deserter without also punishing the wife and children. It may be that the ease with which children can be placed in charitable institutions is a temptation to the idle and dissolute man who has tired of his domestic sponsibilities. But are the children therfore to be allowed to go to destruction especially when the mother can by no means maintain them unaided One of the speakers urged moral as as industrial training in the public schools as a preventive of this

Another, the Rev. Dr Pullman, of the State Board of Charity, at 'Lynn, would have wife desertion made

Robert Treat Paine thought there were crimes enough on the statute book already; and that there were book already; and that there were many cases where the family was bet-ter broken up. The Church, moral education, moral influence, he said, may reform the deserter, but State orison never will.

To the Catholic, of course, the roots of the evil are bare. Forgetfulness of God and criminal selfishness, which is sometimes politely described as over-developed individuality, underlie all the domestic and social sins. A man must be taught to keep the command-ments, even at the cost of his comfort and happiness, not because it is ex-pedient or useful to himself to keep them, but because they are ordinances. The spiritual must under-lie the moral. It is futile to appeal to the reason where the heart has not beed softened and the conscience awakened. -Boston Pilot.

Let Whisky Get Old.

"We are told that the longer whisky is kept the better it becomes," says the Catholic Universe. "We are sure that Catholic Universe. "We are sure that the longer a man keeps from drinking it, the better he becomes. It is a good plan to let whisky get old, very old. Some people never get old themselves because they will not give whisky a chance to become mellow with age. Give whisky the middle of the road, and do not make it pay toll. It is no friend to any one who persists in sampling it."

AN ACHING BACK.

THE TROUBLE USUALLY DUE TO IMPURE BLOOD AND CLOGGED KIDNEYS.

That weary dragging backacke is more dangerous than you think. It points straight to deadly kidney trouble. Your kidneys ache because trouble. Your kidneys ache your blood is bad, and filtering through has clogged them with filthy tory polsons. Common purging backache pills can never cure you. They ache pills can never cure you. They only excite the kidneys; they can't possibly touch the cause of the trouble in the blood. Dr. Williams' Pink Pills are the only positive cure for aching kidneys. They make new, rich, red blood. They conquer the inflammation and drive out the poison. They cleanse the kidneys and stimulate the stoneys and summate them to healthy action. Then your backaches vanish. Here is positive proof given by Mr. Geo. Johnson, of Ohio, N. S., who says: "My son, now eighteen years old, suffered with kidney trouble, from says of the backaches." from severe pains in the back, and passed sleepless nights. We tried several medicines, but they did not help him. In fact he was growing weaker; his appetite failed, and he could hardly do the usual work that falls to the lot God.

Can we say, my dear brethren, that this is the case? Let us not be afraid to look at the facts as they really are.

Are our liver why as to recommend to

> kidney trouble, even in its most severe forms." These pills cure not only kidney trouble but all blood and nerve troubles such as rheumatism, sciatica, partial paralysis, St. Vitus dance, indigestion, anaemia, heart trouble, and the many ailments that make woman's life mis-You can get these pills from any dealer in medicine, or they will be sent by mail at 50 cents a box or six boxes for \$2.50 by writing The Dr. Williams Medicine Co., Brockville,

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CHATS WITH

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CHATS WITH YOUNG MEN.

In the culture of character we should never be satisfied with anything less than our best. We are all builders— we are set to build temples. The we are set to build temples. The trouble is that some of us are satisfied to build poor little wooden barracks instead of temples of marble and gold. We should never be willing to be less noble and beautiful in our character than the poblest and most beautiful. than the noblest and most beautiful.

Artists say that a picture without a bit of sky in it wants something. It is flat and low. A life without sky, which does not reach up and take in heaven, has not attained the best .- J. R. The Builders.

BY LONGFELLOW.

All are architects of Fate.

Working in these walls of Time;
Some with massive deeds and great,
Some with ornaments of rhyme.

Nothing useless is, or low; Each thing in its place is best; And what seems but idle show Strongthens and supports the rest. For the structure that we raise, Time is with materials filled;

Our to-days and yesterdays Are the blocks with which we build. Truly shape and fashion these; Leave no yawning gaps between; Think not, because no man sees; Such things will remain unseen.

In the elder days of Art Builders wrought with greatest care Each minute and unseen part; For the gods see everywhere.

Let us do our work as well, Both the unseen and the seen; Make the house, where gods may dwell, Beautiful, entire, and clean.

Else our lives are incomplete, Standing in these walls of Time, Broken stairways, where the feet Stumble as they seek to climb.

Build to-day, then, strong and sure, With a firm and ample base; And ascending and secure Shall to-morrow find its place. Thus alone can we attain
To those turrets, where the eye
Sees the world as one vast plain
And one boundless reach of aky.

Force of Habit.

It was a quaint and singularly wise remark, by a modern essayist, that no one's example is so dangerous to us as our own; for when we have done a certain thing once, it is much easier to do it again. It is the first step which counts in ovil, as well as in good. The it again. It is the first step which counts in evil, as well as in good. The tendency of human nature to form habits, to run in grooves, is one of its most marked characteristics. Fortunately for us, it has its good side as well as its bad side. If we can only too easily farm a habit of petulance, of ill temper, we can also, by trying, form a habit of self-control; and each fresh victory over ourselves is easier than the first.

habit of self-control; and each fresh victory over curselves is easier than the first.

A Boy With "Ne Chance."
Little Platt R. Spencer seemed born possessed with a desire to write. Living in the woods of the Catskills, with very little encouragement for learning, from his earliest years his great wish seemed to be to make letters. Up to his eighth year, he had never owned a sheet of paper, but had marked on any smooth surface he had found. At this time he got hold of a big copper cent, almost the first money he had seen the first more years have to paper at Catskill, the lumber falled. He entrusted his coin to a lumberman, and asked him to buy a sheet of paper at Catskill, the lumber camp, twenty miles away. Late that night the messenger returned. The boy, wearied with waiting, had gone to bed. At the sound of the arrival, he work, his first though to being of the promised paper. He arcse, and without neck hard was too untrained, and the rude characterslittle resembled letters. Disappointed, he returned to bed, only to take up the struggle on the following days, and conquer the difficulties, Paper he could not afford every days, especially as he soon moved with his father to the frontier, in Ohio, There, birch bark, sand banks, snow drifts and ice were his most frequent writing surfaces. His schooling was very meager—a few months when he was typically and the many had been and impact to the family closet, when he should shame the requisition. Many things to which gays, and conquer the difficulties, paper he could not afford every days, especially as he soon moved with his father to the frontier, in Ohio, There, birch bark, sand banks, snow drifts and ice were his most frequent writing surfaces. His schooling was very meager—a few months when he was typically and the proposed paper. He arcse, and without under haste; there are no hears to difficulties, large the difficulties and the proposed paper. He arcse, and without under haste; there are no hears to discuss the proposed paper. He arcse, and the proposed pa

less until at last there may not be a twinge of conscience at any of the things which before set every nerve vibrating with disgust and displeasure.

The dishonest boy is another associate to be shunned. He does not scruple at what he calls "little things," by which term he means those methods whereby he can take advantage of an other without being discovered. He does not take into consideration that in time these "little things" grow into greater and may finally shut him behind

The Value of Patienc

It is said that one of the most striking qualities of the great Duke of Mari-borough, who won every important battle he fought, was his inexhaustible patience. Burton, in his excellent "History of the Reign of Queen Anne," observes that, unlike most men of great self-reliance, the duke, instead of shunning counsel and discussion, courted them, and conducted them with absolute calmness and courtesy. They never changed his views, but they won him supporters. Combining with cau-tion an unmatched promptitude of vision, he never did a rash act, or missed an opportunity for striking an effective blow. His fertility in rewas closed, there was always another opening, and therefore he was less amenable to disappointment when his favorite scheme was thwarted than men of smaller resources, who, if their one pet project is forbidden, are helpless. Of all the lessons which the young

man who would succeed in life has to learn, one of the hardest and most in-dispensable is that which the hero of Blenheim, Ramillies, and Malplaquet so thoroughly learned—the lesson of patience. "To know how to wait," says De Maistre, "is the secret of success." "He that can have patience, says Franklin, "can have what he will." In business, at the bar, in medical practice, in the ministry, and Making the Best of One Another.

We may, if we choose, make the worst of one another. Every one has his weak points; every one has his weak points; every one has his faults; we may make the worst of these; we may fix our attention constantly upon them. But we may also make the best of one another. We may forgive, even as we hope to be forgive, even as we hope to be forgiven. We may put ourselves in the place of others, and ask what we should wish to be done to us, and thought of us, were we in their place.

By loving whatever is lovable in those around us, life will become a pleasure instead of a pain, and earth will become like heaven; and we shall become not unworthy followers of Him Whose name is love.

Force of Habit.

It was a quaint and singularly wise remark, by a modern essayist, that no one's example is so dangerous to us as our own; for when we have done a certain thing once, it is much easier to do it again. It is the first step which counts in evil, as well as in good. The in every other calling, the secret of success is not in brilliancy of talents

should have no other effect than to urge him on with ceaseless, unhurrying, un-intermitting effort, over the road that lies between him and the goal. The lies between him and the goal. The reason why great successes in life are so rare is that men are tempted to relax their efforts when the imperative demands of life have been satisfied. There would hardly be any limit to attainment if the same pains which they were compelled to take to gain their parties also are afterwards employed.

women often manifest in the acquisited parts of the failter to the fennice, in Ohio. There, birch bark, sand banks, snow dritts and ice were his mot frequent writing such as a state of the failty should be and used impatience of person who are reases. His schooling was very meager—a few months when he was twelfty of the failty of the fa

OUR BOYS AND GIRLS.

Your Ten Dollars a Day How much is a day at school worth to a boy? Perhaps the boy himself has never figured it up. Often, indeed, he thinks it would pay him better if he could quit school and go to work. But lately a West Virginian has worked out the matter on a cash basis and given us the result, which every boy ought to know and think over if he wants to be

know and think over if he wants to be the most valuable man possible.

The West Virginia man begins by this fundamental axiom: "You find the value of a boy's time at school by subtracting the earnings of a life of uneducated labor from the earnings of a life of educated labor."

That's entirely clear and obviously true, isn't it, boys? Then he goes on to calculate the earnings of uneducated labor at \$1.50 a day for three hundred labor at \$1.50 a day for three hundred days in the year; a liberal estimate, of course, because many laborers only earn \$1 a day. But at this high esti-mate, and supposing that the unedumate, and supposing that the uneducated worker has steady employment for forty years, he will earn in that time \$1.50 multiplied by three hundred multiplied by forty, or \$18,000.00. So much for uneducated labor. The educated man is usually paid, not by the day, but by the month or year; and, as the West Virginia man reminds us, all the large salaries and earnings

us, all the large salaries and earnings belongs to this class, from the President of the United States, with his \$50,000 a year, to the presidents of insurance companies and the managers of great railroads. For this reason, in striking an average, \$1,000 a year is a very low estimate, indeed, of the earnings of educated labor. Forty years of educated labor represent, therefore, \$40,-000 as a low average, while \$18,000 for uneducated work is a high average. The difference between them is a very fair representation of the value of an education to the worker, and that dif-

ference is just \$22,000.

"The average school life of every boy and girl in Massachusetts," the calculation goes on, "is seven years of two hundred days each; let us say it takes four years more to get a good education. Eleven years of two hundred days each amount to twenty-two hundred days. A single division on the black-board will bring it home to the comprehension of every boy that, if the whole value of these twenty-two hundred days is \$22,000, every day at school, properly spent, must be worth

One of the school commissioners of Pennsylvania says he would like to have this simple calculation "carried into every schoolroom and put on every blackboard, so that pupils may learn it and carry it home and discuss it with their parents." Go over it as much as you please, boys; test it and try it by our own calculations; think about it. You will find it a fair calculation, and it ought to be an inspiring one to every lad who intends to be an educated worker in this land of education and

opportunity.

Ten dollars a day! The boy or girl who realizes that will not want to play truant. Shirking one's lessons will be seen in its true light—not as cheating the teacher, but as cheating one's self out of actual value. To make each day worth its full amount, each scholar must be fully in earnest.—William Rittenhouse, in Boys and Girls.—From Spencerian College Journal, Louisville,

and with it fame and the promise of a fortune. The secret of the success of the boy who had such obstacles to overcome is best given in his words. "Whatever I have done in life, I have tried to do well."

IMITATION OF CHRIST.

THE INCONSTANCY OF OUR HEART, AND OF DIRECTING OUR FINAL IN-TENTION TO GOD.

Son, trust not to thy present affection; it will quickly be changed into

As long as thou livest thou art subject to change, even against thy will; so as to be sometimes joyful, at other times sad; now easy, then troubled; at one time devout, at another time dry; sometimes fervent, at other times sluggish; one day heavy, another

But he, who is wise and well in-structed in spirit, standeth above all these changes, not minding what he feeleth in himself nor on what side the wind of mutability blows, but that the whole bent of his soul may advance towards its due and wished-for end.





Buy a Berliner Gramophone

with your spending money

Enjoy it while you save for it

Only One Dollar Capital is Required .- Only Two Dollars a Month to Pay.

and this secures a "Talking Machine" that will talk, sing any song, play any piece, reproduce any band and every instrument, reproduce any hym by a church choir. It is loud enough for the largest hall or church, or can be used in the smallest room. THE RECORDS ARE HARD, FLAT DISCS, and can be played a thousand times. It is the greatest amusement producer ever made, and no home should be without one. BETTER THAN A PIANO OR ORGAN, as no practice or experience is required. A child five years old can operate it. Every Gramophone is "MADE IN CANDA," and is GUARANTEED for five years. Every Gramophone is supplied with our NEW "AUTOMATIO" SOUND-BOX, 16-inch concert horn, 200 needle points and choice of any THREE RECORDS FREE. Cash prices, \$15.00 to \$45.00. Sold on the easy payment plan at a slight advance. ORDER NOW and insure prompt delivery.

A MUSICAL EDUCATOR.—No instrument or invention of modern times has ever approached the Berliner Gramophone in the faithful reproduction of vocal and instrumental music. It stands without a peer—furnishes entertainment for young and old and cultivates a refined and intelligent taste for music.

IN EVERY HOME.—No matter how far removed from cities and musical centres, no member of the family need be ignorant of the masterpieces of the musical world, old or new. New records are constantly being added to the great catalogue of selections which includes everything worth hearing in music or song.

AT MERELY NOMINAL COST.—It would cost a fortune, and not even in a lifetime could one hear, in the original, all the selections which famous artists, bands and orchestras have made solely for the Berliner Gramophone, yet you can hear them all on the Gramophone in your own home at any time for a trifling cost, and hear them rendered with a degree of perfection and fidelity impossible of attainment by the average performer.

HOW TO GET ONE. EASY PAYMENT PLAN. Fill out the Coupon and send it to us with one dollar, and we will send the same time and save extra expressage. Almost any vocal or ins

complete list of records.

The Gramophone is still giving satis-

Permit me to tell you that I am per-

fectly satisfied with the Gramophone I bought of you. It is a source of endless amusement to the children of our school

What a few of the Thousands of Delighted Purchasers say:

Rev. A. T. Bourke, College St. Joseph, Rev. J. Vaillaincourt, Levis, Que.

The Gramophone arrived in perfect faction. It is difficult for a talking machine to reproduce a song or music with it. You will doubtless receive many orders from this part of the countainty o with it.

Rev. B. Kiernan, Quyon, Que. Your records are ahead of ony I ever heard.

Rev. D. Matte, Hospice St. Joseph, as well. I do not think anything more perfect could be invented. Oue. The Gramophone I bought of you a Rev. Geo. Bonsfield, Pembroke, Ont.

few months ago is giving entire satisfaction and is admired and praised by all who have heard it.

These are only a few of the thousands of testimonials on our file from the clergy, lawyers, doctors, farmers, merchants, etc. Write or call for catalogue

at your nearest agent, or to the inventor and manufacturer.

E. BERLINER, 2315 St. Catherine Street, Montreal.

Cut out this Coupon and send it

E. BERLINER,
2315-19 St. Catherine St.,
Montreal, Que.
Enclosed find one dollar in payment on the Standard Berliner
Gramaphone, type A, complete, with Gramaninon, type A, compact, was 16-inch japanned concert horn and 3 records. It satisfactory after five days' trial, I agree to pay eight monthly payments of two dollars each. If not satisfactory, I will return the Gramaphone and this order

s null and void.

Occupation P. O. Address.....

Express Office.....

The love of truth for its own sake is the love of God. Be not afraid to contemplate with unflinching eye aught that is. Truth is absolute; lies are ac-

It is only necessary to read the testimonate observations that Holloway's Corn Cure is inequalled for the removal of corns, warts, etc. t is a complete ex inquisher.





FOR INFLAMMATION OF THE EYES.—Among the many good qualiting which Parameters Vegetable Pills posses, besides regulating the digositive organs as their efficacy in reducing inflammation of the eyes. It has called forth many letters of recomplaint and found a cure in the pills complaint and found a cure in the pills complaint and found a cure in the pills and pills of the eyes and the blood in a surprisingly active way, and the result is almost immediately seen.

It lays a Stilling Hand on Parameters and Romeroscopic forms of the pills of the Townships of E.

BORNE (part of), HAMMELIA of).

IN THE DISTRICT OF ALGOMA—Berths Nos. 19; and 201, the Townships of KITCHENER and ROBERTS and Block "W" near Onauma Lake.

IN THE RAINY RIVER DISTRICT— Berths G18, G21, C23, G20 and G38, and the foll

in be convinced that the ways of corns, warts, etc. It is a complete extinguisher.

The Mother's Friend when nature's supply fails, is Borden's Eagle Brand Condensed Milk. It is a cow's milk adapted to infears, a conding to the highest enisoiffs, methods. An infant fed on Eagle Brand will show a steady gain in weight.

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tracts of Male have been placed on the market and sold at prices for possible to make a genu ine Lequid Extract of Malt. If you want the best ask for "O'Keefe's," and insist upon getting 'O'Keefe's" Price 25c. per bottle; 30c. per dozen silowed for empty bottles when returned.

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virgin, St. Anthony, (colored) 12 teches high Very artistically made. Suitable for bedroot or parior, Price one dollar out. (Cash to a company order.) Address, Thomas Coffs Catholic RECORD, London, Ontario.

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IAMES MASON, Managing Director.

MARRIAGES.

BREEN-HART.

BREEN-HART.

An early wedding took place in St. Mary's church at 6 o'clock vesterday moraing, when Mr. Thos. Breen of Eaterprise, Ont., was married to Miss Mary Hart, teacher, daughter of Mr. Michael Hart, of this town, Rev. Dean O'Connell officiating. The bride s only sister Miss Kate. was bridesmald, while her cousin, Mr. Joseph McQuion, of Arthur, performed the duties of best man. The bride looked very pretty in a Louis XIV. cestume of dove colored Venetian cloth, trimmed with applique with which she wore a white slik blouse and Monte Carlo bolero of cluny lace, and medallions of slik for onaments. Her hat was of white plush, with trimmings of steel and ostrich f-achers. The bride-small also wore a Louis XIV. suit of grey cloth with white cashmere blouse and white saller hat. On account of recent bereavement in the bride's family, the wedding was very quiet. Wedding breakfast at the bride's home followed the ceremony, after which the happy couple left on the morning train for a trip to Toronto, Hamilton and Buffalo. The bride received many useful and costly presents from frends in Hamilton. Guelph, North Bay, Arthur and other places where she had formerly taught, also from friends in town and her future home. Enterprise. O'HARA NANGLE.

O'HARA'NANGLE.

On Tuesday morning a very pretty wedding was solemnized at St. Patrick's Catholic Church, Biddulph, when Mr. John O'Hara, one of Mount Carmel's most popular and enterprising young men, and Miss Gertrude, youngest daughter of Mrs. Jane Nangle, of Eginfield, were noticed in the hoty bonds of matrimony.

The wedding party entered the church and proceeded up the sale to the strains of Mendelseohn's Wedding March. Tue bride was given away by were brouser John T. Nangle, and was charmingly growned in waits silk trimmed with the silly lace, was a a viewith wreath of orange beasegms and carrie white certaitons.

The bridgemid, was Miss Anno O'Kenton of

Carrations.

The bridesmaid was Miss Anna O'Keefe of Chicago, who was net its gowned in a creation of pale blue creps do cheme with large picture bat.

Liute Laura Mellhargey, of Detroit, niece of the bride, made a pretty picture as ring bearer, in a dress of white organdie, trimmed with valencienes lace.

alenciennes lace. Mr. P. F. O'Hara, brother of the groom, acted

Mr. P. F. O'Hara, brother of the groom, acted as best man.

The ceremony was performed by the popular paster of St. Patrick's church, Rev. Fasher McMenamu. During the Mass a touching hymn. 'Child give Me thy heart,' was exquisitely teadered by Mrs. Albert 8. Kerte, of Detroit, sister of the bride. Messrs. James McIlhargey and C. Hishon ached as ushers.

After the cremons a reception was held at the home of the bride's mo'her where a most recherche wedding breakfast which was recherche wedding breakfast which was respected by Mr. Rellins of Lucan, was served.

Rev. Father McMeuamin graced the occasion with his presence. The usual toast to the bride was proposed in a most happy manner by the Reverand Father, and that to the groom in a brief and humorous way by Mr. J. L. Killoran barrister of Seaforth, cousin of the bride. The bridesmaids toast was well looked after by Mr. R. T. Fieming, cousin of the groom.

The number of pretty presents testified to

The number of pretty presents testified to The number of pretty presents restricted the esteem in which the bride is held.

Mr. and Mrs. O'Hara I. ft on the afternoon train for Niagara Falls. N. Y., and other cities and on their return will reside at Mr. Carmel. Among the guests present from a distance were: Mr. and Mrs. James Mclhargy of Detroit, Mr. Killoran of Saaforth: Mr. C. J. Hishon and sister and Miss Long of Straiford; Miss O'Leary of Parkhill; Mr. Joseph and Miss O Hara of Mt., Carmel, and Mr. Fieming of Dandas.

The new Raleigh Catholic church was first used for the wedding ceremony on Wednesday orenon, Nov. 18th, when Jerry Murphy fifsy one of Mr. and Mrs. John Murphy, of Fletcher, son of M. and Mrs. John Murphy, of Fielder, and Miss Helena Labey, fifth daughter of Mr. Patrick Labey, were united in the holy bonds of matrimay. The church was handsomely decorated with flowers and presented a beautiful appearance for the solemn ceremony, which was performed by Rev Father Boubat, of Ridgetown assisted by Rev. Father Mugan, pastor of the church.

The bride was stirred in a handsome gown of mushroom breadeloth, trimmed with applique, mushroom breadeloth, trimmed with applique, and the state of the state

The bride was stirred in a handsen governessing the strippings, and medailions, with large piesisk strippings, and medailions, with large piesisk strippings, and medailions, with large pieture hat to match; and the brides wore eardinal zebeline trimmed with applique, and large black picture hat. The groomsman was John Murphy, brother of the groom.

Immediately after the ceremony at the church, which was attended by some fifty or sixty, the wedding party drove to the home of the bride's parents, where a full course hot dinner was served to the many guests and relatives from Ingersoil, woods lock, Chatcham, New York and other places. Tosats were proposed by Rev. Father Mugan to the bride and groom, the perents, visitors and others and a good time was spart. The presents to the young couple were numerous and handsome. The Mirror joins with hosts of friends of the young couple in wishing them happiness and prosperity.—The Merlin Mirror.

BURKE-MCELHONE. BURKE-MCELHONE,

was attired in a handsome travelling suit of brown with white lustre biouse-trimmed with handmade lace; and Miss Maggie wore a beautined blue grey suit and silk bloues, richly inlaid with lace medalions, and both wore black picture hats. The church was tast-fully decorated for the occasion and the choir, of which Miss Maggie had been a devoted member, rendered appropriate hymns during the nuptial Mass which was celebrated by Rev. 1. A. French, P. P. of Killsloe.

After the ceremony, the wedding party drove to the home of the brides' parents in South Algons, where a sumptuous dinner was served, after which the two happy couples left by the Canada Atlantic Express on an extended tour Esst.

The numerous and valuable presents which they are held by their many friends, all of whom join in wishing them a long and happy voyage through life.

OBITUARY.

MRS. E. CROWLEY, SAN FRANCISCO, CAL. MRS. E. CROWLEY, SAN FRANCISCO, CAL.
Of your charity bray for the repose of the
soul of Mrs. E. Crowley, wife of Wm J. Crowley, sister of Mr. Luke King, agent for the
CATHOLIC RECORD who died at her residence
on 4th November last. MR P. McPHILLIPS, LONDON.

CATHOLIC RECORD who died at her residence on th November last.

MR P. McPhillips, London.

Mr. Patrick McPhillips, barrister, London, died at his residence, 335 King street, on Tuesday, Nov 21. Mr. McPhillips death was not unexpected, as he had been !!! for some time, his condition for the past four weeks being very serious.

He was one as a prosperous farmer of the Exster district for many years, and was born in the lowest being of Makham, York comity, forty-six years ago. About 1808 the family more than the lowest polymer of Makham, York comity, forty-six years ago. About 1808 the family more years ago. About 1808 the family more years ago. The elder Mr. McPhillips died to this city a few years ago. Mr. Patrick McPhillips began the study of law with the firm of Sautcherd & Meredith, in 1876 the present Chief Justice. Sir William Ralph Mcredith, being one of the partners of the firm. After a course of four or five years in which Mr. Mc-Phillips proved himself able and bright, he went to Toronto, and was admitted to the bar and began the practice of law in the firm of Cameron & Appleby Later, upon the death of Mr. Appleby, Mr. Mc-Phillips entered into a partnership with the senior partner, Mr. Hector Cameron, the firm name being Cameron & McPhillips. In this firm Mr. McPhillips continued for some years, and made a name for himself in all points of law The firm were solicitors for the Canadian Pacific, the Great Northwestern Company, and many other large corporations. The death of Mr. Cameron, Mr. McPhillips continued for some years, and made a name for himself in all points of law The firm were solicitors for the Canadian Pacific, the Great Northwestern Company, and many other large corporations. The death of Mr. Cameron, Mr. McPhillips came to our Forest city, where he opened an office, I ha his practice in London Mr. McPhillips he came very prominent. A Mass Robinson, day first her with the senior for the cutter of Manitoba. William, music dealer, of this city; James of Republican, of this city; James of Repu

May he rest in peace!

Mr. Otto B. Graves, one of the oldest and most esteemed business men of London, day 530 'clock Weduesday moreing, Nov. 25, at the family residence, 256 Oxford Street, after a short illness of hemorrhage of the lungs. Mr. Graves was seventy five years of age, and had been engaged in business in our Forest City since 1880, being much respected by all with whom he came in contact. He was born in Dublin in 1828, and when a young man he came to New York City, where he remained for a few years before coming to London. Arriving here he opened a wall paper and art store on Richmond street, where the M. C. R. ticket offlee now stands. For many years past be has been located on Dundas street in the Odffellows' Hall.

Mr. Graves is survived by his wife and six children, four of whom are sons. They are: Robert M., of New York; Louis H., of London, Charles P., of Montceal; Edward, of this city; Miss Lena head nurse at St. Micheel's Hospital. Toronto, and Miss Bessie at home. The latter was on a visit to her brother in Montreal when her father died.

The funeral took place to St. Peter's Cathedral, where Requiem Mass was celebrated by the Restor, R.w. J. T. Aylward. The pall bearers were; Messus Frank Love, Joseph Walker, John C. Christle, John Deomgole, J. L. Johnstone and J. P. Cook.

May his soul rost in peace!

BARTHOLEMEW CALLARY, READ. MR. O. B. GRAVES LONDON.

BARTHOLEMEW CALLARY, READ.

prosperity.—The Merlin Mirror.

BURKE-MCELIONE,

A very pretty wedding took place at the church of Our Lady of Le Selectio. on Saturday, Nov. 21st. when Mr. Dan Burke, son of Mr. John Burke was united in the holy bends of matrimony to Miss Sara McElhone, daughter of Mr. Charles McElhone. The ceremony was performed by Rev Father McCabe. The bride was satisted by her sister, Miss Clara, while Mr. Will, brother of the grosm acted as best man. After the marriage ceremony the brides party, accombanied by Rev. Father McCabe and about fifty other guests, drove to the home of the bride's father where a samptious dinner awaited them. Amidst the best wishes of their many fricads Mr. and Mrs. Burke left on the S.30 tradi for a brief wedding tour.

Esnaugh Dietrich.

A very pretty wedding took place in St. Clement's church, Wednesday Nov 4th, when John Esbaugh, youngest son of Ambrose Esbaugh, was on the province of Esbaugh Sites of the grown in the County of Calary is survived by three

daughter. Mrs. Binks. Death took place on Sunday, November 15th. The late Mrs. Murphy was an examplary woman. Being at all times true to principle, she was, in consequence, honered by the community, amongst whem she resided for half a century. She was a faithful member of the Alter Society and the League of the Stered Heart for a number of years. The funeral took place on Tuesday morolog from her late residence on Sherbrooke street to St. John's church where High Mass of Requiem was celebrated after which interment look place in the Catholic cemetery. The pell bearers were Messes. Wm. Northgraves, D. R. Noonan, James Hartney, John Walsh, James Davis and Wm Farrell.

May she rest in seeze!

MR. JOHN MURRAY, LOGAN. MR. JOHN MURRAY. LOGAN.
There died in Legan at the home of his senin-law, Mr. John Dwyer, on the lith of Nov.,
Mr. John Murray, aged ninety-lwo years
Deceased was born in the parish of Keneagh.
Co. Cerk Ireland. He emigrated to Canada
in the year 1847 and lived in Co. York for seven
years, when he moved to Elice, where he remained until about five years ago. The rematics were interred in Kinkora cemetery on
Friday. Nov. 15th.
May his seul rest in peace!

May his soul rest in peace!

DANIEL DURACK. CONNAUGHT.

Again we are called upon to announce the death of one of the most respected centlemen of this place, in the person of Mr. Daniel Durack, whose death occurred Monday evening Nov. 23-d. The deceased aged seventy two, was a good Christian, a devoit Catholic, a loving husband and father and a charitable neighbor. He leaves a wife and family of two sone and six daughters to mourn his loss to whom we beg to extend our hearifelts in mythy. His health had been failing for some time, but was not thought to be dangerously ill, mill ness, Rev. Father Devine administered to him the sacraments of his holy religion several times, so when the final moment came he calmly breathed forth his soul to God.

During his last hours he was surrounded by all his family—a comfort and consolation he so much prayed for, His happy death was but a fitting cles for a well spent life.

On Wednesday, Nov. 25th, a large concourse of sorrowing friends to lowed the remains to St. Pins' Church, Oscona, where Solemin Requiem Mass was celebrated by Rev. Father Duquette, at the Offertory of which the cheir rendered in a most effective manner "Take Me, My Jesus, to Heaven." The Libera was chanted by Rev. Father Devine, the casket was conveyed to the centery beneath which sacred sed eix corrowing companions, lowered to its last resting place all that was mortal of a kind father, there to await the Throne the dear ones "not dead, but gone before" "The late Mr. Durack was born in County Clark Lelead, At the age of fifteen years he DANIEL DURACK, CONNAUGHT.

Throne the dear ones 'not dead but gone before'
The late Mr. Durack was born in County
Clare, Ireland. At the age of fifteen years he
emigrated to Canada. In the year 1856 he
married Miss Mary Maly, daughter of the
late Michael Maly, of County Clare, Ireland.
Ten children were born to them, eight of whom
survive with their widowed mother four of
whom still reside on the homestead in the
Township of Stafford.
May be rest in peace!
May Phillip Weishar. Pentangusher.

Township of Stafford.

May be rest in peace!

Mrs Philip Weishar, Pentanguishers.

On Saturday, Nov. 21st, Mrs Philip Weishar, (nee Pauline Schmidt) was buried in Formeas, Ont. Rev. Father J. J. Gehl, cousin of deceased, officiating at the funeral service. The pall bearers were her brothers in law John, Joseph, Andrew and Henry Weishar and her two brothers Jacob and John Schmidt.

The deceased lady was but twenty-eight years and nine months of age and left two small children, a boy and a girt, aged seven and five years, respectively. Her life had been spent in Carrick Township, Bruce Cousiy, where see was born; in Wallaceburg where she possessed many friends, and in Penetan guishene, where her husband is principal of the public school. She came to the latter place in January last, and before well acquainted with the townspeople contracted a severe odd. During the last isx months, owing to feeble health, she was unable to engage in the social duties of life, where one gathers as from a garden the choicest flowers of friendship. But 'a little tench of nature makes the whole world kin," and in her case it was severe illness and the separation from family friendships drew upon her the sympathy of the kindhard deced.

to her bed side sincere friends, who were friends indeed.
Once that she had received Holy Commun ton death lost its terrors for her. Conversation on that topic seemed a charm to her, and afforded her schoes in suffering. Fortified by the reception of the sacraments of penance and the Blessed Euclarist, and, at last, of Extreme Unction and Holy Visitioum, she prayed to die. Her prayer was granted early Thursday morning, Nov. 19-h, shortly after the arrival of nor mother and her brother?

The remnas were conveyed by train to Formosa for burial. May He Whom she received ind cipy Communion be her merciful Judge and receive her into His Courts, according to His promise: "If any man eat this bread he shall live for ever."

HON. CHAS. FITZPATRICK HONORED. Quebec Telegraph.

Charlesbourg did honor to the Minister of Justice last night by a demonstration that will long be remembered by those who were present. In June last Hon. Mr. Fitzpatrick placed specisi trains at the disposition of us Charlesbourg constituents which permitted then visiting the Experimental Farm at Otawa, and yesterday's demonstration took the form

visiting the bay demonstration took the form of a public acknowledgment. Hon. Mr. Fizzpatrick having refused to accept any gift from his constituents, the latter presented a handsome gold and silver chalice to the Charlesbourg Church, bearing the following investment.

presenced a handsome gold and silver chalice to the Carlesbourg Durch, bearing the following inscription:

"Presented to be parish of Charlesbourg by the Hon. Char. J. Expatrick, M. P., in memory of his mother 196, 1993."

Yesterday Ion. Mr. Filzpatrick was presented the work of the Mr. Filzpatrick was presented with two handsome sta uses after Mass. which has attended by Hon. Mr. Filzpatrick, Mr. P. Bartick and Mr. Cyr. F. Delage, Mr. P. Bartick and Mr. Cyr. F. Delage, Mr. Cyr. F. Delage follower, the local member statung he was happy to be present to assist in the demonstration. At the conclusion of his address. Mr. Delage announced that the two medals offered by the county of Quebec Agricultural Society for competition among the farmers would be presented by Mrs. Edupatrick. The fortunate winners, Messas. Edupatri Parental Parental

demonstration a band discoursed a programme of appropriate airs.

At 7 p. m. yesterday a grand banquet was held at the residence of Mr. Charles Paradis. A band was present and the house was britiantly illuminated and decorated. Rev. Cure Gosselin presided and on his either side were seated Hon. Mr. Fitzoatrick, Mrs. Fitzoatrick, Cyr. Delaze. M. P. P., Hector Verrst, Mayor Bourret. U. Villeneuva M. Byrne, H. Delage, Mr. Jacques, Mr. and Mrs. Nap. Drouin and obbers.

to explain them and to meet opposing views by argument. The legislatures of the different states and provinces take a paternal—and some think an interfering—interest in the affairs of their dizions. They make laws that a few years ago would have been thought subversive of the freedom of the individual, and if Catholic are not present at the meetings of the associations which petition the Legislature of each of the freedom of the individual, and if Catholic and these laws.

In the service of the Rught Reverend Charles H Colon Biscop of Buffalo. Bishop Colon is a little under medium height, spare in figure and asceric in apparance. He attended no oratorical flights but speaks in a calm measured tone and evidently felts and that heave H is accent is such as Canadians usually expect to hear from residents of the Southern States.

A sai all excent is such as Canadians usually expect to hear from residents of the bope that therefore to the problem of how best to improve the condition of the colidren of the poor in the bope that therefore to the problem of how best to improve the condition of the colidren of the poor in the bop that therefor the sumply of criminals may be leasuned. That lies at the root of the whole question, and when off citually disposed of, the est will be easy. The members of the S. Vincent de Paul Scolety of New York city have an almost discoursging task in trying to he called the faith to take their of the Republic. The first greax crimb. Large numbers of the brillian and as good many things but there are a large number of these were local the faith to take their of the Republic. The first greax crimb. Large numbers of the point of the service of the citizen of the service of the citizen of these were local to the service of the citizen of the service of the citizen of these were local to the service of the citizen of these were local to the service of the citizen of these were local to the service of the citizen of these were local to the service of the service of the service of the service of

Rev. Father Hauck at Markdale

Rev. Father Hauck at Markdale.
Dundalk Herald, Nov. 26.

Rev. Father Hauck, who has recently been transferred from the Markdale parish to an influential church in Harkdale parish to an influential church and the markdale parish church and the property of the state of the property of the state of the s

C. M. B. A.

RESOLUTIONS OF CONDOLENCE.

RESOLUTIONS OF CONDOLENCE.

Downeyville, Nov. 16th. 1903.

We, the members of Branch No. 288, of Downeyville, tender to our worthy Bro., Mr. D. H Scully: also to his father, Mr. Dennis Scully, our deep sympathy in the sad bereavement they sustained by the loss of a beloved mother and wife.

A copy of this resolution to be sent to The Canadian and Calholic Record.

JOSEPH B. HOULIHAN, ASS. Sec.

The editors of Catholic papers do not need

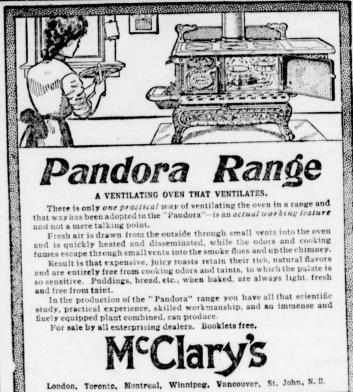
MARKET REPORTS.

LONDON.

LONDON.

London. Dec. 3— 3 rain, per cental—Wace*, per cental. \$1 30; cate \$5 to \$7c; cern. 90 to \$0; barley \$7 to 90; peas, \$1.00 to \$1.50; \$1

while Mr. Will notine of the groun, action and the serving three years while Mr. Will notine of the groun, action and the serving part of the serving three years of six he came to Charles and the serving three years of the years of the serving three years of the serving three years of the years of



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TEACHERS WANTED

MALE OR FEMALE HOLDING SECOND or third class certificate of qualidration for R C. Separate School in Section No. 7. Glenelg To. Applicants will please state selary, qualifications and experience. A selary, qualifications and experience, beacher able and willing to lead a choir pre-ferred Address J. S. Black, Sec Treas Pomena, Ont

TOR THE JUNIOR DEPARTMENT OF C. S. school, Kingsbridge, 1919 4 Holding a second class certificate, Apply, starting salary expected, to John E. Sullivan Kingbridge, Ont.

POR S. S. NO 2, MEDONTE, FOR YEAR I 1994, State salary, experience, certificate with testimonials Address. John P. Fuz gerald, Sec. School Board, Mount St. Louis, Ont. 1309-5.

ABLE IN ENGLISH AND FRENCH TO A take charge of a Catholic school after New Years, 1964. Salary 8300 at least. Cheap board, Rev. J. C. St. Amant, Scc. Treas., Pine Wood, Ont.

A MALE PRINCIPAL FOR ST. MARY'S A Catholic Separate School, Kingston. Must have first or second class professional certificate, and be highly recommended. Duties to commence lat January, 1994. Apply. enclosing references, and state salary asked, to J. J. Behan, Sec. Treas., Kingston, Ont. 1310-2

GOR SCHOOL SECTION, NO. 4 ROLPH, A Teacher holding a second class certificate. Duties to begin Jan. 1-t., 19-4. Apply, stating salary expected and experience, to Anthony Caroll, sec., Rapides Des Joachim, P. O., P. Q.

MALE OR FEMALE HOLDING SECOND class certificate, for S. S. No. 14, Big Point, Ont. Duties to commence Japuary 41h, 1904, Ose able to speak French preferred. Apply, stating salary and testimonials to Napoleon Brown, Jr. Big Point, Out.

TEACHER WANTED FOR ROMAN CATH-TEACHER WANTED FOR ROMAN CAITH-olic Separate school section 4. Rateigh for the vest 1964. Duties to begin January 4. This is a small section, average attendance about ten. Good brick school conveniently located. Applicants please state salary expected and recommendations and qualifications to M Gleeson, Fletcher, Out. 1311-3

WANTED A TEACHER FOR R. C. SEPAR-ste school, No. 3 Tibury East for the year 1914 Able to teach French and English. State salary and exprience. Address, Ray E C. Ladouceur, P. P., Jeannette's Creek, Ont.

TEACHER WANTED SCHOOL SECTION
No. 10 Carrick, Apply stating salary,
Duties to begin Jan. 4th. George Reinhart,
Sec.-Trees, Mildnay, Ont. 1311-2

POR R. C. S. S. NO. 9, HARWICH, I female teacher, holding second class certificate. Applications received up to Dec. 16th, 1993, Applicants state salary and references, Duties to commence Jan. 4th 1994. Address, John Downey, Van Horn, P. O. Ont. 1811 2

TEACHER WANTED. FOR SEAFORTH
Separate school. For Junior department.
Services to begin Juny, 4th, 1904. With 2nd
class certificate. Applications with references
and sainer required, received up to Dec. 8, 1903.
Geo. A. Sills. Sec. Treas.

FOR R. C. S. S. NO. 4, 5, 12 GLOUCESTER.
for the year 1904. Apply, stating salary
and qualification, to Thos. Craig. Lime Bank,
Ont. 1811.

A MALE TEACHER WANTED TO TEACH
the higher grades of the Wikwemikong
Industrial school. Daty to begin Jan 1, 1904
Appliants should furnish references. State
class of certificate, past experience and salary
expected. Board and lodging furnished in the
institutions. Address Rev. J. Paquin. Wikwemikong, Ont. 1311-1. MALE OR FEMALE HOLDING SECOND

Male of frame to the for R. C. Separate S. S. Barry's Bay, Applicants will please stare salary, experience and qualification. Railway station church, post office and school at the village. Address James Murray, Sec. Treas, Sep. S. S. 6 Sherwood, Barry's Bay, Ontario. TEACHER WANTED FOR SEPARATE school section, No. 2, Grafton, for 1904. Holding a second cluss certificate. Apply stating salary, exprience, etc., to James Ouleher, Sec. Treas., Grafton, Ont. 1311-2.

MALE OR FEMALE HOLDNIG A SECOND class professional certificate, for Roman Catholic Separate School Applications with salary received until December 15, 1903. Hugh Kearns, Sec., Chesterville, Ont. 1311-2

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OPENS JAN. 4th. 1904. J. W. WESTERVELT, Principal.

C. M. B. A.—Branch No. 4, London Meets on the 2nd and 4th Thursday of every month, at 8 o'clock, at their ball, on Albion Block, Richmond Street, T. J. O'Mears, Pre-ident; P. F. Boyle, Secretary.

VOLUME Y

The Catholi

LONDON, SATURDAY A WORLD-WIDE Next year the fiftie the proclamation of t

Immaculate Concept memorated in a fittin At the end of the dinals appointed to tions for this event the following prayer "Virgin, most Holy

th Lord and become maculate in body, is and in love: in this Proclamation of the nounced thee to th conceived without s the wretched ones powerful patronage. against whom was curse, unhappily c and beguile the pos But do thou, O B Queen and Advoc first instant of th crush the enemy's heart, we conjure the throne of God, be led into the sn: oven for us, so th the port of salva Church and Christ of all the evils may sing again the victory and peace.

> THE CHURCH When Pius IX. p of the Immaculate

there were those he had added to th Catholic world acc doctrine of the Im even as the Cath Nestorius rejoiced the dignity of o many of these wit all this but a slav obedience to the the Pope. And who taunt us in t give their alleg tuted teachers. may be, takes th and mysterious reasons for the impose upon t these followers, s freedom of thou a murmur of d

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