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" Christianus mth! nemen est Catholicus vero Cognomen"-(Christian is my Name, but Catholic my Surname)-St. Paclan, 4th Century.

VOLUME XXVII.

LONDON, ONTARIO, SATURDAY, DECEMBER 30, 1905

The Catholic Record.

LONDON, SATURDAY, DEC. 30, 1905.

A GOOD THING.

We are glad to learn that many of our young people are ranging themselves under the banner of Total Abstinence. They believe that conviviality can be had without alcohol. They accept the ruling of scientific men that there is practically no physiologic or therapeutic excuse for the use of alcohol and that it does not even fulfil the semi-medicinal indications for a temporary stimulant which are met by tea, coffee and chocolate, It is injurious to brain and muscle. The mod erate drinker is wont to have many a reason to justify his conduct; but we are told that, viewed from a coldblooded, scientific aspest, it must be admitted that the use of alcoholic beverages is reduced to a matter of selfindulgence. He drinks because he likes it. Time was when strength and efficiency were wont to be associated with alcohol, but medical men have disabused us of such notions. They assure us that the total abstainer is more in keeping with the tendencies of the times than one who acquires and cultivates a habit which carries with ita continued menace of acute incapacitation. And this drinking, especially when done by a drinker who holds a responsible position in the community, may have a very bad effect upon others. At all events it causes unboly exultation among the cynical and the topers. And the young, who see the respected citizen making the acquaintance of sundry high balls, may be induced to imitate his example and to join the ranks of the moderate drinkers. It strikes us that they who help to fashion public opinion, and who by reason of their position or office are looked up to for guidance, could, by being total abstainers do much for temperance - much for their neighbor and God. This may entail some self-denial, but then engineers and others whose work demands cloudless of intellect and precision of muscle

WHAT "THE THUNDERER" SAYS.

abstain from drink.

"It may be stated," says the London Times, "as an opinion upon which most, if not all, physiologists are agreed, that alcohol contributes nothing to the permanent powers of the healthy organism, whether physical or intellectual. No man, it is said, is the stronger for taking it: and no man is the wiser. The experience, now very extensive, of insurance offices, seems to place it beyond doubt that even the moderate regular use of alcohol in any form is on the whole contributory to the shortening of life. When these views come to be fairly balanced against temporary gratification of the was established by Christ, and which is the whole conflicting opinions. Nay, this disconsist to the state of conflicting opinions. Nay, this disconsist that Brother Carter might, his het of conflicting opinions. Nay, this disconsist temporary gratification of the was established by Christ, and which seems to be quite obvious. What could was established by Christ, and which palate, or temporary stimulation of the palate, or temporary stimulation of the brain, they will be likely to lead to a gradual change in the habits of the more intelligent portion of mankind." Therefore the man who strikes alcohol off his list of beverages is acting in accordance with the instructions of those who know whereof they speak. The man who does not drink is more likely to be a better son, a better husband and father than the man who doe'. He is more likely to corserve unim paired his vigor, mental and physical, until late in life; and he will not, as it happens with many moderate drinkers, degenerate into the drunken Catholic

The pledge, supported by sacra nental help, is indispensable for success here and hereafter. The drinking man is out of date, and the saloon-keeper may be compelled to "adopt a more decent method of gaining a livelihood."

DO NOT SIGN THEM.

The gentlemen who solicit signatures for an application for liquor licenses are inclined to wax eloquent that has, and always had, and always over the virtues and benefactions of some saloon-keepers. For our part we confess that we have no pride in such benefactions, and when evidences of the generosity of the knights of the bar come across our path of vision we study other parts of the landscape. These benefactions represent nothing that can be admired by any self-respecting Canadian. But they do represent what is detestable and detested-sin and poverty, broken and dishonored

Why ther should we sign applications for liquor licenses? Is the saloon necessary? Are we obliged to help any man who is not willing to contribute his share to the betterment of our community? Has any individual, merely because he wishes to sell rum, a right to our support? Does not the salcon

lives.

as it exists to lay trade in and batten upon intemperance? Have our wives and mothers no rights? Do not be cajoled or bullied into establishing the saloon, "the personification of the vilest elements in our modern civiliza. tion."

WHICH IS THE TRUE RELIGION? REASON POINTS UNMISTAKABLY THAT

THERE IS BUT ONE RELIGION, WHICH ALL MUST EMBRACE.

Rev. B. J. Otten, S. J. In the first lecture of this present course, it has been shown that of several religions, which are opposed to one another in doctrine, as they needs must be, only one can be true. And as a false religion is researched. a false religion is necessarily evil, be-cause diametrically opposed to God's essential truthfulness, reason points unmistakably to the fact that there can be but one religion which all are obliged to embrace. Whar reason thus demonstrates as a logical necessity, Carist Himself, as was proved in the Carist Himself, as was proved in the last lecture, taught as a moral duty, when He said: "He that believeth not, all things whatsoever I have commanded, shall be condemned." Hence there rests upon every reasonable being the strict obligation to ascertain as far as he can, which is the true religion established by Christ; and the further duty to embrace the same the further duty to embrace the same, notwithstanding the greatest difficulties that may bar the way. Consequently the vital question that now presents itself for solution is: Which is the true religion ?

This question, as is manifest, pre-supposes that the one true religion established by Christ still exists somewhere upon earth. Nor is there any need of proving the correctness of this supposition. For the very fact that Christ built His Church upon a preached to all nations and to every creature: and the further fact that He promised those who were to announce the Gospel His own divine assistance and the indwelling of the Holy Spirit till the very end of time, places the indefectibility and the per-petuity of the Church, and therefore of the one true religion, beyond all of the one true religion, beyond all reasonable doubt. As it would be against reason and Revelation to hold that Christ came to redeem only the men who were contemporaneous with His stay upon earth, so also would it be both again the one and the other to maintain that His Church, or the one true religion established for the salvation of souls, was intended only for the contemporaries of the Apostles. Hence the religion which Christ estab-lished nearly two thousand years ago exists to day, and exists in all the full-ness of unadulterated trath with which it was dowered by Him as its divine

founder.

Nor yet is its mere existence a cer Nor yet is its mere existence a cer-tain and indisputable fact, but it must needs exist as a visible religion, which can be recognized by all. For those terrible words of Christ, "He that believeth not shall be condemned," bear reference to the men of our day as well to the contemporaries of the Apostles. Consequently the one true religion, which one soever it be, must be distinguishable from all others in on the matter, for He calls His Church a city built upon a mountain, which any man may open his eyes and look.

From what has been shown in the

ligion, whereby it may with certainty be recognized as His own, is absolute unity of faith among all believers. Upon this He insisted in season and out of season; He not only prayed for it, and urged it upon all his followers, but He made it so essential that He threat ened eternal dammation to everyone who should in the slightest interfere therewith by refusing to believe the whole Gospel as preached by the Apostles and their successors. Nay, He made that unity a proof of His own divine mission, saying: "Holy Father... I pray that they all may be one... so that the world may believe that Thou has sent me." Hence it is quite otvious that a religious system which has not this unity cannot possibly be the true religion. And on the other hand, if it can be shown that who should in the slightest interfere other hand, if it can be shown that there exists to-day but one religion will have this unity of faith, the same must be admitted to be the one true religion acknowledged by Christ The question, therefore, His own. The question, therefore, which is the true religion? is identical

with this one: Which of the existing Christian religions is the only one that has this absolute unity of faith? Now, I think, you will concede that I answer this question fully, if I show I answer this question fully, if I show that there exists to day just one religion that contains within itself the principle of unity; just one religion that actually possesses this unity; and lastly that there is but one religion that even claims to have this unity. A religion of which these three points can simultaneously be predicated must certainly have usity of faith, and on the other hand, a religion of which not one of these same points can be affirmed can certainly have no unity of faith. Which

ing all these systems into two general classes, represented respectively by the Catholic Church as one class, and lies primarily in the fact that the Protestant churches, though at variance among themselves as regards many points of doctrine, admit one and all the same rule of faith, and this rule is r jected in its entirety by the Catholic Caurch. It is, therefore, n. tan arbi-trary division, made to bias judgment in solving the proposed difficulty, but flows spontaneously from the very essence of the religions in question, and, this being the case, it must be acceptable to all. Nor can anyone reasonable object that the schismatical or so-called orthodox churches Greece and Russia are thus left out of count; for in as much as they have no intallibly judge in matters of faith, they naturally belong to the same category as the numerous progery of the Protestant Reformation. Hence the question: Which is the true religion? is narrowed down to this: In which of these classes. In the Catholie Church or in Protestant Churches, is found that unity of faith which is an essential mark of the true religion es-tablished by Christ?

If we now examine into the matter with a view to answer this question we find first of all that the Protestant that Christ built His Churen upon a rock, so that the powers of hell should not prevail against it; the fact that He commanded the Gospel to be Principle of unity must needs be identical with the unity must needs be identical with the rule of faith, and in order to be a unifying principle, it must of its own nature tend to unite individual judgments in regard to revealed truths. Yet such a rule of faith none of the Protestant churches admit. In one and all the decision as to what is of faith rests ultimately with the Bible as interpreted by each individual for himself. But the Bible as interpreted by the individual means neither more nor less than the individual's inter-pretation of the Bible, or his own private judgment concerning the truth said to be contained in the Bible, and, therefore, the rule of latth common to all Protestant churches, and in practice followed by every one of them, is Private Judgment. Now private judgment, so far from being a principle of unity, is rather a scurce of discord. The old saying, tot sententiae, quot capita—as many oninions as there are heads—is many opinions as there are heads—is applicable in matters of religion as well as in other affairs of lite when left to the decision of many. If every doctrine contained in the Bible were as clear as the fact that two and two make four, private judgment might possibly be compatible with unity in laith, but as there are very many Bib-lical truths that are anything but clear the inevitable result of applying privite jadgment to them is the veriest Babel be simpler and clearer than this short sentence, spoken by Our Lord at the last Supper: "This is my body?" It is a direct and positive statement, containing just four words— the simplest pro position that can possibly be uttered by position that can possibly be utered by man; yet hardly a quarter of a century had elapsed since the introduction of pri-vate judgment as a rule of faith when this short sentence was interpreted in as many as two hundred different ways. last lecture, I think all will agree that the most essential mark of Christ's re-Surely a principle that can give rise to such a variety of opinions in regard to the meaning of the simplest or propositions cannot be considered a source of unity in the faith. Yet every rule of faith that the different Protestant hurches make use of is ultimately re-

ducible to this one; consequently not one of these churches has the principle of unity. And as Protestant churches have no And as Protestant churches have no unifying principle, so neither have they actual unity. Division, dissension and discord have been the distinguishing marks of Protestantism from its very marks of Processations from two to both; so much so that it alarmed the reformers themselves. "It is of great importance," wrote Calvin to his fellow reformer, Melanohton, "that the divisions which subsist among us should not be known to future ages; for nothing can be more ridiculous than that we, who have been compelled to make a separation from the whole world, should have agreed so ill among ourselves from the very beginning of the Reformation." To this Melanchon replied that "The Elbe, with all its waters, could not furnish tears enough to weep over the miseries of the dis tracted Reformation." The same note of alarm is sounded by Theodore Beza, another reformer. "Our people," he says, "are carried away by every wind of doctrine. If you know what their religion is to day, you cannot tell what it may be to morrow. There is not one point which is not held by some of them as an article of faith, and by other rejected as an impiety."

Nor are the different denominations only at variance with one another, as might be expected, but there exists the certainly have no unity of faith. Which religion has this unity, and which religions have not, I shall now proceed to show.

It has been computed that there are

at present about seven hundred differ- as an article of faith is to day rejected at present about seven hundred different religious denominations which protess to prove their system of theology from the Bible, and, therefore, in one way or another, claim Christ as the founder of their religion. In view of this multiplicity of professedly true religions, our present inquiry would seem to be about as hopeless as the proverbial search after a needle in a saystack. However, we can facilitate this matter very considerably by following the time honored custom of dividing all these systems into two general classes, represented respectively by the Catholic Church as one class, and the Catholic Church as one class, and forgotten fables, so that in many by the Protestant churches as the churches little remains save the Father-other. The reason for this division hood of God and the brotherhood of man which even a pagan of Nero's time might have professed without running the slightest risk of ever being called upon to seal his faith with the sacrifice of his life. If Luther, or Calvin, or Zwingli, or any other so called reformer were allowed to visit to-day the sects which they originated some three hundred years ago, they would recognize little in them as their own beside the

> And as there is no bond of union with the past, so neither is there unity of faith among present members. It is the hardest thing in the world to find even a small number of Protestants of the same denomination that agree on all points of doctrine. Each one has his own opinion in the matter, and as often as not these opinions are irrecon-cilable the one with the other. Hence there is a continual splitting up of older denominations into new ones, the oddity of whose names is not more striking than the strangeness of their doctrines. As an instance, take the Baptist Church, which is said to number some four million communicants in this country.
> Internal dissension has been so active that it has given rise to thirteen new denominations, each one of which con-tends that it possesses the pure gospel. Hence we have the Regular North Baptists, the Regular South Baptists, the Regular Colored Baptists, the Six Principles Baptists, the Seventh Day Baptists, the Free Will Baptists, the Original Free-Will Baptists, the General Baptists, the United Baptists, the Separate Baptists, the Baptist Church of Christ, the Primitive Baptists and lastly, the Old Two Seed in the Spirit Predestinarian Baptist. A Spirit Predestinarian Baptist. A similar condition of things obtains in other denominations. Thus the Presenterian Church accurate the presenterian Church accurate the presenterian Church accurate the presenterian Church byterian Church comprises twelve separate religious bodies differing in doctrine, the Methodist Church seven teen, and the Lutheran twenty-two Nay, even where this actual splitting up of older sects into new ones does not seem to occur, there is unity only in so far as all agree to disagree. What seem to occur, there is unity only in so far as all agree to disagree. What Dr. Ryle, the Anglican Bishop of Liverpool, said some years ago of his own church, is wholly or in part applicable to every Protestant denomination existing to day. "The English Church," he said, "is in such a state of cheatic agrachy and lay lessness that of chaotic anarchy and la vlessness that it does not appear to matter a jot what a clergyman holds and believes." The a ciergyman notes and centeves. The same point was strikingly illustrated a few months ago in our country, in the case of Dr. Carter, of the Nassau Presbytery, Long Island. He absolu-tely refused to believe in the fall of man, the Redemption, and other funda-mental doctrines of the Westminister Confession, yet the Presbytery decided that Brother Carter might, his het-

of them lays ciaim to such unity. This may seem strange, yet it is an undeniable fact admitted by eminent Protestant divines. As early as 1868 the Protestant bishops of England, them lays claim to such unity. gathered in Convocation, announced this openly to the world. His Lordship of Winchester maintained that 'discord in doctrine in a thing as inevitable as that different men should have different faces." His Lordof Salisbury opined that " if any attempt were made to enforce a uniform creed it would break up the caurch? His Lordship of Ely volun-teered the information "that at all times since the Reformation people had been allowed to hold extreme doctrine on one side and on the other.' Whils the Archbishop of Canterbury re-marked: "As to divergencies of opin ion among the clergy, I do not wish to restrain and curb the liberty of the clergy." Statements like these do not only prove the absence of all unity in the faith, but they are a positive renunciation of the same. And the condi tion of things that obtains in conservative England has its counterpart Protestant churches wherever found. Freedom of opinion in matters of faith is the watchword of one and all. Can this be reconciled with the statement of Christ: "He that be leveth not all things whatsoever I have commanded you, shall be damned "? " If he will not hear the Church, let him be to thee as a heathen and publican"? Does it agree with the declaration of St. Paul, "It we, nay it an angel from heaven, preach to you a gospel other than that which you have received, let him be anathema "? If it does, then one contradictory is as true as the other, then black is white and white is black. black is white and white is black. Hence whatever may be said of Protestant religion, they certainly are not the religion that Christ acknowledges as His own: for they one and all lack the essential mark which Christ im-pressed upon His Church for all times greatest diversity of opinion even among the members of one and the same denomination. This is especially

happen it were idle to loo!

for unity of faith.

But what is worse still, not only is there no actual unity of faith anywhere

in these churches, but not a single one

the one true religion established by Christ is found in the Catholic Church. Because, as I pointed out in the first part of this lecture, the true religion must and does exist to day, and since it does not criticipant of the company of the compan does not exist in any one of the non-Catholic churches, it follows unavoid ably that it must and does exist in the Catholic Church. This argument is conclusive, even as it stands; but to make assurance doubly sure, I shall now proceed to show that the Catholic Church has that unity of faith which is an essential mark of the true religion. And first of all, the Catholic Charch

possesses most certainly the principle of unity. The one rule of taith admitted and accepted by all Catholics is the infallible Church, handing down and interpreting the truths of revolution; and this is a principle necessarily directed to bring all men's minds into oneness of thought. It is a principle that begets in every mind absolute certainty, for in its last analysis it is the infallible voice of God, independent of human wisdom, though manifested through human agency. The Christ Who said to His Apostles: 'Lo, I am with you always, even to the end of the world," abides to day in the Church which He has built upon the rock, so that the gates of bell, the powers of error and of falsehood may not prevail against it. No individual Catholic ever takes it upon himself to decide finally what is, and what is not, revealed truth; that belongs either to a general council presided over by the Pope, or to the Pope himself, when he acts as supreme teacher of all the acts as supreme teacher of all the faithful in matters of faith and morals. For yet does the Pope, whether in union with the council, or acting by indivisible, the same for all times and for all nations. What is proposed to the belief of one, is proposed to the belief of all: what is once defined as an article of the faith, remains an article of the faith forever. And as each and every one of the faithful is obliged, under pain of immediate separation from the Church, to give his full and unconditioned assent to the truth thus defined and proposed, the accepted rule of faith is of its very nature productive of the most perfect unity of

belief and oneness of doctrine.

As in principle so also in fact is therefound in the Catholic Church the most perfect unity of faith, both successive and simultaneous. There is not a single doctrine, which was accepted by the Apostles and their flocks, that is not so accepted to-day by every Catholic. Neither is there a single truth now held as revealed which was not also firmly, though perhaps only implicitly, believed in the days of the Apostles. Change of extrinsic conditions has in the lapse of ages called for a fuller declaration and ages called for a fuller declaration and authoritative definition of many of the nation, its ruths but the truths them selves thus explicitly defined were contained in the Gospel preached to the first Christians, and were implicitly accepted by them on the infallible accepted by them on authority of the Apostolic Church. The deposit of faith was complete at the death of the last Apostle, and from that deposit not an iota has ever been removed, nor has an iota ever been removed, nor has an iota ever been the catholics who have been thrown or of their Church for rebellion against ecolesiastical authority. The Living Church of Milwaukee, in its light of the Catholics who have been thrown or of their Church for rebellion against ecolesiastical authority. The Living Church of Milwaukee, in its light of the Apostolic Church.

doctrine.

Nor is this unity of faith less per-Nor is this unity of latth less perfect as it exists among the faithful of the present day. Go where you will, visit what lands you please; roam from continent to continent, sail to islands most remote: everywhere you will lands most remote that the paper says:

The paper says:

"We hope it may not be true that the Episcopal Church in the lands of the paper says:

"We hope it may not be true that the Episcopal Church in the Episcopal Church islands most remote: everywhere you will find children of this one Church, you will find them among all peoples and marriage of a divoye tribes and nations, the most diverse in language and customs and conditions of life: yet everywhere, and under all conditions, you will find them one in faith, accepting without a moment's hesitation whatsoever the Ctrist upon earth proposes to their belief, so that from the hearts and lips of two hundred and seventy million men and women ises heavenward this one sublime act of faith: "O my God, I believe all of faith: "O my God, I believe all the sacred truths which Thy Holy Church believes and teaches, becaus Thou hast revealed them Wh canst not deceive nor be deceived.' It is a unity such as Church prayed for on the eye of his death, when He for on the eve of his death, when said: "Holy Father. . . for them also do I pray who shall believe in me . . . that they may be one even as

we are one."
Lastly the Catholic Church lays the most absolute claim to this unity of faith. On matters of revealed truth she grants no liberty of opinion. Any one of her children, be he rich or poor, lay or cleric, bishop or cardinal who refuses to say with his whole heart, "I believe all the sacred truths which the Catholic Church believes and teaches," is cut off from her communion and cast aside as a dead member. She carries out to the letter her Divine Founders behest; "If any man will not hear the Church, let him be to thee as a heathen and a publican." She follows the advice of St. Paul to Titus: "If a man be a heretic, admonish him once or twice, and then avoid the man." She says with the same great Apostle to every one of her children: "Though an angel from heaven should preach

infallible and universal rule of faith, seets are forming with such rapidity within these same churches that years ago Czar Nicholas I. did not hesitate to predict that Russia would perish by her religious divisions.

From this we might safely infer that the one true religion established by the one true religion established by ival? Truly they stand condemned ut of their own mouth.

1419

Hence, whatever way we look at it, the Catholic Church has certainly unity of faith; its presence is most conspic-nous. And again, whatever way we look at it, Protestant churches have certainly no unity of faith ; its absence is most notorious. Yet Christ says in explicit terms that unity of faith is an essential mark of the one true religion which He has established; consequently it follows as a legical necessity that the true religion, of which we are in quest is none other than that which is found n the Catholic Church.

IT IS ONLY INFIDELITY DISGUISED

I had a conversation with a man on I had a conversation with a man on the train one day lately. We spoke of the religious principles and prejudices of the people of the old world and of the commercialism and religious indifferentism of the people of the United States, or the "liberal views," as he called it, of our people. "But," he concluded, with a kind of boastful satisfaction. "It's all right; we are allegation." It's all right; we are allegation. concluded, with a kind of boastful satisfaction, "It's all right; we are all striving for the same end." "Are we?" I said, "What is your end?" "Well," he said, "I try to live a good life, attend to my affairs, and deal honestly with all men." "This is very good," I said, "but there are thousands striving for that same end who do not succeed half as well as you, and there are millions who are seeking an end far different from yours, and your end and different from yours, and your end and mine are certainly not the same. You do not travel half way with me. I, too, try to do as you do, but not as an end; union with the council, or acting by himself, speak in these matters simply as a human being, but as the Vicar of Christ, under the special guidance of the Holy Spirit, who places the seal of his own essential truthfulness upon all doctrinal definitions. Hence the Catholic rule of faith is one and individual to the state of the border line of the natural loss all — I go on into the supernatural to the higher end by higher motives. That is your end, too, but you are careless of the one means of attaining it. You should not be in-different on a point so important." Then the real trouble manifested itself when he said: "Well, that is all very dubious anyway. You can't be certain on religious matters. It is only a matter of education; one Church is as good as another; you may be all wrong and I am as right as any I would like to see all this theoretical wrangling stopped and a platform of broad principles adopted free enough to suit all parties. Then we would have no creed or executively as a religious. creeds or excommunications, to religious bickerings, and all would be at peace."
This declaration opened weeks to a
condition of things very them, and condition of things ve and and of which my company as only one exponent. I was an aking with an infidel masquerading was rentist—"a goodly apple rotten a the core. Indifferentism is but a form of infidelity or the very next step to it. It is this are that in which we have a visible of the root, including the control of the root, its light and the control of the control dry rot that is ruining the very vitals of the nation, its religion and morality, and makes the millions churchless.—

current number, makes this plainly apparent in discussing the Omaha affair. The paper says :

marriage of a divorce excommunicated par not wanted as com Episcopal Church. Then an predops and all priests become so impervious to considerations of wealth and social position on the part of sinners that the discipline of the Char h becomes a thing to be respected by them, there will be less cause to deplore the vast gulf be-tween the professions of the Christian Church and the actions of the Christian

How to Have God's Proce in Cur

Hearts. "The divinely appointed means for making our peace with God is the Sacrament of Penance," says the Rosary. "Let us then see to it that the days of Advent pass not by unheeded but let them be to us days of prayer and preparation for the coming of the Blessed Babe of Bethlehem, the 'Word made ed Babe of Bethlehem, the 'Word made flesh,'because 'God so loved the world.' Let each of us receive on Christmas merning the Most adorable Eucharist Bread of Life, the Body and Blood of Christ; then indeed shall we be par-takers of that holy joy that passeth understanding, and we shall experience a foretast of that heavenly reace which a foretaste of that heavenly peace which God's angels proclaimed from on high to "men of good will on earth."

To day the children of the Church number two hundred and sixty five million. They are found in every quar-

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A DAUGHTER OF NEW FRANCE.

BY MARY CATHERINE CROWLEY.

CHAPTER IV.

OUR SIEUR'S ACADIAN HOME. A few weeks later, on the 25th Jane, 1687, Therese was married to Antoine de la Mothe Launay, Sieur de Cadillac. The ceremony was performed before the high altar of the cathedral, by the cure, Pere Dupre, and the nup tials were long recalled as of the grand

est of the time.
Old Quebec has seldom seen a fairer bride than was this sweet sister of mine. My father gave, in her hono and in compliment to her gallant bride groom, a wedding banquet, which was attended by Governor Denonville, the noble Bishop Laval, the Intendant, and all the distinguished society of the town. After the feast there were toasts and pleasantries apparently without end; and among the guests, and foremost in the dance, was the whilom lover of Therese-Sabrevois, in the blithest of humors, and more agreeable because less consequential than hitherto. In faith, I opine there is many a man who would thus be the better for a broken

head. Blue as were the skies, and prodigal the sunshine of that happy day and the week following, during which the festiv-ities were kept up, both at our house ities were kept up, both at our house in the town and at Beauport, yet ever drew nearer the hour when our dear girl was to set sail with her husband for his far away home in Acadia.

My mother, to whom Therese was as a right hand, kept up bravely and tried to see the romance of her youth re-newed in the marriage of her daughter; my father would have no word spoker of the coming parting. As for myself, although I danced with the maid of honor and every pretty demoiselle of the company, and bandied merry the company, and bandied merry speeches with all, there were moments when the spectres of the adieux to be said spoiled all the mirth for me. Not only would I miss Therese, the

confidant of my boyish peccadillos and a most sage adviser, but, now that my momentary district of La Mothe was proved unjust, it seemed to me that with his soing the star of my horizon would set, leaving me in darkness and

There will be for me not even the resource of escaping from life's prosiness to the Recollet book room with its scanty treasures," I muttered to myself one morning. "Since my father has made me his clerk, my days henceforth must be spent in the office of his great use at the foot of Sault au Matel Ab, if I could but "ail away with my hero! Why, I will go with him," I cried with sudden resolve, and sought him out forthwith.

Cadillac stood on the deck of his ship at Beauport, watching his men as they stowed the cargo of various stores not propurable at Port Royal.

"Mon Chevalier, take me with you,"
I called to him. "Never can I abide the dullness of this place when you are

gone!

my impulsive words he wheeled about in his alert way, gave me a search ing glance, and laying a hand on my shoulder, and with his captivating smile-

Te, lad : dazzled by the glamour of an adventurous life, you wot nothing of its realities. The uncertainties, the perils through storms and the casuatties of the seas; the rigors of a climate as inhospitable as a Canadian winter joined with the privations and dangers of a still wilder land; as times actual

poverty—even hunger and cold."
"Surely I were a weakling not to be able to dare hardships wherefrom Thermere girl, does not flinch,"

He looked amused, and shook his head, as one not yet recovered from the half-awed surprised of a dawning revel membered long afterwards.

he said gently. Ah, Normand." loyal steadfastness privations from which the strongest here might we'll shrink. In sooth, I doubt if I did right to link the fate of your sweet sister with my own; whether indeed it might not have been better to have sailed away with my love unspoken, after all. However, the bond is made. For my-self, I am richly content, and for herwell, I will do my best to shield and nake her happy. But you-why should you cast away a tranquil existence, and the chance of acquiring honor and for-tune in the King's strong town of Quebec, for the whim of following the hazards of a daredevil soldier of for Your uncle Guyon follows the tune? sea; bu) he is not so rich, nor has he so enviable a social position as your, father, who remains quietly at home giving his time to business and the best interests of his family."

"Mine is no whim," I persisted with

indignation.
"Hein, beau frere, I question neither

your endurance nor your valor," laughed he. "I did but wish to warn you that the life you would fain take up is by no means plain sailing, nor yet a matter of courting a fair demoiselle and winning a bride. It may perchance hold great prizes, but the interval be-tween is one of discouragement and

For that I care not." I broke out "I am young and strong; and is it not the struggle that makes life worth the

And as he turned and walked with me to the stern of the vessel, I went on - "Oh, if you but knew what fine castle in Spain I was wont to build when I

supposed to be at work in the ful book room of the Recollets. peaceful When I paused to take breath, my dear Sieur said with a nod of the head

Well, well, a colt is good for nothing its halter. if it does not break rather, Normand, you are like a good sword of finely tempered steel that should not be left to rust in the scabbard. If you wish to go, come then And should I attain the brilliant des tiny the soothsayers predict and my ambition tells me I have power to achieve, you shall have a brother's share in my success.

Extravagantly happy, I clasped his

hand. In my joy I could have fallen upon his neck with a grateful embrace, or upon bended knee sworn fealty to him as a landholder pays homage to his lord; but I felt intuitively that, whatever tribute he might require from other men from me he liked better this simple hand clasp. He had named me brother, and by so doing had bound me to his interests forever.

to his interests forever.

Thus it came about that I sailed away with the dashing Sieur de la Mothe to his Acadian home, as his clerk, but with the promise of having part at times in his voyages and expeditions. And in being thus selected I was given

And in being thus selected I was given a preference over my cousin Robert de Reaume, who much desired to go.

But at my departure little Barbe wept nearly all the brightness of her pretty eyes away, nor would she be comforted, even when I promised to bring her, when I came home again, a chain of gold set with rubies, like to the one the handsome bridegroom had the one the handsome bridegroom had bestowed upon my sister as a wedding

The occupation of privateering in which Sieur Cadillac and my uncle Gnyon were engaged was esteemed in those days a lawful one. The French buccaneer considered himself in the King's employ, and, while his pay de pended upon the fortune he met on the ocean, he received the protection of his own government. He was expected to take, pillage, or destroy as many good English or Spanish vessels as his course; but he was sup posed to leave the sailing-craft of his countrymen alone, or give them assistance as to friends in distress. It is rue, many of those engaged in this daring warfare on the high seas we e pirates who hoisted the black flag and slew all who fell into their hands with barbarous cruelty; but my uncle and La Mothe were by no means men of this stamp. They were well regarded by every one for their good service in his Majesty's foreign wars, and as a recognition of this service the Sieur de Catillac, during the summer that followed his marriage, received from Governor Denonville and the Intendant de Champigny a grant of the Island of Mont Desert, and of Donaquec, a large tract of land on the coast of our province of Maine, which lies to the outh east of Quebec and between it and Acadia, as a glance at the chart will show.

In the spring we went down from Port Royal to the island for a few months, and the next year we did so again; for, the King having confirmed the grant, Cadillac determined to use the dowry Therese bad brought him to

improve this seigneury.
Already my brother in law was looked upon as a man of importance. Well too had he kept his promise to me that I should have a share in his adventures and exploits. I had sailed with him upon several voyages, visiting New England, and going southward, even to the shores of Virginia. The bays and rivers, as also the settlements of the Atlantic seaboard from the Gulf of St. Lawrence to the Bay of Chesapeake were as familiar to him as were the banks of the little river St. Charles and the streams about Beauport to me the days of my boyhood.

At Mont Desert we were kept from ennui by the menaces of one Andros, the English Governor who claimed the province. It was the same Andros who later demanded from the settlers of Connecticut the surrender of their charter, which forthwith disappeared as though plucked away by the hand of Liberty herself.

Years after, there came to me, as upon the wind, a rumor that this document has been concealed by some taunch rebel in the hollow of a tree so, all honor to him for the deed As for our Sieur, he laughed to scorn the claims of the pompous Governor, and leaving Mont Desert to be de fended by our Indian allies, returned with his household to Port Royal after

the festival of the Harvest.
No somer were we at home than there were begun preparations for the The manor was hung with garlands; the orchards and our fertile farms were aid under generous contribution; fat beeves were killed. Therese brought out the fluest of the store of table damask that formed part of her bridal outfit, burnished the silver plate, and still further busied herself in directing the best cooks of the settlement, who had been pressed into service.

One evening with our Sieur I paced the gallery of the house. Around about it lay the golden fields, and be youd them rose the dark forests of pine and hemlock. Before us the waters of the harbor reflected the sunset clouds, and danced in white waves along the shore-sporting white waves that some how made me think of the pretty feet of little Barbe, as once, of a summer's day, I saw her tripping unshed upon the sands of Beauport. And ever after it seemed to me that shoes were all too neavy for her dainty grace, although my uncle was wont to bring her shapely ootwear, upon his return from his voy

-Spanish slippers and the like. But to resume my story. Taking my arm with the courtly dignity natural to him, Cadillac said: "Normand, there are great doings at hand. I am shortly

o entertain the Sieur Meneval."

I shrugged a shoulder, for the Gover or of Acadia had more than once been hospitably welcomed at our house with out this ado.

My brother gave a good humored

gh over my incredulity.
'Hein! You have not heard all,'
proceeded. ''With the Sieur Mene val is to come a stranger of wide repute, an Admiral but lately out from

Ah," I ejaculated, comprehending

the gravity of the intelligence.
"My expected guest is the Sieur de la Caffiniere," he pursued, sweeping the air with his right hand, as though it held a sabre and he was cleaving his way to glory. "He wishes me to sall away with him, no matter where—in the service of the King. My knowledge of the North Atlantic and the hores bordering thereon, is recognized by the ministers of his Majesty, and selected for an important task.' As I listened, my ardent young blood

warriors. glowed in my veins and rushed to my

face in a crimson flush, while my heart throbbed exultantly at the hope of hav-ing a part, even if an humble one, in

Reading my thoughts, La Mothe sighed.

You would fain go with me, Nor mand," he said hesitatingly. "And so it may be, provided the Sieur de la Caffiniere consents. There is a service as onerous, if less dashing, I though to ask of you; but-"

What is it you would have me do?" stammered with emotion. "My one anxiety is for my wife," returned Cadillac, moodily. "I am loath to leave Therese here alone, yet

loath to leave Therese here alone, yet at present I have no way of sending her back to Quebec. My absence will be short, I trust; if I am delayed, Francois Gayon will be here in the spring, and she can return with him to visit her people. I might, indeed, at the expense of some degree of my state, send my wife and our infant child to stay with the Lady de Meneval, but in that event this household would be

Plainly enough I saw wherein lay my

daty. "Say no more, mon chevalier," interrupted in a voice that trembled somewhat, half from the bitterness of the disappointment I strove to conceal, half through the earnestness of my new resolve. 'I will remain here, since your wish.'

thanked me warmly and after pause continued—
"To you, Normand, jointly with

Therese, I commit my lands, and what ever of bullion, specie, or jewels have come to me as spoils of Spanish galleon or English merchantmen, and are still in my possession. Above all, to your protection I confide the treasures be hide which all else is dross, my precious Therese and my little daughter Made leine

" Am I not bound by the ties of nature to shield my sister and her child from all peril, even with my life?" I answered. "Be centent, I now solemnly pledge myself so to do With your Acadian men servants, farm laborers, and Indians, and myself to defend then, Therese and the little one will be as safe here as if under my father roof in that secure town founded by the wise Champlain on the rocky prontory of the St. Lawrence."

My brother pressed my hand and said once more, as on the day I had prayed to follow his fortunes—
Normand, you are a good lad, and

as brave as true. I thought you would respond as you have done, but when the spirit is troubled one craves a word of loyalty from a friend."

At this commendation my heart gree light again. Our Sieur had honored me with his confidence, and my youthfu vanity was well pleased that my sister would look to me to manage for her the considerable estates of La Mothe. As for the feast in honor of the Sieur

de la Caffiniere, it was prepared fo naught. A storm arose, and when the skies cleared, a wind so swept the se that when the Admiral's ship, th Embuscade, was sighted, the impossibil ity of his effecting a landing was soo apparent. Cadillac went out to him is cance which every moment seemed bout to become the prey of the waves But the Indians who guided it were emselves like children of the deep and took a savage pleasure in th

danger.
The ship sailed away, and after many weary weeks came a packet from our Sieur to Governor Meneval with an en-closure for Therese, these letters being brought by a privateer who was scouring the waters of our latitude on the watch for foreign craft.

The mysterious expedition had been the outcome of a brilliant plan to pro-ceed to the Gulf of Manathe and capture New Amsterdam, the city re-cently taken from the Dutch a second time by the English, and re named for the Duke of York. But the project failed, and the Sieur de la Caffiniere set sail for the Old World, taking Cadillac with him.

separation, ma mie," wrote De la Mothe to my sister. "But I must follow my star, that one day its radiance may shine upon you whom I so dearly love Only to the bold man does Fortun hold out a helping hand, and luck comes but to those who go after it. Be of good cheer. Return to Quebec in the spring, if you so will, and there await my coming, which shall be before the end of the summer.'

Thus it was that our Sieur went to the court of the Grand Monarque Unhappily his Fresources became ex-hausted during this strange quest for employment. Whatever there was, we employment. Whatever there was, we sent to him; but although he found favor with the great in France, he was soon forced to live upon borrowed

How often does success take road that lead well nigh to despair! Had Madame Cadillac returned to Quebec with my uncle Guyon when he came again to our province, she might have escaped grave danger. But Therese ever believed that a wife is her husband's best steward, and was un willing to intrust even to me the sole nanagement of the fertile lands granted

to her lord by the Crown.
One May morning, as I looked out to sea, I saw through my lenses a strange ship approaching the harbor. Presentanother came into view, and then

apon a horse shod with fire tore down the road from the Governor's resi "The English," he shouted to th peasants as they rushed out of their houses, "the English! Arm your

A few minutes later, a messenger

selves and to the ramparts, every man It was as when a whirlwind threaten our crops in midsummer, or a wave of the treacherous sea breaks through the

The Acadians sprang into their cabins, tore muskets, axes, pikes from the walls, and hurried to the fortifica tions. The women too, in their blue kirtles and with the strings of their Normandy caps flying wild, followed to the stockade with the ardor of

But I need not describe the defence

of Port Royal against the assault of the freebooter Sir William Phipps. The story of the brave resistence which won of our small garrison honorable terms of surrender, is told in the annals of New France. Having fought my best, I now thought the time was come to keep my promise to our Sieur, for I distrusted the pledges of the English filibuster. Macame Cadillac would fain have remained to guard the interests of her husband, but I reminded her of my command to guard her safety and insisted that she take refuge in the woods.

Our party consisted of Therese and her child; a little girl cousin, Elizabeth Brunet, whom my sister had brought from Montreal; Gaspard, the Abenakai youth that Cadillae had rescued just as a band of savages were about to burn him at the stake; two had Indian guides, and myself.

In the forest we lived on into the summer, subsisting upon edible roots, upon rabbit's meat, and the fish of the ols and streams. Occasionally ou indians shot a deer, and often their arrows or my own fusee brought down vild birds, whereof over our camp-fire Therese made a ragout that was most

asty.
Madame Cadillac and the little girl Elizabeth endured the hardships of this rude life uncomplainingly, and the winsome baby chirped and twittered as gayly as any nestling in the trees above us, by her pretty ways beguiling her mother to merriment. Even I who was wont to regard her with amused awe, like to a boy who sees in an aviary some pert bird of a rare species—even I found her infant coquetries and smiling humors most diverting; while, when she lifted up her voice and wept, her baby wail dis concerted and alarmed me more than would the prospect of a fee lurking in the underbrush.

Ever we haunted the woods near the coast, and at last succeeded in signal-ling a French vessel. A boat came up to the beach for us, we were taken to the ship, and the gold I had brought

purchased for us passage home.

But alack, during the voyage we were seized by a corsair. For the sake of Therese I availed of the opportunity offered to send to Quebec and beg my father to ransom us, which he did reat price. On my own account I would never have asked it; and indeed I felt that I cut a sorry figure when after our many vicis situdes, we reached our parent's roof.

Later we learned how the doughty Sir Phipps, disregarding the terms of capitulation, gave Port Royal over to pillage; how our too credulous Gover nor Meneval was himself held a prison er, plundered of clothes and moneys and carried off on board the conqueror' frigate to view the further spoliation of his people.

of his people.

The booty taken away from the province must have paid the cost of the expedition, and left besides a rich surplus to be divided among the soldiers, even though the commander kept the est of the spoils for himself. thrifty leader went so far that he actually plundered the kitchens and wardrobes, and Therese often speculated as to how Madame Phipps was pleased with certain laced gowns clasped with silver, which had once been my sister's pride.

our Sieur's home in fair Acadia, the house, spacious and im-posing albeit built of pine logs, was, like the other principal buildings of the settlement. reduced to ashe His fields were laid waste, his fine herds gone. Of all his estates there was left but a desolated tract of land and doubtless, had we not remained s long in the forest, we should never have gotten away at all.

TO BE CONTINUED.

TAKEN IN TOW.

He was a tall man, and shapely, with a walk that, even now in his hour of abasement, had in it something of grace and distinction. The last of a s of sandwichmen who paced dejectedly peside the kerb in Whitehall, he overtopped them all by some inches, even though his back was bent beneath its humiliating burden. His eyes were resolutely fixed on the gutter, but if they were lifted you would see that they were blue and kind and gentle. Alas, they were also wavering and watery, and the growing blotches on the once delicately-cut nose beneath them con firmed their confession of a fondness for

Aloysius Gonzaga Mullally was the son of a respectable grocer in a small town in Leinster. I hesitate to de scribe it more exactly. There are many Mullallys in many towns in Lein ster and I shrink from indicating pre-cisely the branch of the house of Mull-ally, of which Aloysius Gonzaga was a scion. If asked of his parentage he would have spoken of his progenitor as a provision merchant-slipping hurriedy over "provision"—and of "the nater" as the daughter of a solicitor, the sister of a barrister, and the niece of a dean. That is the way of your Aloysiuses, a harmless way enough within certain limits, and one that stim ulates the quiet humor of acquaintances But sometimes it indicates a fat . I habit of mind; a fondness for titles as such contempt for hard and settled work in field or factory; an undue pride in professions, with much else in professions, with much that goes with this mental bent. that is bad, both for your Aloysiuses and the land that bears them. But to return to this one: he was, as I have said, the son of a hard working grocer an honest, upright man, a little aspir ing and given to "grandeur," who was fated to marry a lady with a contempt for trade. Mrs. Mullally grew up in her professional atmosphere, and alas! became "stale" therein, for no doctor, barrister, or attorney sought her hand or modest fortune. At thirty four, then with other matrimonal prospects grow ing grey, she smiled upon Michael Joseph Mullally, and the aspiring grocer became the proud husband of hitherto unsullied by contact with com

O. this union Aloysius Gonzaga, and

town in far-away Texas, were the off-spring. Mrs. Mullally had genuine plety as well as pride, and her great ambition had been to see her on follow ing the footsteps of her uncle, the dean. But A'oysius had no notion that way, so his mother's hopes and prayers remained unfulfilled Until the age fourteen he was a scholar at the Chris tian Brothers' College in the town then he was transferred to a very high class College near Dablin. Stoneyhurs was talked of for a while, for Mrs. Mul Stoneyhurst lally was equally anxious about his ac cent and the acquaintances he would make, but in the end it was decided that a very superior Irish Colle e would do. And his career was not dewould do. And his career was not de-finitely decided upon. Law, Medicine or the Indian Civil Service would be graced and honored by Aloysius by and-by, when his incli ations were more Now in all these years the grocer,

business had flourish ed like a cedar o Lebanon. Mrs. Mullally, who never by any chance showed her nose in the shop, lived in far greater comfort than when the solicitor's roof sheltered her, and the three small Muliallys were being expensively educated. But there was no thought of a Mulianly succeeding to the business. Not for a moment did the solicitor's daughter think of such a honest, but proud and thing, and her admiring, husband was content to leave the children's future to her. Vaguely she saw in the coming time her hand some son, and he was that, ruling mil lions of blacks in India, or adorning the Bench at the Four Courts—or beyond the sea. Who knew? things had happened to other talented boys. And for Anastatia and Irish Madeline, the girls, there would good matches with professional men, or if God willed, convent life in some order that only ladies entered. For her piety and her pride were equal; a For religious order wherein gentle women did rough and menial work was never dreamt of by Mrs. Mulially for her daughters.
Alas for her might have beens. It

was twenty years and more ago since so she dreamed, and now she lies all dreamless beside the green in Rathcolman Church yard, while her girls are ministering angels to Mexican halfbreeds in a Texas town, and Aloysius walks between sandwich boards along a London gutter.
The first shock came when Anastatia

asked her mother's blessing on her re-solve to go out to Texas. There was solve to go out to Texas. There was always something good in the Mullallys: even Aloysius, who had imbibed more of his mother's inflated pride than her daughters, was ever kind and lovable beneath all his pretensions and affectations. The girls had character and he had not but all were good at and he had not, but all were good at heart. Mrs. Mullally dissented bitter ly from her daughter's resolve, but to no purpose. Then within a year Made line determined to follow her sister and her Lord, and Mrs. Mullally began to feel as if the foundations of her life were falling asunder. She would not daughter to the have begrudged her cloister, but it humbled her pride to think of them in the hospital of an order in which many "quite common persons" were enrolled. But Aloysius remained, and he, now grown a very shapely lad of seventeen came home on holidays with an accent and a taste in dress that soothed her pride and enlarged her hopes. To be sure he had not done very well at his exams, but he was always going to work hard and do better, and a high spirited, hand some young fellow must not be driven over much. So she told her own heart, and so she insisted to Michael Joseph when he began to express classatisfac tion. Once he half-ver tured to suggest taking his son from College, where the youth seemed to be acquiring no more than an accent and nice aesthetic tastes. but his spouse and more than better half withered him with her glances and her scornful references to the trade by

which both loved. When Aloysius was eighteen, with his future all undecided, the worthy grocer took ill, and died within a week. With his last breath, and with the clearness of mind upon him which death sometimes brirgs, he besought his wife to keep their son at home, and make him work at his father's business. Humbled and awed by the shadow of eternity, and grieving that her husband's last hours should be troubled by not unnatural fears, she made some sort of promise, but in her very first weeks of widowhood she found plenty of excuses Aloysius left the college to break it. indeed, but it was to enter as a student at a hospital in Edinburg, and as she knew nothing of business a manager from the North was found for the shop.

Two years went by, during which the canny N Mrs. Mullally's expense, and then went farther afield to set up a grocery of his own. Meanwhile Aloysius Gonor his own. Meanwhile Aloysing Gon-zags, the child of so many hopes and prayers, was acquiring a strong dislike for the study of surgery, and an expert knowledge of Scotch whiskey. His taste in dress was more refined, if anything, than when he abode near Dublin and his accent suffered little from his Scottish acquaintance. But he go Bot he got and almost as steadily by his friends at cards and by the bookmakers to whon he began to resort. Mrs. Mulally sold the business in despair, feeling quite sure that even if her son deserted edicine for grocery it could only with disastrous results. She went to live in a little cottage outside the town and Aloysius, who always meant resolved to work hard, and trouble her

less for money.

He was twenty one when his mother died, and athough he had occasionally got work at dispensing, or as an un-qualified assistant he had taken no degree, and knew in his heart of hearts that he never would. He lest the never would. He lost through drink the few precarious berths he got, and each loss was followed by a mont or so at home, during which he would keep sober and make good resolutions. To the last his mother believed in him and inspired him with fitful resolves. He was her darling boy, so good to look t, so gracious in manner, so certain to Of this union Aloysius Gonzaga, and two girls who were now nuus, nursing evil-smelling half-breeds in a torrid won. I think that for her the sadness if the word had no meaning. "I've no

of death lay only in the thought that when his triumphant sneed last, as come it must, she would not be with him to share it.

Thereafter came chaos and ruin irre-trievable. With the few hundred pounds he inherited he returned to Edinburgh, determined to justify loved mother's hope and belief in him Bu in a very little while work began to pall, and whiskey to charm, and once more Aloysius "trod the primwas so easy and so agreeable while it listed. People liked him; women were amiable and men genial. It was nice to live pleasantly, and would have been i er still only for obtruding thoughts of the morrow. But a little whiskey soon But a little sent them packing, while Aloysius idled and told himself that all was well. Once or twice before the money went he reflected that it would be a sensible thing to invest it in a chemist's business. He could dispense, and there be had tha was, at least, a living to a shop, of serving pennyworths of this and ounces of that, was hateful to his mother's son, and the investment was never male.

When the money was gone he drifted South to London, and for a while got work here and there as an unqualified assistant. A few months was the long est time he ever kept any of these berths, for the work was hard, and the wages scanty. Then he got too shabby in appearance for even these, and de spair, born of whiskey, sent him back t whiskey. There were days of dreadfu craving when he could not get it at all lean days and weeks when f xed was hard t) find, and his landlady pressed for her rent. Then he drifted to the docks, to loaf and hang about with hungry seekers for work that was so terribly hard to get, and, to him, harder still to do And finally came the doss house, and many an awful night when he roamed the streets, and eyed the sullen river wistfully. Then a chance midnight a quaintance, made on a seat on the em bankment, where he sought sleep and found not, took him to an advertising agent. And thus it was that, a wreck at thirty-four, Aloysius Gonzaga Mul ially found himself West-end wich boards, pacing the West-end streets, and drearily striving to banish thought.

When the file at whose rear he walked had reached Downing street, two men stood on the curb waiting for it to straggle by before crossing the road. One of these was a bronzed man of about the same age as Alovsius. and the other a smart young fe of some ten years younger. were brothers, the elder a sheep farme in Argentina just now on holiday, and the younger a civil servant who had finished for the day, and was guiding the other through London's sights. the other through London's sights. Catching sight of the last sandwichman, the younger man, Christie Murray, seized his brother's arm, whispered excitedly "Look, look, Ned! There's old Mullally's son." in The elder brother looked round

The elder brotner "Where?" eagerly. "Where Which Mullally?"

"There, the last man," said Christie, pointing. And then in a lower tone—" Don't look, don't look. He's He's beside us." beside us." There was pity in his face as he turned his head away.

His brother gave one startled glance at the bent figure between the boards. "My God!" said he. "Is it possible ?

The Murrays were the farmer from within a mile of the town from which Aloysius came. Ned was at school for some years with the grocer's son, and the two lads had been close friends. They would have closer still but for Mrs. Mullally, who discouraged very strongly her liking for the son of a struggling farmer with the grass of a few cows. A few letters passed between after Ned went to Argentina when he was twenty, but with half a world dividing them, and with new interests half a world claiming each, the correspondence languished and died untimely. This was Ned's first holiday, and he was spending a few days of it with his brother in London. Something of Aloysius Mullally's downward career he had heard at home, but nothing to prepare him for so sad a sight as this Just as the exclamation passed his lips, and while he stared with eyes full of horror and pity Aloysius looked up. At the same moment Ned stepped forward impulsively with out-stretched friendly hand. But the other had seen the norror in his old friend's froze him. This last awful phase of hi career had lasted but a week, yet in that time he had suffered misery unutterable. But this was worse than His wavering eyes grew hard, he bent his head over boards again, and passed on as if he had not seen.

Ned turned to his brother.
"He knew me well enough," said he but he wouldn't let on. Faith. don't wonder. Oh, Heavenly Father what a state for a man to bring him self to!" The tears were in his eyes as he looked again at the retreating line of sandwichmen.

Christie stepped into the roadway. "Come on," said he, "where's the use in talking? Dick Leavey and I saw him a couple of days ago, and he didn't recognize us. 'Twas as well, I'a thinking. I'm afraid he's done

Ned still stood on the kerb with his kind eyes fixed on the slouching figures beyond. "Poor fellow, poor fellow!" said he. Then turning excitedly to Christia her Christia out. "Klome here Christie he called out . and wait for me. I'll go after him, and see could I do any good. Just wait awhile." And he hurried away. Aloysius heard the quick footsteps and the light tap on his shoulder did not startle him. He turned to find a warm strong hand seeking his beneath the front sandwich board.

beneath the front sandwich board.

"Go away, Ned, for God's sake,"
said he weakly. "Don't speak to me
here—I couldn't bear it.".

And where will I speak to you?"
said Ned, whose hand had found his
friend's and held it. "God knows I'm
Will I sorry for you from my heart.

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o chaos and ruin irre-to the few hundred ited he returned to mined to justify that pe and belief in him, tile while work began liskey to charm the while work began iskey to charm, and sius "trod the primsound of flutes." It so agreeable while it ked him; women were genial. It was nice to and would have been controlling there were t a little whiskey soon king, while Aloysius meelf that all was well. fore the money went it would be a sensible in a chemist's busi-dispense, and there iving to be had that lought of being tied to g pennyworths of this

at, was hateful to his ey was gone he drifted , and for a while got here as an unqualified , months was the longer kept any of these work was hard, and the Then he got too shabby or even these, and de iskey, sent him back t were days of dreadful could not get it at all, eks when food was hard andlady pressed for her out with hungry seek e the doss house, and night when he roamed eyed the sullen river a chance midnight ac-e on a seat on the emhim to an advertising is it was that, a week loysius Gonzaga Muleil between two sand

pacing the West-end arily striving to banish at whose rear he walked at whose rear he wanted byning street, two men aurb waiting for it to before crossing the these was a bronzed same age as Aloysius. a smart young fellow years younger. They he elder a sheep farmer civil servant who day, and was guiding ough London's sights. of the last sandwich er man, Christie Murrother's arm, whispered

between two sand-

rother's arm, whispered bk, look, Ned! There's look, Ned! There's looked round there?" '' said he. lily?" last man," said Chris-And then in a lower look, don't look. He's look arms man, which have the look arms when the look in face. ere was pity in his face head away.

ave one startled glance re between the boards. said he. "Is it pos-

hin a mile of the town oysius came. Ned was some years with the They would have been for Mrs. Mullally, who son of "a struggling son of "a struggline grass of a few cows. passed between them to Argentina when he out with half a world and with new interests the correspondence dided untimely. This tholiday, and he was w days of it with his condon. Something of ally's downward career t home, but nothing to so sad a sight as this. lamation passed his lips, stared with eyes full of Aloysius looked up. At nt Ned stepped forward th out-stretched friendly ne other had seen the is last awful phase of his ted but a week, yet in had suffered misery unit this was worse than ing eyes grew hard, he over boards again, and he had not seen. to his brother. we well enough," said he, aldn't let on. Faith, I

Oh, Heavenly Father, or a man to bring him-tears were in his eyes again at the retreating hmen. pped into the roadway.

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'' 'Don't speak to me
't bear it''.

will I speak to you?"
ose hand had found his
sld it. "God knows I'm
from my heart. Will I from my heart. Will I

you?"
said Aloysius, blankly, as
d no meaning. "I've no

home now, Ned," he went on.
"There's the Doss house if I've morey
enough, and the embankment if I
haven't. Home—" And the wavering

haven't. Home—" And the wavering blue eyes looked away.

A few of the other sandwichmen had stopped, and were looking around.
"Go away, Ned." implored Aloysius.
"Indeed, I will not," said the other man, firmly. "Take those things off," man, firmly. "Take those thin touthing the boards, "and let the other fellows take charge of them. And do you come with me.

Aloysius tried to move en, but Ned held him, and the stronger will prevailed. With bent head and flushed face he went with his resolute friend to where Christie waited, and a passing cab was hailed to carry them home

to the latter's lodgings.

Some weeks later a better dressed and happier locking Aloysius stood with his friend at the counter of a shipping effice in the city. Ned was arranging for two passages for Buenos Aires. When the clerk went away for a moment Aloysius suddenly said— "Ned, I'm afraid you're doing a foolish thing. Go home by yourself and leave me as I am. Do, for your own sake. The drink is too much for me; I'll

never do any good.

Ned smiled at him with a hopeful affection. He took the other's hand be tween his own warm palms, and gave it a good grip. To the weak kindly heart of poor Aloysins there came a blessed sense of comfort and support. Hope stirred in him again as Ned said heart ily -"never do any good! You will man, when you're with me." And somehow Aloysius believed that he would - (B., in The Leader Dublin,

THE THIRTY-TWO NUNS OF BOL-LENE, WHO WERE GUILLO-TINED AT ORANGE, FRANCE, JULY 6-26, 1794.

Translated from La Messager du Coeur de Jesus for the Catholic Record During the darkest days of the Reign of Terror, the revolutionary tribunal, which the "Committee of Public Safety" had stationed at Orange, under the name of the "Popular Commission," passed three hundred and thirty-two sentences of death. Among the victims were thirty two nuns. They have been called "The martyred nuns of Bollene" because they were either born there, or belonged to one or an-other of the religious communities of the town, with exception of three. It is this affecting page of the martyrology of the Church of France that we are now going to reproduce briefly, for the glory of those faithful spouses of Christ, whose case for beadification it has been proposed to introduce into the Roman courts. Besides the similarity of that sad period and of the evil days through which we are passing, cannot fail to suggest painful, but salutary reflections to anyone who stops to reflect.

To be surer of hurting the Church

the revolutionists began—just—as they have done in our day, by dealing a blow at the religious orders. Several successive "liberty" laws proscribed religious vows, conficated ecclesiastical property for the benefit of the nation, suppressed, finally, all religious

The great number of nuns who lived at Bollene could not fail to attract the attention of the revolutionary agents. They had to show a list of their movable and immovable property and a copy thereof was posted upon the parish thereof was posted upon the parish church door, whilst another was sent to the Legislative Assembly. Annoyances wert on increasing day by day. They were again and again ques ioned as to the state of the community; an inventory of the archives was called for: the place was inspected and measured as though it were to be sold : whilst outside the convent walls drunken voices were heard shouting so-called

patriotic songs and uttering threats.

One day as the challain of the sacramentines had just finished his Mass a church to seize him. He barely had deviating from His adorable designs time to escape by entering the community through the communion wicket. But the day came when even the sacredness of the cloister was not sufficient to protect its inmates against violence. The nuns received orders to leave their houses, which were to be sold by the administrative authorities. Their position then be-came very precatious. "In spite of their assiduous labors," says a contem-poraneous writer, "they had great diffi-culty in providing for their frugal nourishment and their modest mainten-ance. It would not be easy to describe. ance. It would not be easy to describe what they had to suffer from hunger and cold. They gathered by the road side, and on the mountains the little wood and straw they could find in order to cook their soup and do their The unfortunate creatures lived this way for about eighteen months, until the Reign of Terror be gan; their life of sufferings and priva-tions was providential in preparing

them for martyrdom. In order to strike terror into the south-eastern part of France the Convention sent there with the title of preconsul, a blood thirsty executioner by the name of Maignet. Speaking of him Robespierre had said before the house of representatives: "Maignet does his work well; he uses the guillotine freely." His proclamations were interested with such heavy left, ex interspersed with such benevolent ex pressions as: "No quarter were moderation!" "Down with the aristocrats, the priests, the nobles, with everything that does not favor the republic! "This fearful system of murderous clemency," said he in one of his edicts, "must disappear, republican energy must warm every soul, cut down every haughty head that has not yet been

willing to bow before the level of equality."

Maignet was a brute, as were likewise, many others of the "great pre decessors." At Bedwin, a village of the department of Vancluse, the tree of liberty was thrown down. The processul ordered the tribunal from Avignon to proceed to the spot and make an example of the offenders: sixty-three persons were guillotined, or shot, the village was set on fire and the inhabitants scattered among the neighboring.

communes, and upon the ruins a post

was creeted bearing the inscription:
"Infamous Bedoin!"
Within six menths forty-seven sentences of death were passed by the Avignon judges. Ma'gnet thought the number was small; he therefore applied to the committee of public plied to the committee of public safety for the creation of a revolu tionary tribunal. His petition was presented by an intimate friend, presented by an intimate friend, the abominable Coutron. "I must tel you," he wrote, "that in my estimation the number of those who have been ar rested in these two departments (Bouches - du - Rhone and Vancluse) (Bouches - du - Rhone and Vancluse) must be from twelve to fifteen hundred. They have to be examined — and as they cannot be selected otherwise than by a judgment, everything would have to be done at Paris—you see the impossibility. Besides, we must terrify the people, and the execution in question will not have the desired effect up. tion will not have the desired effect un less it takes place before the eyes of those who have known the culprits

The convention granted him everything. In regard to terrifying, Maignet was an expert—and the hecatombs began. "History," says De Pontbriand, "has recorded many lamentable scenes. In furiated men under the influence of rage have sacked, pillaged, outraged, mass acred; but a tribunal has never yet been seen to put to death in cold blood, without consulting the laws, without legal proceedings, without investiga-tion, without defence, by hundreds, men and women, young and old, only because they did not welcome a revolu-tion which abolished their religion and trampled under foot everything they loved and respected. "Yet such is the spectacle that has been presented by the revolutionary tribunal of Orange (Van-

revolutionary trionnal of Orange (Van-cluse,) called mildly by the name of the Popular Commission. Maignet presided, surrounded by assessors often half drunk. Neither tender years, nor extreme old age had any power to inspire these monsters with compassion. They did not hesitate to condemn an old woman, aged eighty four, Mrs Vidaud dola Tour by name. As she had become childish she did not understand what was going on about her. When led to execution she said to her son, who was also condemned to death. "Where are we going? Where are they taking us to," "To heaven, mother," he replied. "But where shall we sup this evening?" "With the angels, my d ar mother,"

said he. As soon as the sentences were pro nounced, the public accuser, Viot, with his sleeves rolled up, and carrying a naked sword in his hand led the prison ers to "Le Cirque" (the name of the prison), and there they were relieved of any valuable objects they still might have about their person. Towards 6 in the evening Viot returned with a body of soldiery to get the victims, whom he then led to the "Place of Justice," where a scaffold stood per-Justice," where a scaffold stood per-manently, the drums in the meantime beating the death beat. After each execution, the executioner presented the bleeding head to the populace who shouted: "Live the republic!"

III.
It was into the hands of these bloodthirsty men that our angelical virgins had fallen, and what might they not

expect! Summoned to take the oath of ad-Summoned to take the oath of adherence to the law, they all refused, judging it contrary to their consciences. They knew that in so doing they signed their own condemnation. But not one of them thought of hiding or fleeing. The opportunity to win the crown of martyrdom was too precious. or fleeing. The opportunity to win the crown of martyrdom was too precious. Some even who had withdrawn into the bosom of their families came back to share the perils and misfortunes of their sisters. Among these was Sister Des Anges de Rocher, who, as she was staying with her father who was eighty more questions, for I am only a lay some control of the state of the staying with her father who was eighty years old, asked his advice in this critical conjecture. "Daughter,"

upon you, in case you should be one of the victims that are destined to appease His anger." Sister Des Anges had a great soul and understanding the lan-

guage of her father, she returned to her companions.

On the 2nd of May those saintly On the 2nd of May those saintly women were apprehended at their lodgings, packed into carts escorted by militia and sert from Bollene to Orange. At sight of the sorrowful-looking procession, a bystander could not help exclaiming: "Poor creatures, you are going to the slaughter! In the eyes of the revolutionists, comparison, was a course. The man was passion was a crime. The man was consequently arrested on the spot and taken to Orange. As for the religious, they were locked up in the prison, called "la cure," which for them was to be the vestibule of paradise.

The life they led there was a sight for angels. Their exercises of piety, for angels. Their exercises of piety, says the report printed at Rome in 1795, began precisely at 5 o'clock in the morning, viz., an hour of meditation in a body, the divine office and the exercise of holy Mass. At 8 they recited the Litany of the Saints, the preparation for death, and general prayers for confession, spiritual Communication by way of visitions, and exercise of the saints. munion by way of viaticum, and ex-treme unction. They then renewed their baptismal yows and those of Con

firmation and hely religion.

At 9 the hour when they were called up each one prepared joyfully to go before the tribunal. Often they offered of their own accord to go first.

From the moment any of them From the moment any of them were led before the tribunal, the others betook themselves to prayer to obtain the light of the Holy Spirit and the strength that was required at the mo-ment of such an ordeal. The assistance to bow before the level of the Blessed Virgin was invoked by

and the dreadful shouts of: "Live the Nation!" "Live the Republic!" announced that the condemned were going to the scaffold, their sisters

going to the scaffold, their sisters prostrate in the prison recited the prayers for the dying; they then remained on their knees, observing a profound silence, until such time as it was presumed their companions had suffered their sentence. Then they arose and congratulated one another that some of their number had been admitted to the nuntials of the Lamb. mitted to the nuptials of the Lamb. Taey sang also the "Te Deun" and the Laudate Dominum, omnes gentes." . . . Finally, they exhorted ore another to die in like manner the next

day.
It would be hard to relate how beneto others who like them were concemned and confined in Lo Cirque until the time came for them to be led to ex-ecution. They encouraged those whom death terrified, by inspiring them with the hope of more solid blessings than those of earth. On one occasion they spent half an hour in prayer with their cross, in order to obtain strength for a ather of a large family who was giving nimself up to despair, and they had the consolation of seeing him go with them to death full of Christian senti-

To these heroic virgirs condemnation was a triumph and death a festival. The day before her execution Sister Gertrude d'Alauzier at awaking felt so full of joy that she could not control her tears. "I feel," said she, "as if were in an ecetacy, for to-morrow shall die and behold my God.' after a while, she experienced great remorse of conscience, lest this utter ance should have been mingled with a certain amount of presumption. Her companions reassured her, and her joy-

ous firmness in her last hour was proof that she had not been the victim of an

illusion. Sister St. Frances, a few hours before we are going to behold our Spouse!"
'Oh! how beautiful!' exclaimed Sister
Des Arges de Rocher. God had manilested to her interiorly the day when she would be called upon to make her sacrifice. The day before her death, at the night prayers, she asked forgiveness of her companions and recommended herself earnestly to their prayers for the following day, when she was to be immolated. And in effect, she was condemned the next day as "unsworn" and as "having been found wearing the rally sign of La Vendée," namely: the Scapular of the Sacred Hear. The saintly victim thanked her judges for having procured for her the happiness of going to join the argels in heaven.

Before the judgment seat the con Before the judgment seat the constancy of this new order of criminals did not falter. They were all asked by the presiding judge if they had taken, or were willing to take, the oath called "of Liberty and Equality;" and they all unhesitatingly refused. Frequently the judge in that coarse, familiar tone generally adopted by the supporters of the revolution: "You have yet time," said he, "to take this oath, and if you are willing we can let you go free." The invariable abover was equivalent to: "I cannot preserve my life at the expense of my faith." "Who are you?" said the magistrate to Sister Claire said the magistrate to Sister Claire Dubac. "I am a religious," she re-plied, "and shall be one till I die." Replying to a similar question, Sister Consolin said: "I am a child of the Church." Sister St. Frances was

Sister and cannot answer you. years old, asked his advice in this critical conjecture. "Daughter,"
Said the magnanimous parent, be drew from her pocket a box of canweigh well before God if you are not ing: "These are the sweetmeats of my nuntial feast.

In the meantime until the hour of the execution came, Sister Elizabeth Pélissier who was gifted with a beautiful voice, sang some verses that she had composed in prison; and on the way to the scaffold, she entoned the Magnifi-

"We are under greater obligation towards our judges, than towards our fathers and mothers," said Sister Justa-mond," for the latter have given us only a temporal life, whilst the former are giving us a life without end." One of the gaolers was moved to tears. A virtuous countryman wanted to take her hand in his. "Oh! what happi-ness!" she said again. "I shall soon be in heaven; I cannot bear all the joy

I feel.'

The two Sisters Agnes and Jeanne de Romillon were imprisoned in the same apartment, both equally impatient to shed their blood in honor of Jesus Agnes was called first. Jeanne Christ. seeing her go, burst into tears and, like the holy deacon Lawrence speaking of old to St. Sixtus, she said: "How can you go to markers and a sixtus." of old to St. Sixus, she said: 'How can you go to martyrdom without me? What shall I do here alone without you?' "Be comforted, Sister,' replied the other, speaking in a prophetic tone; "your sacrifice is only delayed." And effectually two days afterwards the Sister warms with its glove. Agasin. And effectually two days afterwards the Sisters were united in glory. Agnes in dying had displayed a magnanimous heart. "Nothing," says a memoir of the Ursulines of Avignon, "can express the happiness she felt when she received her sentence; and when the moment came to go to the place of execution, she came to go to the piece of each "Oh! burst into holy transports of joy. "Oh! what happiness," she cried, "I shall soon be in heaven; I cannot express the joy I feel." Such were the sentition ments in which she ascended the steps of the guillotine. As she reached the scaffold, she heard the cries of 'Live the Nation.' She turned around and

your duty," said she.
In this concert of superhuman glad
ness, Sister St. Andrew appeared to be sounding a discordant note; but it was only a veil that concealed a sublime sentiment. She was seen to give way to a feeling of deep sadness. It was thought first that it was caused by the death of so many of her companions and that she was afraid to share their fate. However, one of those present ventured to ask her what was the cause of so worthy to suffer martyrdom." She was indeed found worthy of that grace, and It would be hard to relate how bene ficial the ministry of these religious was foothers who like them were condemned death with intropidity, in spite of her

> Before calling his faithful servants to Calvary, God sometimes permitted them to taste the sweetness of Taabor. Sister Marie Anne Depeyre offers us an instance of this favor having been on a day allowed to hear the concert of angels. As she was going on that day to the church of Our Lady of Roure, in company with another Sister Marie Boudon, she suddenly fell into our ecstacy. The latter, who went before, not hearing her walking behind her, turned around and saw her raised more than a foot above the ground with her hands joined and her eyes raised to eaven. "What are you doing the ister," she said in amazement. "K ilent," replied the extatic," listen t the sweet harmonies of the heaven!

Arrested by the Revolutionary Com-littee, on the 27th March 1794, Marie Depetre was brought to Visan where she spent the night in a sequestered mmigrant-house in company with a niece aged thirteen. This good child, who later on married a soldier, died in 835. Up to the day of her death she requently related the following in sident, which has been placed on regard.

The night I spent with my aunt in M. Seguins' house, she was praying near my bedside when suddenly the appeared a personage all resplendent with glory. Being seized with fear I hid my head under the bed clothes. 'Fear not,' said my aunt, calmly, 'it is our Lord who has come to visit us.' The apparition came to me and toward and hand in tokan of sond and touched my hand in token of good and touched my hand in token of good will. Then it spoke to my aunt, saying, "Marie, you have asked to be associated to My passion in order to explate the crimes of the earth, behold you are now in the hands of My enemies. f you find that My chalice is too bitter, sy only a word and the door of the house will be opened to let you pass out."
"Lord, she replied without Thee and without Thy cross, the happiest life on earth would be unbearable; but with Thee as my helper the most prinful death will be delightful." Shortly afterwards the apparition disappeared and we continued to pray in the dark ness. Monier, the guard, had not seen the apparition; but he had seen the floods of bright light which filled the room. He remained convinced that his prisoner had been favored with a heavenly communication. Accordingly, the next morning, he said to her:
"I know that this God Whose name we are no longer allowed to pronounce, is with you. I have obtained permission to accompany you to Orange and I promise

you that you will be free from annoy-ances on the way."

Having reached Orange on the 28th enemy of the Republic, as being refractory to the law and guilty of pro pagating the most dangerous fanatism After this, she was taken to "Le Cirque" where were made the last pre-

parations before the execution. Perceiving her friend Marie Boudon in the court yard of the prison, Sister Depeyre ran to embrace her with joy.

Taking off her hair-cloth she gave it to ter along with an iron discipline, say ing: "The most precious of my jewels have escaped the rapacity of the judges. Take them; I bequeath them to you."

Towards 5 o'clock in the evening when they were being hand caffed be fore going to be executed, one of the saintly victims remarked: "O, we have sainty viet recited our Vespers." "We shall recite them in Heaven," said one of her companions. One hour after wards, the intrepid virgins were with God singing the eternal alleluia.

We shall bring these heroic episodes to a close by giving the history of Henrietta Faurie, the youngest of the nuns who were guilletined at Orange. Misfortune had befallen her family. Her three brothers had been compelled to enlist in the army : her father was in prison : her mother was alone at home having no other support than her two daughters, the younger of whom was only eleven years old.

The day after the arrest of her father, Madeleine with a basket on her presented berself to the gaoler, saying "Is citizen Faurie here? I would like to see him." "And who are you?" "I am his taughter, Madeleine; I am bringing him provisions." 'Your father is kept in close confidement, he cannot be seen, leave me the provisions and I will give them to him." "Thanks, tell my father I will come and bring him provisions every day, until they let him come back home; for I know they will let him come back to us, will they not? He is not guilty. Will they not let him come back soon?"

The man said nothing. Madeleine re turned to her home, and every day afterwards she was to be seen on the road going to Orange with a basket on her arm for the beloved prisoner. Having heard of the misfortunes of

her family, Henriette Faurie left Bollene

arrived in the evening and rapped at the door at the moment when her mother and two sisters were reciting their prayers. On hearing the rap Madeleine got up. 'Who is there?'' said she. "It is I," said Henriette, aid she. "It is 1," said Henricke,
'open quickly." At the sound of
hat dear voice the door was opened at
once. "Listen," said Henrictte: "ou
once. "Listen," said Henrictte are Sisters are d.s once, "Listen," said Henriette: "our convent is closed, our Sisters are dispersed. Yesterday I was called upon to take the oath and I refused. I know now what I have to expect. God's

will be done!"

Henrictto was one of those brave women that no danger can frighten She might have hidden; but knowing now afflicted her family were she would how afflicted her family were she would rather come and console them, though she knew perfectly well that she would not be left long with them. As she expected, a warrant for her arrest was issued a few days afterwards. Her mother and sisters urged her to flee. "No," said she, "my companions are in prison; it is my duty to die with them." And she kept herself in readiness.

ness.

She was seated in front of her house when the municipal officer came to give her notice of the warrant. "Are you Henriette Faurie," said he, "I am," she replied. "You were living in Bollene as a nun? "I was," "Abere is your father?" "You know he is in prison at Orange." "And your brothers?" "Taey are soldiers in the service of the Republiz," "Your father is nothing but an aristocrat, and your brothers would rather be in the army of the chouans; and as for you, army of the chouans; and as for you, you are conspiring against the State with those senseless prayers of yours we have orders to arrest you; come with us." Henriette arose, calm and with us." Henriette arose, calm and serene, and, turning to her sisters, who had burst into tears, she said to them: "If we ought to live for God, we ought to be able to die for Him also. Pray for me and console our mother." A few hours afterwards, she had met again

prepared for martyrdom.

Little Madeleine did not forget her beloved prisoners. In spite of the danger there was to have dealings with day with a double supply, one for her father and the other for her sister, exfather and the other for her sister, ex-pecting all the time to see them set free. Henriette was not deceived each day the deficiencies in the ranks of the holy captives increased. Her turn came. Sunday, the 13th July, in the morning, hearing her own name called out and that of five others of the nuns, she said to them: "Have cour age, this is the moment of vistory."

Before her judges, her firmness did not falter. The president, moved at her youth tried to elicit from her anything in the shape of a consent to the famous oath. "Here," said he, "take the oath. "Here," said he, take cooth. You are yet young. A word, or a sign . . . and to morrow you shall return to your mother." "I have bound myself by oath to God,"
she replied, "and I will bind myself to no one else." She encouraged her companions whilst they
were being interrogated. "Have courage," said she, "the gates of Heaven will soon be opened to admit us." When the sentence of death was

passed upon the six nuns. Henriette. took a pear which she had kept from her supper the evening before, divided it into six parts, and gave one to each of her companions. It was their part ing meal.

At 6 o'clock in the evening the violating reached Orange on the 28th March, the prisoner was confined in "ia Cure," there she remained till the 13th July, the day of her execution. On the eve of that day, at the moment when four of her companions were sacrificed, she had exclaimed full of joy; "O dear Sisters, what happiness! We are going to behold our heavenly Spouse!" Summoned again before the tribunal of the mandataries of the people, she heard herself condemned as an enemy of the Republic, as being At the moment the latter ascended

At 6 o'clock in the evening the violation of They be gan to sing the Litany of the Seafold. They be gan to sing the Litany of the Blessed tims were led to the scafold. They be gan to sing the Litany of the Blessed tims were led to the scafold. They be gan to sing the Litany of the Blessed tims were led to the scafold. They be gan to sing the Litany of the Blessed tims were led to the scafold. They be gan to sing the Litany of the Blessed tims were led to the scafold. They be gan to sing the Litany of the Blessed tims were led to the scafold. They be gan to sing the Litany of the Blessed tims were led to the scafold. They be gan to sing the Litany of the Blessed tims were led to the scafold. They be gan to sing the Litany of the Blessed tims were led to the scafold. They be gan to sing the Litany of the Blessed tims were led to the scafold. They be gan to sing the Litany of the Blessed tims were led to the scafold. They be gan to sing the Litany of the Blessed tims were led to the scafold. They be gan to sing the Litany of the Blessed tims were led to the scafold. They be gan to sing the Litany of the Blessed tims were led to the scafold. They be gan to sing the Litany of the Blessed tims were led to the belased to the belased to sing the Litany of the Blessed tims were led to the belased to sing the Litany of the Blessed tims were in the building called "The Ladies' Prison" in the building called "The Ladies' Prison" in the building called "The Ladies' Prison" in the building ca At 6 o'clock in the evening the vic At the moment the latter ascended

the steps of the scaffold, a young girl burst through the crowd and exclaimed: "Henriette! Henriette!" It was Madeleine. The virgin martyr knew the voice of her dear sister: she cast a last look at her; then raising her eyes to Heaven, she said: "Adieu, Mad eleine, kiss our mother for me, we shall meet in Heaven, where I am going to wait for you!'

More than thirty years ago, Mgr. de Segur, in his little work on confirma tion, said: "Every thing predicts great upheavals and great storms. . . . A terrible persecution is in truth suspended above the Church. And when I say the Church, I mean not only the Pope, the Bishops, the priests, the re-ligious orders both of men and women, who are always the first to suffer, but all Catholics whether men, women, children, rich or poor. All who are true servants of God, must expect to share with the clergy the misfortune which the ministry of the impious will

which the ministry of the imploits will bring upon them."

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LETTERS OF RECOMMENDATION.

Apostolic Delegation.
Ottawa. June 18th, 1905.
the CATHOLIC RECORD,

Ont.

"Since coming to Canada I have of your paper. I have notes that it is directed with intellibity and above all that it is mixing. Catholic spirth. Its treau is Catholic principles and rights may by the teachings and author arch, at the same time promoting the second of the country. These lines it has done a great dea the welfare of religion and coun will do more and more, as it influence reaches more Catholic and the country. pued with

erefore, earnestly recommend it to Cath blessing on your work, and best a continued success.

or its continued success.
Yours very sincerely in Christ,
DONATUS, Archbishop of Ephesus,
Apostolic Delegate.

LONDON, SATURDAY, DEC. 30, 1905.

WE WISH our readers, one and all happy New Year, and a goodly share of its blessings and its prosperity.

ANNOUNCEMENT WAS made in St Peter's Cathedral on Christmas morn ing that Vicar General Meunier had received a cablegram from Rome to the

effect that a special blessing had been granted by the Holy Father through Bishop McEvay, who is now in the Eternal City, to the priests and people of the diocese of London.

UNITARIANISM AND PROTEST-ANTISM.

The Rev. Dr. Edward Hale, the most prominent Unitarian minister of Massachussetts, in conjunction with Messrs. John D. Long and Samuel Elliot, of the American Unitarian Association, have together written a letter in reply to the inter-Church Federation Con ference which met recently in Nev York for the purpose of considering on what terms and under what form of government the Protestant churches of A nerica, and perhaps of the world, may

The Unitarians were excluded from this conference, as it was tacitly, at least, agreed that Unitarians are not a body of Christians, and that it would be a farcical Christian Church which should include them within its pale.

The three Unitarian gentlemen above protest was read in the Unitarian churches of Boston and vicinity on

Sunday, Dec. 10th. Their reply says "We were refused admission to the meeting on the ground that Unitarians are not Christians. Our character. were not impeached, but our beliefs were condemned as heretical.

"We make no controversy over this action, which puts, not us, but its prompters at the bar of enlightened public opinion. In view of it, however, i ems timely for us to affirm anew simple truth proclaimed of old by Christ Himself, that righteousness of life and spiritual efficiency rather than orthodoxy of b lief is the est of Chris

tian discipleship.
"We affirm that the doing of the wil of the Master is the vital thing, and that beliefs about the nature of Christ are unimportant in emparison with practical obedience to his pre-

Toward the end of this letter ther is an appeal to all liberal Christians to put fresh courage and patient devotion into their own significant work, and the letter ends with the declaration that,

"By fearlessly proclaiming the ideals of a simple and rational Christian faith and of spiritual high-mindedness, lives of public-spirited service and widespread charity, by increasing the power and usefulness of our liberal Churches and upbuilding our institutions, we shall help to keep in Christian discipleship those who have been alienated from all religious connections, and best promote the cause of truth, freedom and righteousness.

The necessity of belief in the truths revealed by Christ is thus openly denied by the exponents of Unitarian ism, and indeed, as is well-known, they deny the divinity of our Lord Him elf. and all the miracles of Holy Scripture while professing some respect for the Bible, and especially for the example if not the teachings of Christ.

The Inter-Church Federation, whose decisions are thus repudiated by these gentlemen, was composed, as they them

of forty Protestant denominations; but they were not in reality representatives, inasmuch as they were merely so many respectable members of so many denominations, not one of which had authorized them to confer on their be half or in their name. Only from this point of view can we regard the conference as of any practical importance. It may indeed lead to some future action by which some of the sects represented may at some future time come together more closely, but we cannot believe that it will result in any real union of sects which differ from each other seriously; and even should it do this, it will only result in the renunciation of truths or supposed truths which are now admitted to have been revealed by God.

The refusal to admit Unitarians to this conference is an assurance that most of the sects represented, or supposed to have been represented at this conference still believe in the miracles of the Bible and the Divinity of Christ doctrines inseparable from historic Christianity. But how long will these sects maintain this position? There is probably not one of them which has not ministers who have either openly or implicitly denied these divine truths with impunity. And yet the sects themselves permit them to go on in their career, which must end in the total denial of all truth which is undoubtedly essential in Christianity, illusive? The tendency among them is general to the position asserted by the three exponents of Unitarianism, though it has not yet resulted in the open avowal of the Unitarians that the doctrines of Christianity are of no importance. The New Testament, equally with the Old, proposes traths for our belief, and St. Patl declares (1 Tim. ii. 4) that " God will have all men to be saved, and to come to the knowledge of the truth."

Among these truths which Christians must believe, none is more clearly laid down than that Jesus Who was slain by the Jews is "the author of life:" (Acts iii. 15) also that (Phil. ii. 6.) " being in the form of God, He thought it no robbery to be equal with God, but emptied Himself taking the form of a servant, being made in the likeness of men and found in habit as a man."

Unitarianism is simply the renewal of the old Arian heresy which was willing to assign the highest characteristics which can be conceived to Christ, so long as he should be regarded as a mere man. It was even granted by the Arians of old that He should be declared to be of "like substance" with the Father, provided he should not be said to be of one or the same substance with Him homoiousias, not homoousias."

But the Council of Nice settled this natter for all time by its clear definition that our "one Lord Jesus Christ is the only-begotten Son of God, born of the Father before all ages, God of God, Light of Light, true God of true God, begotten not made, consubstantial to (i. e., of one substance with) the Father, by whom all things were made."

This was the belief which came down through the ages from the Apostles, and which had been preached throughout the world, to Britain, Gaul, Iberia, named have resented this implication Persia, Scythia, Ethiopia, throughout and have come forward to vindicate Europe, Asia and Africa, and which their position as Christians, and their twelve millions of martyrs had main tained till they suffered the last punishment which tyrants could inflict upon them. The Creed of Nice is summed up in the words of Gregory Nazianzenus : 'In Christ there are two natures, the divine and human: In the Trinity there are three persons, the Father, the Son, and the Holy Ghost, Who are one in essence, that is one God."

The forty Protestant denominations did well in not recognizing as Christions the Unitarian body which denies the most fundamental of Christian doctrines. But does not the primary teaching of Protestantism open the door wide to Unitarian teaching, as it proclaims the private judgment of the individual to be the sole tribunal by which the teachings of God and Christ

must be adjudged? This being the case, the Inter-Church Federation was not consistent. A Church must accept all the consequences of its first principles, but the churches of the proposed Federation are not willing to do this.

In fact all these denominations are drifting into the abyss of Rationalism, which is really identical with Unitarianism, and there is no means whereby they can escape the abyss into which they are drifting unless they unreservedly accept the teaching of the Catholie Church, which is the only bulwark of Christian faith, and the only upholder of the real teaching of the Bible as the undoubted Word of God revealed to

mankind for our salvation. It will be noted that the three ex conents of Unitarianism speak of Christ as "the Master." Why should He be the Master" if He be not God?

It would be interesting to know why the Unitarians are so anxious to be regarded as Christians, entertaining such views as they hold in regard to Christ Himself. They deny that He is God; such a priest's life. It is a pity that we From Bellhart's present success, and

selves declared, of the representatives yet they read in the twentieth chapter of St. John's Gospel that Christ passed Himself as God in the incident of the faith shown by St. Thomas. After Christ's resurrection from the dead, this Apostle, who had not yet seen Christ as risen, would not believe. He said: "Unless I shall see in His hands the print of the nails, and put my hand into His side, I will not be-

After eight days Jesus appeared again to His Apostles, Thomas being present. He said to Thomas : " Put thy finger hither and see my hands, and bring hither thy hand and put it into my side, and be not incredulous but faithful."

Thomas did as commanded recognized Jesus, and said: 'My Lord and my God." Jesus accepted this declaration, saying: Because thou hast seen me, Thomas, thou hast believed. Blessed are they that have not seen and have believed."

How can the Unitarians reconcile this acceptance of a worship which is due to God alone with their theory that Christ was indeed the holiest, the most excellent of men, with this scene ? And, further: the fact of Christ's resurrection from the dead was one of the points at issue—the greatest of His miracles. How can Jesus be regarded as the holiest of men if, as the Unitarians contend, this and all other miracles of the New Testament were

Elsewhere, also, Christ anneals to His miracles innumerable as proof of His divine mission, and of His divinity. He would not be the most holy Person, whom the Unitarians profess to see in Him if He were a deceiver in this re-

Unitarian doctrine is, therefore, a tissue of contradictions, and the only inference we can draw from it is that our divine Master and Lord was a deceiver of deceivers. Surely the forty Christian denominations which refused to recognize the Unitarians as Christians, were so far right, though as we have already shown they were most inconsistent with themselves.

AN ULTRA PROTESTANT EDITOR. Occasionally there comes to our notice the sayings of some of our Protestant fellow citizens which are calculated to stir up strife in the community. One of these, we regret to say, is the editor of the Huntingdon Gleaner, quoted in a late issue of the London Free Press as finding fault with the Premier of the Dominion because he did not send a letter of regret to the Salvation Army people and to a certain Monsieur Mage be cause of insults which had been offered them in the Catholic city of Montreal. We are not the champions or advocates of violence in any form. Canada is a country in which we have good laws, and all its people should respect them ; and any one, young or old, who breaks the law should be punished. But let us have a little talk about this matter. Mr. Editor of the Gleaner. We will go back a few years, much against our inclination: but we are forced to do so when we see Bigotry and Inconsistency go hand in hand to befool the public. Not many years ago the members of the Salvation Army were not only insulted in this Pro testant city of London, but were put in jail. But when the army are insulted in the Catholic city of Montreal the Catholic majority are held to be blamable. Not many years ago, too, Bishop Walsh, on the occasion of his going to Toronto to take possession of that See, was stoned in the streets of that city by a mob consisting of that unlovely element who receive their inspiration from the Orange lodges. About the same time Wm. O'Brien came to Toronto to speak in favor of Home Rule and to tell the people how Lord Lansdowne managed his Irish estates. A feroclous mob chased him about the streets, and, had they succeeded in catching him, his life would have paid the penalty. A report of this savage outbreak appeared in the Toronto Mail and Empire next morning in the shape of a paragraph of half a dozen lines. Will our friend of the Gleaner say that the Protestant premier of that period sent letters of regret to Bishop Walsh and to Wm. O'Brien? As to Monsieur Mage we deem it a most unbecoming thing to offer him violence in Montreal or any other place? He is one of those individuals who deserve, and should receive, the supreme contempt of all Canadians worthy the name. He comes to Canada for the purpose of misrepre senting the Catholic Church and her ministers. But what if we turn the tables on our friend of the Gleaner. We will suppose a priest comes to the Protestant province of Ontario and goes into such constituencies as those represented by Messrs. Sproule, Taylor, Hughes and McLean for the purpose of preaching against the Protestant-faith

and the ministers of the Protestant de

nominations. There is not a life insur

ance company in the Dominion who

would take a twenty four hours' risk on

have in the Dominion a number of papers whose editors seem determined to create strife and keep the embers of the old discords still burning. Some of the editors of the Toronto papers and the editor of the Huntingdon Gleaner are doing a goodly share of this ex ecrable work.

LAST WEEK the manager of the opera nouse in Butt city, Montana, offered an "attraction" at which the Irish resi dents took deep offence. The performance was, as usual, calculated to caricature the Irish people. The result was that the "attraction" was discontinued, and the opera house locked up for a week. In the city of London, Ont., at the same time, the public were informed that Mrs. Murphy and Mr. Dooley would present a very interest ing performance at the Vaudeville theatre. " Mrs. Murphy " and " Mr. Dooley" turned out to be monkeys. The Irish residents of this city were, as might be expected, very indignant, and protests in large numbers were sent to the manager. An ample apology was made and the posters were removed from public view. It might also be stated that Mr. Bennett, the manager of the Vaudeville, feels deeply grieved at the occurrence. The "attraction" was offered him by a gentleman from the other side. trust the owner of the enterprise will have the good sense to give his monkeys other names. It is too late in the day to ridicule the Irish people of this country; and those who attempt to do so will find that they have made a very serious mistake.

ILLINOIS DELUSIONS.

John Alexander Dowie, the head of the Zion Church, which he has pomp ously styled the Christian Catholic Church, and who calls himself the third Elijah, has for the time being re signed his rule of that Church owing to ill heaith. It was announced officially a few days ago in the Shiloh Temple at Zion City by Overseer John C. Speicher that the control of the financial affairs of the church will be in the hands of Overseer Speicher, Judge D. Y. Barnes, and Deacon Alexander Granger. These managers state that there will be a complete revolution in the industrial and financial methods of the church, as the various institutions and industries which are now placed in one account will be separated in re gard to earnings and expenses.

A few weeks ago, while on a trip to Mexico, Dowie suffered from a mild stroke of paralysis, from which he is said to have recovered; but it is admitted that his health has been so much impaired that it is necessary for him to give up work for the present. He proeses to go to one of the Caribbean slands in the hope that he will recover his health, and be again able to take up the management of his church affairs.

Near Zion City, which is Dowie's own property, there is another sect which has adopted the Communistic plan of life. This new sect is called "The Spirit Fruit Cult " and is under the leadership of one Jacob Bellhart. Jacob declares that it is only a coincidence that the site of his colony is near Dowie's Zion, as the two sects have no connection with each other. He proclaims that he is sert by God to spread the doctrine of non resistance all over the world, and that not only

Dowie's, but all other religions will be put to rout by his teachings. Bellhart and his followers have built a large two story structure of cement on a tract of two hundred and forty acres, which is now nearly finished. It is stored with some one thousand five hundred bushels of cats, besides a large quantity of corn, cabbage, potatoes, melons, cucumbers, and other vegetables raised by the members of the sect, the head of which states that he will bring peace and contentment to all mankind, blessings which they cannot procure except through his ministry." There will be no marriage and no divorce among his people, and no woe nor suffering. Outsiders who have visited the settlement state that his doctrine of non-resistance simply means that his sect live without law except such commands as are issued by Bellhart, who must be implicitly obeyed. He says he wants no drones in his settlement, and any one who is idle will be sent away. His neighbors criticise him sharply, but he treats their remarks with stoical indifference, and says to his critics:

"Give me plenty of work to do every day, and I do not care for what you say against me. I can do more by good work in one day to maintain my character than I could deny by works in a year, and it is in this way that I intend to treat all calumnies against

Bellhart has found a good many who have willingly joined his community; and even the women and girls help in working on the farm, and in carrying water and mixing sand and cement for the huge building within which all live in common.

that of John Alexander Dowie, it would appear that the State of Illinois, or at east the neighborhood of the great city of Chicago, is a fruitful soil for the growth of every species of delusion, however absurd and anti Christian.

It is one of the undeniable result of Protestantism that it has made its votaries an easy prey to every delusion and superstition which can be invented by the busy brains of the army of impostors who infest the world. By abandoning the one Church which Christ established, they have exposed themselves "to be tossed to and fro, and carried about with every wind of doctrine, in the wickedness of men, in craftiness by which they lie in wait to deceive," as St. Paul declared should be the case. (Eph. iv. 14)

THE CHRISTIAN UNION MOVE MENT.

Committees of the Presbyterian, Methodist an dCongregational churches respectively met a few days ago to consider again the question of union between these three bodies, which has been now for some time much spoken of but which has not yet been accom plished.

The three committees are subdivided into sub committee on doctrine, polity, ministry, administration and law, and consist of some of the most prominent clergymen and laymen of the three denominations concerned, nearly all of whom were present at the deliberations, the general meeting taking place in the Metropolitan (Methodist) Church.

It does not appear that much progress was mide toward effecting the end in view, but the members of the committees assert that they feel as sured the union will take place before very long, even though the progress toward the desired end may be slow. It is a general opinion among them that another year will be required before a positive basis of union can be laid before the governing bodies of the respective sects.

It is no direct concern to Catholics whether or not the projected union be accomplished, but we do look with concern upon the abnegation of Christian doctrine which must take place, slowly, perhaps, but surely when the three lonominations named become one.

Among the five subjects mentioned above as being under consideration by the union committee, three, or perhaps four, may be considered as of minor importance, for the reason that a compromise upon them can be effected without much if any sacrifice of principle, that is to say, polity, administration and law. The fourth point presents more difficulty, which is the ministry. The Methodists do not indeed very seriously claim to have an Apostelic ministry, yet they did so to some degree in the early stages of their Church's existence, for John and Samuel Wesley, John Fletcher and George Whitfield, were all clergymen of the Church of England, and claimed to have regular ordination to the "priesthood," and to have the right to transmit it to others.

The Presbyterians also have a form of ordination which is deemed to be a necessity; but they admit even in their standard of faith that in its origin, owing to the extraordinary circum stances of the case, many of their clergy did not possess that ordination.

The Congregationalists, on the other hand, being successors to the Independent Puritans, have no claim to any ordination of higher than human origin.

The differences between these three ministries, we presume, will be settled by an agreement not to deem an Apostolic ministry as necessary in the Christian Church. This is contrary to St. Paul's declaration that "no man taketh this honor to himself, but he that is called by God as Aaron was." But this scriptural requirement will be easily set aside by the contracting parties, on the principle which comes so handy nowadays among the sects, that the origin of the ministry is not an essential matter, but a fit subject for compromise for the sake of peace. No other solution of this question

will be reached, we feel assured; for it was on this very rock that the negotiations between the Presbyterians and Episcopalians foundered when union between those bodies was proposed in the United States. The Presbyterians were too "high spirited," as they said, to admit that for over three centuries they had no valid Christian ministry, so they would not demean themselves and their religion by accepting orders from the Episcopalian Bishops, even though ordination was freely offered them by the self-styled "Historic Episcopate." We may be sure that the Congregationalists will reason in a similar way, and that the difficulty will be bridged over in the manner we have indicated. Let our readers note this prediction, and we are confident we shall be found to have uttered a true prophesy.

But in the matter of doctrine there will be a serious obstacle. Presbyterians and Methodists are respectively his wife and six children.

Calviniatic and Arminian, opposites as far asunder as the poles of the earth, Nevertheless both these sects have hitherto been stalwarts in maintaining the basic doctrines of Christianity at least. But the Congregationalists Alas! With their theory put into practice that every minister and every congregation may settle its own doctrine as well as discipline, they have practically set aside most of the doctrinal truths which Christ taught, according to both the other two churches of the proposed compact.

Professor Hyde lamented in an article in the Congregationalist about year ago that "evolution and (bigher) criticism have wrought havoe in the traditional teachings of American Congregationalism. He quoted with ap probation the remark of "an intelligent Congregationalist" that "the loctrine preached in many Congregational churches is nothing better than debris floating in dish water," and he thinks that the process of disintegration has gone far enough. And what is his cure for the case? Let the brethren gather up the fragments that remain and piece them with the truths which modern historical and scientific study have discovered and construct a new theology which will sat fy alike the minds and hearts of men.'

How will the negotiators deal with these discrepancies? There is only one way, as we believe, in which the trouble will be settled, and that is by eliminating nearly all obligatory Christian truth from the creed of the new church, and we are convinced that this is the mode of settlement which will be adopted.

The Rev. Dr. Carman, General Superintendent of the Methodist church, was one of the delegates to the recent meeting above referred to, and we presume he is convinced that the union will take place, as it probably will. But at a meeting of the Methodist conference held in this city a couple of years ago he was not so confident, as he then said in a vigorous address:

"Union is in the air and we had better get it down to the ground and see if it can walk. The General Con ference is ahead of the other churches, and will have to wait until the proposed union bodies meet and appoint similar committees. I do not believe in a hop, skip, and jump union, a push and drive union, a listless union, a money or convenience union, a political or social union. It must be brought about for purposes of the Kingdom of God.'

It is a serious question whether the Kingdom of God will be promoted by a union which relegates to the waste him the principal truths of revealed relig-

We may add that the difficulties arising out of diversity of doctrine are not a visionary bogey of cur own. At a meeting of the Baptist Ministerial Association held in Toronto in May. 1904, the Rev. Dr. Stewar; said :

"The unity of believers in Christ be one of life, love and truth. While I am in favor of the fullest co operation of Christians in matters of common interest, a serious hindrand to an effectual unity of the faithful will be met with in the tendency to errors in doctrine."

Most of the other ministers present Baptists are not ready to participate in the movement, as they cannot give up their distinctive principles of regenerate membership and adult immersion."

At a meeting of the alumni of Knox college, Toronto, held not long ago, most of the Presbyterian clergy who spoke on this subject were of similar conviction, that the desired unity can be attained only by a sacrifice of truth, and this not ordinary truth of little importance, but of revealed truth. This is the truth of which Christ said : "He that believeth not shall be condemned."

We may add that the venerable Professor Gregg, who has held for so long a period the position of Professor of Apologetics in Knox College, is among those who have held this view.

A NICE NEW YEAR'S gift to a friend would be a copy of the CATHOLIC RECORD each week for a year.

Odor of Incense Made a Convert.

As an instance of the trifling incidents to which God often attaches the grace of conversion, Bishop Cusack related the following at a recent meeting of the Catholic Converts' League of New York:

An English child of Protestant parentage was taken by his Catholic nurse into a Catholic church. The only thing that the child noticed particularly was the smell of the swe cense. Forty years later, in this country, that same English person, now grown to manhood, was invited to attend the dedication of a Catholic church. As soon as he entered the edifice his nostrils were assailed with that same sweet odor that he had ticed when he was a small child. He was struck at once by the sameness of the Catholic Church in this country and in England, and the result was he was soon afterwards converted, with

A DISTIN OLIC PRINC the Har to the Tuesday Phillips explaine faith, ar denomin speak the citie member teacher in the n that the began.

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Arminian, opposites as the poles of the earth. both these sects have stalwarts in maintaining rines of Christianity at he Congregationalists ! oir theory put into pracminister and every consettle its own doctrine eipline, they have prace most of the doctrinal Christ taught, according her two churches of the act.

lyde lamented in an Congregationalist about "evolution and (bigher) wrought havoe in the chings of American Con-. He quoted with apremark of "an intelliationalist" that "the ched in many Congreshes is nothing better

loating in dish water," ks that the process on has gone far enough. his cure for the case? rethren gather up the remain and piece them s which modern historific study have discovered a new theology which e the minds and hearts

e negotiators deal with ncies? There is only ve believe, in which the settled, and that is by arly all obligatory Chrism the creed of the new are convinced that this settlement which will be

Dr. Carman, General t of the Methodist e of the delegates to the g above referred to, and ne is convinced that the e place, as it probably meeting of the Methoce held in this city a ago he was not so con then said in a vigorous

in the air and we had down to the ground and walk. The General Conalk. The General Con-id of the other churches, to wait until the proposed meet and appoint similar do not believe in a hop, union, a push and drive s union, a money or conn, a political or social st be brought about for Kingdom of God."

us question whether the od will be promoted by a elegates to the waste bin truths of revealed relig-

that the difficulties arisersity of doctrine are not ogey of cur own. At the Baptist Ministerial eld in Toronto in May, Dr. Stewar; said:

of believers in Christ of life, love and truth. favor of the fullest co Christians in matters of est, a serious hindrance al unity of the faithful with in the tendency to

other ministers present Baptists are not ready in the movement, as ive up their distinctive regenerate membership

g of the alumni of Knox nto, held not long ago, Presbyterian clergy who subject were of similar at the desired unity can ly by a sacrifice of truth. ordinary truth of little out of revealed truth. th of which Christ said : eveth not shall be con-

that the venerable Prowho has held for so long a position of Professor of Knox College, is among e held this view.

YEAR's gift to a friend copy of the Catholic week for a year.

ense Made a Convert.

nce of the trifling incid-God often attaches the rsion, Bishop Cusack re-wing at a recent meeting ic Converts' League of

child of Protestant par-ten by his Catholic nurse blic church. The only e child noticed particusmell of the sweet in smell of the sweet in years later, in this same English person, now hood, was invited to attication of a Catholic soon as he entered the strils were assailed with et odor that he had nowas a small child. He once by the sameness of Church in this country nd, and the result was terwards converted, with x children.

" FINDING THE CHURCH."

A DISTINGUISHED CONVERT'S INTEREST G ADDRESS TO THE HARVARD CATH OLIC CLUB — AUGUSTUS D. SMALL, PRINCIPAL OF SOUTH BOSTON HIGH SCHOOL, DESCRIBES HIS EXPERIENCES. The first of a series of talks before e Harvard Catholic Club by converts

to the Catholic faith was given or Tuesday evening of last week, in the Phillips Brooks House, by Augustus D. Small, principal of the South Boston High School. The subject of the talk was "Finding the Church." Mr. Small explained to the club the way in which he was first attracted to the Catholic faith, and described at some length his

l always willingly did my share of denominational work, if one may so speak of doing religious duty. In the cities of my residence I was often a member of the church choir and a teacher in the Sunday school. It was in the midst of the discharge of duty that the dawn of a new religious life

In the place where I now reside I was member of the Baptist church and eacher of a Bible class in its Sunday One Sunday the lesson cor tained the verse, 'Thou art Peter, and upon this rock I will build My Church." I mentioned the several interpretation proposed for this text. (1) A supposed gesture made by Christ toward Himself as "this rock." I remarked that the as "this rock." I remarked that the Evangelist said nothing about a ges-ture, nor about Christ's claim to be "this rock." (2) The hypothesis that "this rock." meant this truth, just then stated, that He was Son of God. Here no explanation followed to establish this hypothesis. When Christ said, "Destroy this temple and in three days I will raise it up." St. John had added that reference was made to the "temple of His body." (3) The view that "Peter" was this "rock," I explained that Peter means "rock" and that Christ had given Simon the name "Peter" or "Cephas," each meaning "rock."

There I paused to take up the next

topic, when some one asked me:
"But what is your opinion?"

My opinion? Had I not expressed my opinion by stating my preference among the three readings? Of what among the three readings? Of what consequence was it? But I must reply and my answer was that our salvation was founded by Christ upon Himself, the rock, while the human society called by Him His Church was built upon Peter, as a rock, the recipient of a heavenly revelation of Christ's divinity. Couldn't any Baptist say that? Yet I felt as if I had said something new to myself, and was glad the hour was over. I seemed to have committed my self to some sort of profession. At any rate, I felt a strange interest to study the text again, and its now vivid con-text—"the gates of hell shall not prevail against it," etc. and I had give unto thee the keys," etc. I had never read these sentences in the sense which was now apparent. Was it possible that the Baptist Church was not meant? And was it the general Christian Church,

now so rent by schisms?
These thoughts did not have the same force to me then as now; they had more vagueness. I was then totally unacquainted with Catholic theology; nor did I propose to study it. Yet a question was raised that must be

As my study proceeded I was haunted by an embarrassment, as of insincerity. Why should I teach Baptist doctrine Why should I teach Baptist doctrine
and profess the Baptist faith while I
was questioning the certificate thereof?
As a member of the committee on admission of candidates, I had always mission of candicates, I had always maintained that unity and positiveness of belief were the only consistent ground of fellowship, and that a Church was rather weakened than strongthened by the addition of members who were not of one mind with the whole. I had not averyed tolerance of open communication of one mind with the whole. I had not favored tolerance of open communionism in a candidate of excellent character and promise, who afterwards became a and promise, who afterwards became a professor in a Baptist college, but who was admitted while holding that view of community that while holding that view together with his humility, until he of communion. How now could I remain within the Baptist Church, while not

sure of my own allegiance?
It became my duty to write a frank
and cordial letter asking for dismissal. This letter, I was told, was appreciated at the time as honest and straightfor ard, and my sincerity was not doubted. My parents assured me that I must obey conscience. My pastor's expression

was regretful, but yet commendatory.

The last time I heard him preach his The last time I heard him present me text indeed was the verse, "Thou art Peter," etc. Headmitted the interpretation of Peter 2s "this rock," and much else that I was yet to discover, such as St. Peter's residence at Rome and his crucifixion there. Ho, however, disputed the Catholic claims as to ever, disputed the Catholic claims as to the significance of these facts, and he magnified as a reason for dissent St. Peter's weakness of character. The sermon was not convincing to me. the text related what Christ had done, and His judgment and wisdom did not

and His judgment and wisdom did not seem to me an open question.

My Sundays were henceforth devoted to the religious problem. St. John, relating the first meeting of Christ with Simon, says: "And when Jesus beheld him, He said, "Thou art Simon, the son of Jona: thou shalt be called Cephas," which is by interpretation Peter." (Revised Version and the Douay say "Peter; "Kinz James, "a stone." St. Mark says, "And Simon He surnamed Poter.") This was Christ's epithet, and "He knew what was in man."

was in man."

St. Peter is usually mentioned first. It is "Peter and John," and "Peter and James and John were present on the Mount of Transfiguration. It was St. Peter to whom the revelation of Christ's true divinity was made. To him there the "keys of the kingdom" were given, with the assurance that whatsoever he should loose or bind on earth should be loosed or bound in heaven. Having given this power, Christ thenceforth begins to predict His own crucifixion. St. Peter, not fully instructed, but jealously loyal, says impeduously that it shall not be. The Lord rebukes his worldly thought. Shall not the Master rebuke His diswas in man." Shall not the Master rebuke His disciple, foremost though he be?

Christ especially instructs him as to

paying tribute and later in the matter of fidelity. St. Peter needed discipline, because the chief disciple should not be rash and impetuous. The lesson was a stern one, but its effect lasted through

Christ had predicted as we translate

'Simon (not now Peter), Simon, be hold, satan desired you (plural) for sifting as wheat; but I prayed concern-ing thee (singular) that thy faith may not fail; and when thou shalt turn aright, establish thy brethren."

That which is superciliously referred to as "Peter's weakness" was evidently predicted, and perhaps was an incident in a wise plan. The sifting—both in ident and lesson-the strengthened faith, the commission for the brethren's sake, all befell. All four evangelists note this episode, though in varying phases. (1) St. Peter had said, will go to prison and die with Thee or, "Though all be offended, yet will not f," or, "Though all deny Thee, I will ever deny Thee," (2) Christ re ing thou shalt deny Me thrice." ever reaffirmed that he would never eny, "and so said they all." (4) In corner of the judgment hall, to a thrice: the cock crowed at its morning hour. Christ turned and looked on Peter. Peter was avare what he had done, and went out and "wept bittery." (5) St. Peter is the first info med by Mary Magdalen that the stone was rolled away. He ran, but the dis-ciple of youth and love outran the veteran of faith; but St. Peter went first into the open sepulchre. (6, Pe e casts himself into the sea of Ti borias, t) go to his rien Lord: to him it is given to draw to land the net of fishes. Note the symbolism. (7) The Lord dines with the disciples there, and holds dialogue with Peter. I will render it from the Greek. Observe that the Engl's' verb "love" has two Greek correlatives: agapao, pure unselfish loving, in charity, the only English derivative being agape, lave feast of the early Church, and phileo, personal loyal reciprocal friendly lovin has given up philauthropy, philadelphic. philharmonic, philosophy, etc. I will discriminate. The dialogue runs thus: First, 'Simon, son of Jons, lovest thou

Me more than these?"
"Yea, Lord, Thou knowest that I am Thy friend."

"Feed My lambs." Second, "Simon, son of John, lovest thou Me?" "Yea, Lord, thou knowest that I am

thy friend.' 'Shepherd my sheep." Third, "Simon, son of Jona, art thou my friend?" Peter was grieved the He said to him the third time, "Art thou my

"Lord, Thou knowest all things, Thou knowest that I am Thy friend." "Feed my sheep." Note the unassuming tone of St.

Peter's professions of loyalty. Note the three episcopal commissions: "Feed my lambs; shepherd my sheep; feed my sheen.

And now Christ foretells, as St. John and now Christ forecasts, as St. John explains it, the manner of St. Peter's death, by which "he should glorify God," stretching forth his hands and being bound—his crucifixion. Once before in the same gospel it is related, when Christ spoke of dying away from His disciples, and Peter asked, "Whither?" Christ ans wered, "Whither I go thou canst not follow Me now; but thou shalt follow Me afterwards."

The candid reader will flud evidence of St. Peter's leadership in the Acts of the Apostles and in the Epistles. Even the aggressive missionary, St. Paul, shows him official respect, though he once ventures to rebuke St. Peter's discipline. The latter's epistles are of

The strength of St. Peter develops, glorifies God by martyrdom on the cross of his Master; but with head downward, to testify his unworthiness.

ward, to testify his unworthiness.

Unless one can believe that Christ would withdraw His bodily presence from His Church and leave His earthly flock without an earthly shepherd, it is pertinent to ask, 'Was not St. Peter clearly that shepherd?'' If one will not admit that proposition, then what disciple other than St. Peter can be supposed to have occupied that office?

Again, why all the opposition to this apostle? Why an apparent antipathy at times, as if he were to be classed with Judas? Why the enginery and

with Judas? Why the enginery and heavy artillery of denunciation? As Christ said to His enemies, "Are ye

come out, as against a thief, with swords and staves?"

Taking the New Testament as my text-book, I felt convinced that Christ established a Church, one Church, which should abide to the end of time, and that He words? which should abide to the end of time, and that He made St. Peter the first pastor of that Church, It was self-evident that the Baptist Church was not that early and permanent Church. History should show the fact, and that Church must be apostolic.

Church must be apostolic.

It was now my quest to find the Church of Christ, I was not disposed to presuppose the result. It was natural to read non-Catholic editions and authorities at first. Clement, Ignatius, Polycarp, Justin, Irenaeus, Tertullian—I read them or searched them; in Edinburg editions, comparing with Latin originals, and in more general historic discussions, and read, not as a critic or annotator with a point to be maintained, but with a desire to learn the truth. My course spread out into doctrinal and polemic fields. I felt the cruel warfare of diversities of belief. What Christ taught must be true, and truth is unity: "One Lord, one faith." That impressive belief. What Christ taught must be true, and truth is unity: "One Lord, one faith." That impressive prayer of His—"that they may be one, as we are," "that they also may be one in us, that the world may believe," "that they may be one, even as we are one"—three petitions for unity in one short prayer—how it accuses Christendom!

systemalized, we hold to first prin-piples, and all along appeal to standard authority. Why should one depart from the truth Christ taught at the be-ginning, and why not abide in that Church which He founded and to which He promised the guidance and truth of the Holy Ghost through all time?

It became clear to my mind that the Satholic Church is the Church of apos-olicity and unity. I began to study the decisions of the councils against great heresies, and particularly Council of Trent. The idea of a reformation took new shape. The would be reformers withdrow and reformed their freesoutside of the Church. would always seek to destroy, but should never prevail. Purification may be the daily need of Church as well as of individual. There are sinners in the Church of Christ: "they that are whole" do not need the hysician.

Reformation by schism seemed to me to be an alienation from Christ. When self pride and self seeking lie at the root, can the outgrowth be divine? oot, can the outgrowth Has separation contained the unity of truth or the seeds of variation, and therefore of errors? #I have not to this day discovered the justification of or apostacy.

Even after I felt satisfied of the identity of the Catholic Church with voice warned me that the end of my quest was not yet reached. It cries, with St. Paul to the Thessalonians, "Prove all things; hold fast that which is good." Worldly pride, too, said, "Be not too easily convinced. Let every step be defensible," Student love also led from the historic out into doctrinal, exploring every by path. Right here honesty demands that doctrines shall be learned from their doctrines shall be learned from their expenents, and not from their assailants. I found, however, several interesting controversies where the opposite sides were maintained by able champions. There were, moreover, in teresting for many reasons the works of Cardinals Newman, Wiseman and Manning, of Archbishops Gibbons and Spalding, Father Hecker, Dr. Brown son, Dr. Ives and others, lives of St. Francis de Sales in particular and others; devotional works of St. Thomas a Kempis and others; and much later the Summa Theologica of St. Thomas Aquinas, rather a cyclopaedia than a series for perusal, but whereof I trans-

lated many parts in writing.

Nor could I neglect an inquiry into the Anglican position, or, more personally necessary the Baptist history and doctrines. Dr. Armitage, in his large history of the Baptists, emphatically disclaims any apostolic origin for his church, but professes that the initia tion of the Baptist polity was a second-

ary separation.
I have said all this with a tender re gard for the faith of my parents and for the Baptist people with whom I used to be—as an American may still cherish an affection for the land of his ancestors. The voice of conscience is that divine

all which permits us no rest until we obey. It entreats us ever onward and upward to a noble and a higher life. It says, in the imagery of the poet Holmes, as he read God's message in the "Chambered Nautilus:"

Build thee more stately mansions, O my soul, As the swift seasons roll! Leave thy low-vaulted past! Let each new temple, nobier than the last. Shut thee from heaven with a dome more

"LIBERTY OF THOUGHT."

"Liberty of Thought" is a catch phrase at the present time used with great effect, apparently, to overturn the old apprehension regarding the necessity of orthodoxy in matters of faith and morals. "Liberty of Thought" is, of course, a meaningless phrase; for the intellect is no more free to accept or reject the truth, once the truth is made evident to it, than is the eye to see or not to see the objects of vision. The will may, indeed, blind the intellect so that we may not have to look upon the truth, just as it may shut out the bright noonday sun from our eyes. But the intellect and the eyes are not free of themselves to act or not to act.

"Liberty of Thought" is one of the popular errors that took their rise after popular errors that took their rise after the religious revolution of the sixteenth century. Luther's teaching that man was privileged to do as he liked was not long in begetting the kindred fallacy that it was man's right also to think as he liked. Thus what was boastfully begun to reform corruption in the government of the Church is giving up its last days to the denial of all religion; and all the reform has produced are the sycophant fools of latter day

Liberty of Thought" catches pop ular fancy because it serves as an ex-cuse for licence of action. No man who uses his common sense can approve of such wild theories as anarchy or of such wild theories as anarchy or socialism, or the degrading dissolution of the marriage tie. Right ways of thinking come to us along with our perceptive faculties. By closing our eyes, however, we may drown in peace without seeing the sea monsters who are going to devour us after we are dead. So the world prefers to turn its back on religion and to give itself up to the sensual rather than intellectual

and moral delights.
"Liberty of Thought" is responsible for that inordinate desire of the present generation to speculate in questions far above the ken of the human mind. It is an easy task not to see truth in dogmas which we can never adequately know either here or in the world to come; and to reject the teachings of

personal "choice" of belief; they de- for getting at the causes of things, nunce as the son of perdition him who that the ocean of waters cannot be con charch by schism.

In science, which is human knowledge systematized, we hold to first principles, and all along appeal to standard authority. Why should one depart we to thirgs. It is not surprising, therefore, that the scriptures and revealed religion are being swept away to make r om for intellectual chaos and

noral anarchy.
If the world would only think seri ously deeply, intelligently we shot and no ready veices to demand "Fr For an account of the lit Thought.' theness of our knowledge we must need have some guiding light from heaves to show as the way. We may not under stand just how the light comes to us would be reformers withdrew and reformed their frees outsidely the Church. The effect inside the Church was undoubtedly good. All life is warfa eagainst evil. Carist foresaw the good and habes in the net, the wheat and bad habes in the net, the wheat and bad habes in the net, the wheat had tares. He knew that the "gates of hell" would always seek to destroy the light because it cannot reveal to us its innermost nature. In sensible humility knowing full well the sensible humility knowing full well the weakness of own faculties, we should credit the fact although we may not be able to explain it. For it is a true saying that the more we know the more we discover how little we know.—Pro vidence Visitor.

COMING OVER.

It must be a matter of real Christian bleasure for Catholics to learn that our Protes and brethren are steadily coming over strongly and more strongly to the Church's position on the question of divorce

Right Rev. William Crosswell Doane Right Rev. William Crosswell Deane Protestant, Episcopal Bishop of Albany N. Y., addressed the Interchurch Conference on Federation in Carnegle Hall, New York, last Thursday night upon the divorce evil." He said that, were on other things the churches might federate to advantage, on this there must be no attitude other than that of the most uncompromising unity. that of the most uncompromising unity.

The audience filled the hall. The Bishop said in part: "The foundation of family life is marriage - marriage in its full and noble thought, not a mere civil contract entered into recklessly and little esteemed, but 'the holy estate,' into which, under the sanction of Almighty God, subject to the law of the land, and with the blessing of the Church, two people came to be made man and wife, so long as they both shall live, 'till death them doth part.' Speaking in an assemblage of Christian men, representing the Christian Church, I should belie my convictions and forfeit your confidence if I did not, as speaking not only before you, but for you, claim for holy matrimony this character and this sanction.

"We are confronted and confounded in our day and in our land with a condition of things about this question which discredits our country, dishonors our Christianity, disgraces our manhood and our womanhood, in the un-paralleled frequency and the unlimited facility of divorce. Against this hideous and horrible infection the Christian Church, under whatever name, must stant together as one. Here is the place not for federation only, or combination, or cooperation, but of absolate, impregnable unity, and the place to begin is not in the legislature or in the divorce courts, but in the teaching of the pulpit, the insistence of the ministry, and the influence of Christian manhood and womanhood for the solemnity and sacredness of marriage.
"The hastiness and thoughtlessness

of men and women who are really boys and girls, in bet othals, mere impuls with a frothy sentiment or a foul passion; the commercial management of matchmaking for place, for title, for morey: the careless and criminal neglect of clergymen to find out the condition and circumstances of people coming to them for marriage, are at the bottom of the misery of so much married life to day.

"And as one studies the surroundings of what is called a wedding in our time one cannot but deplore the irroverent confusion and display which drowns the religiousness and disturbs the dignity of the service itself, and the vulgar violation of the modesty and privacy which belong to the entrance on this holy estate with the horseplay of placarded trunks and labelled carriages and railway trains and stations crowded with noisy outsiders and reaking with pelted rice. "-Catholic Tele

SPAIN AND ITS BULL-FIGHTS.

We take the following from the Atholic Magazine for South Africa: 'A reference to Spain would seem in complete without a few words on bull complete without a few words on bulfights, relies of a barbarous age. No
one, Catholic or Protestant, could
possibly seek to justify the practise of
holding bull fights. Although possibly
many who have never witnessed a bull
fight hold exaggerated notions of the
actual cruelty or suffering inflicted, the
fact remains that it is degrading that
a nation in these days should still a nation in there days should still constitute it a national sport. It is in this that the pity of it lies. There are those in our country who would indulge in exhibitions many times more revoltag to a refined nature, but they may be said to be very small in number and a strong law restrains them. But in Spain bull-fighting exists as the great national sport, and although many attempts, influentially supported, have been made to legislate against it, failure hitherto has been the result. Eventually, and at no distant date I am certain bull fights will be stopped or so modified as to be stripped of what is so revolting. But it should be noted that the Church has always set itself against these exhibitions. Priests are strictly prohibited from attending, and the Church is not content with showing a negative attitude but is continually carrying on a strong and active propaganda against them."

I believe in worship as a profession of faith, as a symbol of hope, as a terrestrial realization of the love of God.

—Frederic Ozanam.

FIVE GOLDEN RULES.

First_Eat only 3 meals a day, 5 hours apart.
It requires 4 to 4% hours to digest a meal. This leaves ½ to 1 hour for the

Second-Eat nothing bet-

ween meals,
If anything is taken into the stomach
while digestion is going on, digestion
stops and may not start again for an hour.
Third—Eat slowly and

chew food thoroughly.

This insures food being well mixed with saliva and partially digested before it reaches the st Fourth-Drink little fluid

with meals. .
The stomach gives out about a pint of gastric juice to digest each meal. If you take another pint of tea, wine or water, then the digestive juices are too diluted to properly digest the food.

Fifth—Take one "Fruit-a-

tives" tablet about twenty minutes before meals. "Fruita-tives" tone up and sweeten the stomach - insure an abundant flow of digestive juices-and cure Dyspepsia. Follow these directions for a month and see how much better you are in every way. At all druggists.

ANOTHER PHASE OF THE "EN-TENTE CORDIALE.

The London Catholic Times calls at teation to a movement amongst the Anglitan clergy in England for presentation to the Catholic clergy in France of an expression of sympathy in the persecution of the Church in that country. From the last issue of the Anglican Church Times it says it finds that an address which, it is proposed, in-dividual Anglican clergymen should present to the Cardinal Arch ishop of Paris has been drawn up for signature. In it His Grace is assured that in the trying circumstances in which the Church of France finds itself placed by persecution which has affected numberless members of congregations and religious orders, a persecution that bids fair to extend itself to all members of the Churci. In France, the French clergy have the esteem and sympathy of the signatories. It is pleasant—adds the Catholic Times—to note this disposition on the part of Anglican clergymen to extend the "entente cordiale" to a recognition of the right of the members of the French congregations to be al lowed to live in their own land. Despite articles in newspapers governed by considerations unfavorable to th Catholic religion, there seems to be at least in measure a revival of the gener ous sympathy with which the clergy exiled from France at the time of the great revolution were received in

England.

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2976—Crystal and Amethyst

This new year that is just begun will be a happy one for those and those only who conform to His will. Naught else will bring happiness. — Rev. Walter J. Shanley.

Boys should not be allowed to attend theaters by themselves. They go to shows that demoralize them. No boy who goes to low variety performance regularly has a clean mind or a pure heart

BY A PROTESTANT TELOLOGIAN. CCCLXXXIV.

Western Europe, up to the sixteenth century, rested on the basis of the Catholic religion. Therefore the sud-den outbreak of Protestantism was to society then what a sudden outbreak of and encroaching Anarchism

would be to us now.

If such a movement suddenly developed itself in Christendom — which is by no means unlikely in the near future, in view of the many harbingers of it already appearing — a movement not pleading merely for leave to be, as a theory, but aiming definitely and strenucusly at the extinction of Chris-ticular and also are tianity, in every form, and also of theistic Judaism, it would plainly be the highest immediate duty of clergy, our Bishops, of every church, and of the Pope, and no less of the rabbis and grand rabbis of Israel, to use the utmost of their moral force to stimulate their people to a combined resistance to such an efflux from the

If our resistance were successful, and If our resistance were successful, and persecuting Anarchism were beaten out of being, no matter at how great an expense of bloodshed, it would be fitting that the arches of St. Peter's, and of every Christian temple, should echo such a resonant "Te Deum," and the roof of every synagogue such a triumpher in the state of the successful search and successful search ant jubilee, as had never been heard before.

Even if our combined resistance were not wholly successful, and if this malignant form of Anarchistic Atheism should succeed in rending away large should succeed in February any large tracts of the present Christendom, ex-tinguishing the practise of religion within them, and establishing there strange and monstrous forms of life, yet it would be a matter of devout thanksgiving that Christendom had been able giving that Christendom had been able to save itself, in the greater part of its territory, and had been able to bring Christian principles (with which, in all matters of social and public life, believing Jews concur) to bear with renewed vigor in the rescued regions.

In the regions thus saved an intoler In the regions thus saved an intoler ant watchfulness would be well in place for a long time, that should tread down the infernal flames as fast as they burst up again. It would be unreasonable to applying flames in the long state of the sample in the sample of the sample in the sample of the sample in the sample of the sa omplain of such an intolerance of self-preservation as we might justly com-plain of a similar fleroeness towards some mild abstrancy of opinion, like modern Quakerism. Original Quaker-ism was really a social danger, and pro-voked even the all tolerating Roger voked even the all tolerating Roge Williams into a remark that it migh be the better of some moderate punishment, from which, however, it savec itself by soon stiffening, for generations, into an unaggressive seclusion, from which it has now some out, in a happier and healthier temper, and very well deserves the warm eulogium pro nounced on it by the Ave Maria.

Reverting now to persecuting Pagan ism—and it matters little whether it appear at the pole of Anarchism or of Socialism—bearing in mind that there is a Christian Socialism—its dangers are by no means merely abstract and future. Not to speak of the French Republic, which seems to be rapidly ripening into a determination, per fus to obliterate the very thought of God from the national mind, Disraeli, who was profoundly acquainted with all the continental movements of this kind, assures us, in "Lothair," that had the victory at Mentana turned the other way, the Garibaldians were fully purposed to march on Rome, and, as they expressed it, blot out there the last remnants of Semitism. In other words, they meant to massacre every priest, Bishop, cardinal, monk, nun, whom they might find, to send back every rabbi to Syria, and to reconsecrate the three hundred and sixty churches of Rome to that form of the worship of Nature which they had embodied, for the uninitiate, under the strange name of "the Mary Anne."

Had they accomplished their purpose will any reasonable man say that it would not have been the imperious duty of every Christian power, Catholic Protestant, or Greek, to march upon Rome and put every Garibaldian soldier to the sword, and thenceforward to to the sword, and thencelorward to make it a capital offense to belong to the "Mary Anne," or any such diabolical league? If Europe relapses in to Paganism of its own accord—and it not improbably may for awhile—there is no way of re-Christianizing it except the primitive evangelism; but if it is threatened with a heather resubiuga. threatened with a heathen resubjuga tion by the sword, why should it not be rescued by the sword? Those idiots who tell us that self defense, of the most vital interests, is unlawful for Christians, must be left to their drivellings. Martyrdom, it is true, is the highest form of aggression on the kingdom of darkness, but all do not reach this height.

If the Protestants of England could have saved themselves by overthrowing Mary, they would have had sub jectively, a right to do so. Catholics of England could have saved right to do so. If the themselves by overthrowing Elizabeth, they would have had, subjectively, a right to do so. They did so on neither hand, simply because they could not, except those who, like Edmund Campion, chose martyrdom as the royal,

anough the longer road.

As the great Catholic philosophe z Baader remarks, we greatly mis take if we suppose that the continuity of Paganism in Europe has ever been broken, and of Paganism in its distinct-ly diabolical form. It long retreated o the depths, but it was always there, ready on occasion to re emerge. Indeed, most of the so called heretical of the Middle Ages-not includ ing the Waldenses, Lollards, and Hus sities—above all, the chief sect, the sities—above all, the chief sect, the Cathari or Albigenses, were really Pagan sects, the Cathari cherishing a strange composite of Babylonianism, Zoroastrianism, and phantasmal Christianlty. The readiness, too, with which Paganism sprang up in Italy at the Renaissance shows how largely it had been all the while larging below the surface. Inwhile lurking below the surface. In-deed, Dante's allusions show us how

widely Epicureanism, knowing itself as a sect doctrinally hostile to Christianity, prevailed under the very shadow of Santa Maria del Fiore.

Indeed, in the Middle Ages there were found those who, in honor of the devil, made vows, and "observed chastity." I do not know whether any celebrated the Black Mass, of which we hear now-rather mythically-but

it is not impossible.

In Scandinavia, too, I have seen it stated that it had been found necessary

stated that it had been found necessary to suppress local revivals of the worship of Odin and Thor.

Indeed, we should acknowledge that, however splendid the triumph of the Gospel has been in myriads of souls, and in many a community, yet it has thus far been comparatively superficial even in the nominally Christian world. Never was the Redeemer's question more thoroughly justified than now:

"Howbeit, when the Son of Man "Howbeit, when the Son of Man cometh, shall He find faith on the earth?" It may be that the Church of God has yet to descend into the depth below even the Decian and Dicoletian persecutions before she succeeds in laying hold of the heart of things. This, indeed, is not promised until, having fulfilled her office of gathering out the first-fruits, the returning Redecrees the succession of the succession deemer wins the victory through her

by bringing the victory to her.

Notwithstanding, as long as there is Notwithstanding, as a Christian order, a Christendom—in spite of all sneers at the name—it is plainly the duty of its representatives, of every order, to defend its existence, chiefly, of course, by actuating its principles, but also, in extreme neces

sity, by the sword.

Protestantism, of course, was not an outbreak of Heathenism. The Reformers had as firm a belief as the Catholics in God, Christ, Redemption, Immortality. Yet the suddenness and violence of its attack, the malignant energy with which it declared, its wish to bathe its hands in the blood of the Catholics, above all of their leaders—a purpose which it carried out abundantly in Ire land and in France, and more or less elsewhere—its contempt of the immen orial forms and ministries of the orial forms and ministries of the Church, its declarations that except a few fundamental doctrines, almost everything which had been for ages es-teemed to help to piety was an idola-trous abomination, its contemptuous snapping of the chain of history and tradition, its declaration that the central act of Christian worship was to be abhorred, caused the Catholic Com-monwealth of Western Europe to reel like a ship beaten down by a typhoon, and threatening at every moment to break to pieces, discharging her pas sengers into the depths. What then could the Popes do but to exhort the Catholic princes and peoples to with-stand this imminent disintegration to the utmost? Soon, as Macaulay says, Roman Catholic Europe and Reformed Europe were engaged in a struggle for life and death. The struggle was in-evitable. Those who, like this corre-spondent, treat the wars resulting from the Reformation, and undoubtedly pro moted by the Popes, as a cruel shed ding of blood for vulgar personal aims, show an indescribable historical shallowness, an unworthy malevolence, to wards a great Church, and a great social order, which had been for ages, and had a full right to continue to be,

personal aims. Let me, in contrast with this miser able sciolism, and disingenuous ill-will, cite the following testimony from my dear and honored friend. Dr. Schaff, a man whom I know, from the most inti mate intercourse, to have been unflinchingly Protestant. I quote immediately from the CATHOLIC RECORD:

an order to the maintenance of which a

Pope or a Bishop was likely to be the

more entirely devoted in exact propor-

tion to the degree of his freedon from

"The Latin Church is a glorious Church. She was the Alma Mater of the barbarians of Europe. She still witness to the fundamental truths and facts of our holy religion, and to the Catholicity, unity, unbroken continuity and independence of the Church. And she is as zealous as ever in missionary enterprises and self denying works in

Chris ian charity."

True, the zeal of Rome for the propagation of the Gospel among the adherents of the other" world religions" would only be a diretul aggravawould only be a direful aggrava tion of her demerits in the eyes of the Republican correspondent. True, she might plead that she was only follow may well believe that he would think, if he did not say: "So much the worse for the Redeemer!" ng the Redeemer's command,

Andover, Mass.

THE HABIT OF RIDICULE.

(From 'How to be a Saint in a Workshop by William J. Forman.)

In hearly every workshop there is at least one man who is witty. Very often that wit is used, not in ridiculing what is wrong, but in ridiculing what is good. These men cause laughter by ridiculing purity of life, prayer, church going and other forms of holiness. He who does not join the laughter over the sinful jokes is at once noticed by his fellows, and perhaps they speak against him; but he is a hero, because he risks the displea-ure of his fe low workers, and perhaps their

ill-will, rather than offend God. Though with their noisy tongues these men may pretend to think less of the boy or min who refuses to laugh with them in their silent souls they honor him for doing what their conscience tell them

hey should do.
There are numerous people in work shops who, when they joke, almost always do so at the expense of another. These men, if they feel inclined to say anything which they think funny, will say it, no matter whom they offend. Now, a Catholic should refuse to encourage joking which hurts another. Genuine wit is harmless, and only meant to chase gloomy thoughts and make the people who laugh brighter and better able to do their work-in other words better able to perform the tasks which Almighty God allots to

them Ridicule is a form of wit which fre

quently makes the person ridiculed the enemy of the joker. Such jokes, therefore, are a sin against charity, which teaches us to love our neighbor as ourselves. The gift of God called wit has its use, like all other heavenly gifts. If a man, for instance, blasphemously declares that he thinks God as Creator of the world has not done His work well.

of the world has not done His work well, and a boy raises a laugh against the blasphemor, either by a witty answer or by telling an anecdote, that boy in so doing is serving God.

doing is serving God.

Some years ago a priest's duty led him into the company of men who were inclined to think in this blasphemous way. He did not argue with them. He simply told them of a man who thought simply told them of a man who thought as they did. This individual was stroll-ing through the streets of a French town one Sanday after listening to a sermon in which the preacher showed that as the Creator was infinitely wise all the Creator's work must be well ordered. Sauntering along enjoying the summer sun, trying in his own mind to pick holes in the sermon, he reached a wood, and there lay down to rest.
"Now," said he, as he looked around,
"if everything had been well ordered
these acorns would be on the ground,
not on that huge oak tree, and the melons would grow, not on the ground but on the huge oak." So thinking, he fell asleep. When he awoke, it was with a start; something had hit him on the nose. Stretching out his hand inquiringly, he discovered that he had been struck by a falling acorn. "Thank Goodness, after all," he exclaimed. "that it was not a melon!" This witty priest's anecdote caused the men to laugh at the folly of their doubts, and did more good than if he had spoken to them seriously.

PIVE. MINUTES SERMON

Sanday Within the Octave of Christmas THE FEAST OF THE HOLY INNOCENTS. And Herod sending killed all the male chil fren that were in Bethlehem and in all the confines thereof from two years old and

Who is not shocked by the recital of Herod's cruelty? Carried away by pride and ambition, and the fear of losing what he bad usurped, this tyrana tried to put to death the King of Kings by the murder of the Holy Innocents. Who in our day are like Herod? Those who murder innocent children. Fiend ish mothers desiring perhaps, to cover their shame or to escape the labor of bearing and bringing up children, take the lives of their unborn infants. Those, too, who knowingly sell or give or advise the use of drugs calculated to destroy the lives of the unborn—all such commit Herod's crime. Yet how often this crime is nowadays com-

mitted!
Woe to these wretches! Woe to the Herod like physicians who, for any reason whatsoever, directly prescribe or use means to prevent child birth! Heroi met his punishment in a bad death, and his soul went into a hell of eternal torments. What must the murdens of little shidten event?

derers of little children expect?

But I have another crueity to cry
out against. It is that of those
who destroy the "little ones of Christ" by neglecting to instruct their little children in the way of salvation. The law of God requires that children as soon as they have the use of reason, which is about the age of seven years, should know the elements of the Christian doctrine, should know the necessity of avoiding sin, and should be taught the practice of virtue; also, taught the practice of virtue; also, that children as soon as they are able to sufficiently profit by receiving Holy Communion, should do so. No child should ever be allowed to go beyond the age of twelve years without having made First Communion. Many can re-ceive First Communion at nine or ter years of age, and perhaps younger. Confirmation should be received as soon as First Communion. Parents are guilty before Ged if they do not require their children to keep the commandments of God and His church from the configurations were until they leave the the earliest years until they leave the parents charge. How many parents do their little ones a deadly injury by not sending them regularly to Sunday school! What is it to bring up chil dren to burn in the flames of hell for-over, as some Christian parents do? It is simply soul murder. It deserves no better name. Have you been guilty of soul murder? If to, hasten to repair the injury as much as you can. You can never do it wholly, but you must do what you can. There is yet another cruelty towards "the little ones" of Christ. It is to scandalize them by your bad example. Instead of learning by your example to adore our B'essed Lord, to love and reverence His Blessed Mother and the saints, they, perhaps, learn to take God's holy name in vain. Your falsehoods teach them to lie; your dishonesty teaches them to steal. Your arger and quarreling teach them to be stubborn and disobedient. An I Christian parents, be careful how you hang this millstone of scandalizing the little ones of Christ about your necks.

Finally, you destroy your children by not correcting their faults. You wink at the evil which they do. You fail to punish them, regardless of God's honor and their good. If you do pun ish them, it is not "correction in the Lord," but you do it to gratify your satanic rage. Some fathers and mothers are not worthy of the name. The dignity and responsibility of fathers and mothers are very great. See that you are faithful to the obligations which belong to your high and holy state.

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THE OUGHT. TO-BE'S.

[Written for The Catholic Standard and Times by Rev. J. T. Roche, author of "The Obligation of Hearing Mass," "Our Lady of Guadaiupe." "Month of St. Joseph," "Belief and unbelief" etc.]

A POLITICIAN'S PLIGHT.

As I write high society in Omaha, eb., is deeply stirred by the action of Neb., is deeply stirred by the action of a Catholic Bishop in forbidding his people, under pain of excommunication attending the weddings of divorced persons. The Bishop's pastoral was persons. The bishop's pastoral was occasioned by the marriage announce-ment of a member of the National House of Representatives to a young lady of that city. The Congressman, who has been divorced from a former wife, bears an honored Irish name, and has, without doubt, the blood of the ought to be's in his veius. His mar-riage, instead of being what it intended to be, a leading society event, has brought considerable disconfiture and undesirable notoriety to the parties involved, and bas, at the same time, brought out in clear relief the differ-ence between the Catholic and non-Catholic attitude towards such malodo rous unions. Of course, there were society Catholics who loudly declaimed against the Bishop's right to interfere in such matters, and some who attended the wedding function despite the dreaded excommunication. Such things we may alway: expect of people amongst whom the dictates of society are ever paramount to considerations of God and conscience. We have had this class of Catholics amongst us from the beginning, and they will be our shame and disgrace even unto the erd.

I do not believe that any Catholic or

non Catholic who has given the subject thought will doubt the wisdom or the propriety of the Bishop's act. Divorce is becoming altogether too brazen. It has pushed itself into the Protestant pew and pulpit, despite the protesta-tions of the best men and women in all denominations. It has come to a stage when it claims equality with lawful and honorable wedlock. It is well, therefore, that the great leaders of the fold of Christ should warn the people from time to time of the unmistakable attitude of the Church towards this monster iniquity—legal divorce, and should forbid the faithful to countenance, by their presence or otherwise, the nation' predominant sin-legalized adultery.

The problem of marriage and divorce has now reached the critical stage in this country. Were it not for the un compromising attitude of the Catholic Church, a floodtide of iniquity would

AN OLD THEME.

thing before it.
"This is a hackneyed subject," I hear some one say. Yes, it is an old theme; but it is a theme of which a

priest may well treat on bended knees and with a prayerful heart, for it is brought home to him every day in a hundred different ways. He finds the marriage problem to be as acute to-day in every parish as it was in the days when God sent His destroying waters upon the earth because "the sons of

God went into the daughters of men and brought forth chi dren." Ingersoll in several of his lectures makes the wholesale destruction of the Madianites, as narrated in the thirtyfirst chapter of the book of Numbers, a strong argument in support of his contention as to the cruelty of Jehovah. It is one of the strongest arguments against the Christian's God to be found in the whole range of this great unbeliever's writings. On the face of it, the occurrence, as narrated by the in-spired author of the Pentateuch, is nothing more or less than a wanton massacre of defenseless women and innocent children. Herodotus, a Pagan himself, has supplied us with the best solution of Ingersoll's objection. He was the greatest traveler of pre Christ tian times, and he has left us an interesting account of the manners and morals of the gentile races with whon e came in contact. One thing stard clearly out in his narrative, and that is the unspeakable depravity of all those Pagan people. It is almost incredible that human beings could have sunk so low in the moral scale. There is little wonder, therefore, that Moses should have commanded his followers to wipe the corrupt Madianites off the face of the earth. Their wanton women had led the chosen people into sin by enticing tem to take part in the impure ceremonies of their idolatrous worship, and Moses, by the command of God, determined to root out the evil by de stroying a people who were unfit to live and perpetuate the human species. That thirty first chapter of the Book of Numbers is the greatest sermon on mixed marriages ever written. It is an evidence that the great law gives recognized the danger of union be en the believer and the unbeliever, and took a most effective means of pre venting the same.

THE DEVIL'S FAVORITE LURE.

John Boyle O'Reilly has written an instructive little poem, which runs as follows :

"What bait do you use," said a saint to the Devil.

"When you fish where the souls of men abound,"

"Well, for special cases," said the King of Evil,

"Gold and fame are the best I've found,"

"But for common use?" quoth the saint

"Ah, then," said the Demon, "Fil fish for man,

not mea.
And a thing I hate
Is to change my bait,
So I fish with a woman the whole year round."

The man or the woman has ever been most effective lure of the evil one in drawing souls away from virtue. The Church has always discouraged what is known as "mixed marriages." It has had the very best of reasons. They have drawn more souls away from God than they have ever drawn towards Him. There are those who hold that if it were not for mixed marriages Amer ica would be to-day more than half Catholic. I do not know how much probability there is in that hypothesis, but I think I am correct in stating that such unions have done an irreparable amount of harm to religion in every

This has been brought to my mind in a particular manner during a mission which has just closed in the Church of which I have charge. At the close of that mission I made a partial census of

State in the Union.



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the men and women who had not approached the sacraments. The neglect in almost every case could be traced to one cause—a mixed marriage. And what is true of this parish is true of every parish in the land. You will find the great bulk of the ought-to be's amongst those who have married a non-Cutholic husband or wife.

O, yes, there are good men and women who have contracted mixed marriages. It is not of these I am treating. It is the bal ones—those who have permitted themselves to grow cold and careless in the service of the Lord, who daye, to all intents and purposes, given up the faith as one of the conditions of domestic peace.

I do not think it necessary to enumerate here the broad principles which lie at the root of the Church's disap-proval of such marriages. Its present attitude is the result of bitter experi-ence. Young men and women when under the influence of the tender pas-ion will make all kinds of promises. sion will make all kinds of promises. The majority of those promises are never kept. Priests and Bishops are never kept. Friests and Bishops are accused of intolerance and a lack of liberality because they are strict in this matter. The real truth of the case is that they have not been strict



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Think not, Sir Man of Leisure as you peep lazily through your heavily-curtained window at the scurrying 7 o'clock crowd on the way to its daily toil, that you have the best of it betoil, that you have the best of it be-cause you can snuggle back beneath your luxurious covering and sleep until Jeems or Meadows brings your morning coffee and the paper and asks you if you prefer the Yellow Dragon or the Green Devil for your forenoon spin.

Do not lay the flattering unction to

your soul that yours is the happier lot. Yonder youth with swinging step, with fists dug deep into the pockets of his thread bare coat and a cold lunch his thread bare coat and a coid lunen con wrapped in paper tucked beneath his arm, taste a finer, sweeter joy than all your luxury can bring. His is the pleasure of incentive—the

glory of work. or there is a zest to it all. The quick spring from bed at the alarm clock's summons, the hastily swallowed breakfast, then out into the wine-like air of early morning. To work—vigorous work of brain or brawn, whether it be regging away at a dark we alter orous work of brain or brawn, whether it be pegging away at a desk or direct ing the eternal grind of clanking machinery.

It is occupation—accomplishment!

Do not pity these work a day folk. Save your sympathy for the hapless and hopeless idle fellows—the unfortunates or unwillings; alike commis-

Joy goes with the working masses. There is joy in the noon-day lancheon, whether in a gilded case or a cold snack hastily devoured "before the whistle blows."

The evening meal is a feast to the weary man, and his well-earned rest is the greatest joy of all.

Hard work is the best of all cures for

insomnia.
Thank God you can work!

Though your office labor strains your nerves and racks your brain, though the "shops" takes the best of your strength and vitality—be glad to be living, an active part of the working You must earn your amusements be-

E. You must earn your amusements before you can enjoy them. Ennui has no part in the strenuous life.

Be glad, for conscience sake, that you are not one of those most miserable of all men, a lellow without a job—a human machine standing idle, rusting and losing its value from disuse.

Thank God you can work!

When sorrow and grief come, when you strive to forget, to crush out cruel

you strive to forget, to crush out cruel thoughts, thank God that you can absorb yourself in your occupation, plunge deep into the details of your

Thank God that you can work-that you can grasp your pay envelope and say, "This is mine, the rightful pay for say, "This is mine, the rightful pay for the labor of my brain, the just earnings of my strong right arm."

Be thankful, Employer as well as

Be thankful, Employer as well as Employe for the joy of working.
You know the pleasure of it.
Do not deceive yourself by the promise (nine times in ten a pleasant little fiction) that by aid by you will retire, ease up, end your life in idle luxury. Inxury.

The business game is not alone for

the pleasure of the spoils, but for the joy of playing it.

What the world may call greed and

avarice you know to be the fascination of success—the intoxication of accomplishment; and it will keep you untir-ingly at it—on your mettle in the battle—till the end of life.

For life is work. And work is life.— D. Herbert Moore in Judicious Advertising.

It Pays to do Right.

The kingdom of God stands for all that is morally right; honesty, justice, purity, truth, fidelity, honor, and the promise of Christ is that if we make these virtues our first concern, materthese virtues our life clow inevitably.

Does anyone doubt this? It is popular to decry our age as illustrating the triumph of unrighteousness. And delived her, and the other feeling that there is not a little that gives color between the color of the control o to such a suggestion. We even hear it asserted occasionally that strict integrity is not a good business asset, that the man whose single aim is to be right, to do right, is outclassed and sure to fall when he comes into

and sure to fall when he comes into competition with men who construe the moral law to suit themselves.

But it is a significant fact that as a rule this absertion is made by those who have been left behind in the race and who feel that they must account for their defeat. It is easy to throw the blame of our own failures upon the conditions under which we are living: and surely it is comforting, but the wise man thinks twice before

but the wise man thinks twice before he accepts such a plea.

No one will deny that there is corruption enough in the world to day and that iniquity scores many seeming successes, but the fact remains that godliness is profitable for this world as well as for the world to come. The foundations of all stable prosperity are laid in righteousness. Honest hands are doing the world's work. Honor, truth, good faith, lie at the basis of the whole commercial and social system. If it were not so the fabric of our civilization would fall at fabric of our civilization would fall at

Where one man lives by fraud a thousand live by fair means. Where a lie sells one bill of goods the truth a lie sells one bill of goods the truth sclls a thousand. Where one dollar is lost by being honest a thousand are lost by being dishonest. There is no greater folly conceivable than that of imagining that unrighteousness pays more than righteousness. The history of the world is against it: reason is against it; the tacts of life all about reason against it. Our minds about us are against it. Our minds about us are against it. Our minus filled with some great fortune built up by deceit and cunning, and we forget that it is possible only because most men are honest. Make deceit, robbery, the rule of business life and no fortune will stand for a day. It is the honest dollar that floats the counterfeit for a

eousness now and then of seeming ad-

Justice, truth, purity, honor these Justice, truth, purity, honor these are the current coin in the kingdom of God. The man who has these will never lack any good thing. This is the teaching of Christ, the law of God that obtains always and everywhere despite the success of unbelief. Integrity is sowing the seed, gathering the harvests, building the machinery, running the loom, conducting the business in the world to day; in a word, answering the question, "What shall we gat, what shall we drink and whereanswering the question, "What shall we eat, what shall we drink and where-withal shall we be clothed?"

One of our modern leaders has said as the result of long observation: "Where one man fails from lack of "Where one man fails from lack of ability, ten fail from lack of morals." That puts the case clearly before us. Whatever cynics may say the prosperity of this land is the result, the reward, of righteousness. Just lawyers, conscientious physicians, honest engineers, upright mechanics, and laborers, are doing the work that makes America great and prosperous.—Andrew Raymond. -Andrew Raymond.

OUR BOYS AND GIRLS. STORIES ON THE ROSARY

By Louisa Emily Dobres The Presentation in the Temple. COUNT LUIGI.

'Lisheth turned to look after him after a long handclasp he left her. He was walking very fast and was soon lost to view; and 'Lisbeth went home, the Savings Bank book in that handy under pocket, and a certain sense of relief at the thought that she could tell her nother all about it. Her spirits rose as she anticipated her mother's surprise and thought with satisfaction that her sins of omission as regarded household duties would indeed then be accounted for. A future countes; could hardly be tor. A luture countest could narry be expected to attend to such matters as cleaning sauce pans, scrubbing floors, and keeping a thry house in the slums in its accustomed order.

'Lisbeth chose her time for telling

her mother when the children were in bed and Tom, after supper, had gone

At first the color left Mrs. Baxton's rubicund face as she heard 'Lisbeth's story, and then she looked inclined to laugh. By the time Lisboth arrived at the description of the castle in Italy Mrs. Baxton could contain herself no onger.

"You don't mean, 'Lisbeth, as you believed all that?" exclaimed Mrs. Baxton. "Well, I never! You must be

doty."
"How can you speak like that, mother?" asked 'Lisbeth coloring up. "Of course I believed it, and believe it all now, and so will you when Luigi comes back, and I am married, and a real countess."
"Gammon! You ought'er be ashamed

of yerself, talking to strange men as you don't know anything about. I never thought a girl of mine would do such a thing, let alone keep it all a secret from her mother. If you was but a bit younger I'd just feel inclined to 'Lisbeth tossed her head, and her

mother went on.

"It he's a decent chap he wouldn't have gone on like that, and as for believing he is a count, I ain't such a feel." The question was argued out very

thoroughly, and under fire of Mrs. Bax ton's well directed questions the whole story was elicited with many details, such as 'Lisbeth had left out when first

telling it to her mother.

When it came to the part about 'Lis beth's throwing up her engagement to Jo, and also giving the whole of her little money to Luigi, Mrs. Baxton could find no words in which to express her feelings, and mother and daughter. her feelings, and mother and daughter went to bed that night both wretched,

ly treated.

The next morning Mrs. Bexton, who had to go and see a poor woman two doors off whose baby was very ill, told 'Lisbeth before she left that she forbade her speaking of the matter to any one, and 'Lisbeth had no choice but to obey. Some days passed on, and as no letter came 'Lisbeth began to feel a little un-easy, though she was careful not t) say

a word to her mother on the subject. Mrs. Baxton did not allude to th Mrs. Baxton did not allude to the matter, and at the end of the week she handed 'Lisbeth a local paper pointing out a special column to her. In it was a brief description of an Italian working at Chiswick, who, employed at a draper's, had abscended after robbing the till. From the description there and the no doubt that the soi disant could be no doubt that the soi disant

count was the individual in question, and no sooner had 'Lisbeth read the account than Maggie came in to ask her if she had seen it.
At first 'Lisbeth stuck to her apparent belief in Count Luigi, but as time went on, and she neither heard from nor saw him again, she was obliged to give up all hope, and to face the fact that she had been most cleverly taken

of course the story leaked out some how or other, and 'Lisbeth had to en-dure many jokes and chaff from the neighbors, which was very humiliating. Mrs. Baxton was very uneasy about her altogether, for she kept away from the sacraments and seemed altogether care-

sacraments and seemed altogether care-less about her religion.

Jo had been in a hospital when 'L's-beth wrote to break off her engagement with him, as he had fallen from a ladder when in the country and broken his leg. On his return he saw 'Lisbeth, but showed no signs of wishing to forgive her duplicity and renew their engage-ment.

Maggie's fit of discontent had soon come to an end, and she felt very real sympathy for her friend in her trouble.

it had been for many months.

"Them books ain't a bit like real life, and fills yer head with trash," said Mrs. Baxton. "Did you listen to the sermon to picht?" the sermon to night? '
'Lisbeth nodded, and her mother went

on. "It's done me good hearing all Father Howson said all about our Slessed Lady being poor, and only making the offering same as poor folk. I always thinks of that when I says my

"I never say mine now." said 'Lisbeth with a sigh. "Don't seem no

Mrs. Baxton rose, and pulling out a drawer got out a pamphlet.
'Look here — here's what the Holy
Father says about the Rosary. Read it. I bought it when they was selling it at the church."

The part which impressed 'Lisbeth the most was what was written about the Five Joyful Mysteries: "We deplore—and those who judge

of all things merely by the light and according to the standard of nature join with us in deploring—that society is threatened with a serious danger, in the growing contempt for those homely duties and virtues which make up the

beauty of humble life. . . "For evils such as these let us seek a remedy in the Rosary, which consists in a fixed order of prayer combined with devout meditation on the life of Christ and His Blessed Mother. Here, if the Joyful Mysteries be but clearly brought home to the minds of the people, an object lesson of the chief virtues is placed before their eyes. Each one will thus be able to see for himself how sweetly attractive are the lessons to be found therein for the lead. ing of an honest life. Let us take our stand in front of that earthly and divine home of holiness, the House of Nazareth. How much we have to learn from the daily life which was led within its walls! Here we behold simplicity and purity of conduct, perfect agreement and unbroken harmony, mutual respect and love-not of the false and fleeting kind, but that which finds both its life and its charm in devotedness of service. Here is the patient industry which provides what is required for food and raiment, which does so 'in the supreme peace of mind and gladness of soul which never fail to accompany the possession of a tranquil conscience. These are precious examples of good-ness, of modesty, of humility, of hardonce they have made their influence felt they gradually take root in the soul, and in course of time fail not to bring about a happy change of mind and conduct. Then will each one begin to feel his work to be no longer lowly

to feel his work to be no longer lowly and irksome, but grateful and light some, and clothed with a certain joy-ousness by his sense of duty, in discharging it conscientiously.''

And on that Feast of our Lady's Parification, when the Mystery of the Presentation of our Lord is brought before the mind, 'Lisbeth thought over many things, and the resolve to try in many things, and the resolve to try in future and be contented with her humble lot and do her best to serve God in it was made, and what is more, faithfully

acted upon.
Gradually—for such changes are sel dom worked rapidly — 'Lisbeth settled down in her home contentedly, and feeling that the great mysteries of the faith had the power of sanctifying her lot, humble as it was.

A GOOD INVESTMENT FOR THE

New Year," are not happy and can-not be happy because the habit and the bane of intemperance is a cloud over life and home.

The season of good resolutions should record for such the pledge of total abstinence. A "right about face" and a determined walking away from the persons and the occasions that lead to over indulgence is the only that effective remedy against the sinful and degrading habit of drunkenness.

Drunkenness justly excludes its vic-tims from respectable homes and from decent company. It finally excludes

decent company. It finally excludes them from heaven itself.

The drunkard cannot have even self-respect. If he have children they must necessarily be ashamed of their father. A young boy whom we found sobbing behind the school-house, said in reply to our question: "The boys say my father is a—a—a drunkard, but—but how can I help it?"

The child may be taught to live and

The child may be taught to live and respect his parents, but how can he love and respect a drunken parent? He cannot respect one who does not respect himself. No man should transfer biggs! [included] form himself into a brute and then expect the respect due to a man.

No man becomes a drunkard all at

once. No man learns a trade without an apprenticeship. The drunkards' ranks are recruited from the ranks of the moderate drinkers. No drunk-ard ever intended to become the set and degraded being he is. He thought "he could take it and leave it alone." He went on until the appetite would not leave him alone, but took him and placed him lined up among the drunk-

Every drunkard has a history, and his history is summed up in the above

paragraph.

What is to be done by the victims?

They must break away from the habit. But how? In the first place by divine assistance and then by their own de-termination and the cooperation of

Feast of the Purification, which had said. "I walked up and down before this house for one hour three years ago. "I suppose it was, mother," said 'Lisbeth, and her voice was softer than it had lost a fine situation through

I could not drum up courage to come in. I had lost a fine situation through deink. I went from had to worse. I could not pay my rent. We were put ou; on the street. My wife and chil dren were in want and without shelter, So I came here, feeling like a coward. Finally I summoned up courage and came in and told you why I came. After a little talk you gave me the pledge. I had a terrible struggle, but pledge. I had a terrible struggle, but I fought the battle out. Now I have a good position again. My family is well cared for and happy and I have \$700 in the bank. The three years are up, so I am here to renew my pledge. It was a blessed pledge for me."

There are many who might go and

do likewise with much profit. The young man and the older men who are known to drink carry a heavy handi cap. They are not trusted, and, as a rule, will not be promoted.

If liquor were of any mental or physi

cal benefit to man, there might be some excuse. But medical science, ex-perience and the statistics of life insurance companies prove the contrary. "Though I look old, ye' I am strong and lusty, For in my youth I never did apply Hot and rebellious liquors in my blood Nor did not with unbashful forehead woo The means of weakness and debility: Therefore my sge is as a lusty winter, Fresty but kindly.

—Catholic Universe.

-Catholic Universe.

WHY SHOULD WE PAY PETER'S PENCE.

From the Messenger of the Sacred Heart Why should we pay Poter's Pence?
We might answer that question by asking some others? Why should we support our parish priest? Why should we furnish him with what is proper for his maintenance, for his food and cloth-ing and residence; who should we put in his hands what is necessary for the care and ornamentation of the church and the worthy celebration of the divine mysteries; why should we see that he has wherewith to support and improve the schools, to help the poor in their necessities; to advance in every way he can the boundaries of the

kingdom of Christ?
Or, again, why should we be solicitous that the Bishop of the diocese should be surrounded with everything which provides what is required for food and raiment, which does so 'in the sweat of the brow,' which is contented with little, and which seeks rather to diminish the number of its wants than to multiply the sources of its wealth. Better than all, we find there that supreme peace of mind and gladness of soul which never fail to accompany the possession of a tranguil conscience. assistance in such matters to our eccles-iastical superiors is not only an obligation, but is a privilege, an honor and a working endurance, of kindness to great spiritual advantage which we others, of diligence in the small duties should be only too eager to accept, and, of daily life and of other virtues; and on the other hand, the failure to do so on the part of Catholies would reflect discredit and disgrace on them in the yes of their neighbors who do not be-

This obligation, this privilege, this nonor, this advantage, is of course nore evident when there is question of the Holy Father. His needs are immeasurably greater; the interests depending on him more vital for the Church and humanity, and the reoach would be more overwhelming his children scattered throughout the world, many of whom abound in riches, should permit anything to be lacking in what is necessary for his

Remote as most of us must necessar-Remote as most of us must necessarily be from the center of Christianity,
there is a danger that our appreciation
of what the Sovereign Pontifi really
is and does, may not be in accordance
with the truth. Possibly this illustration may be of some help.

When we go to the capital city of
our country we are amazed at the
magnificence of the Government build
ings: we look in wonder and delight

when we go to the capital city of our country we are amazed at the magnificence of the Government buildings; we lock in wonder and delight at the superb Capitol, where the legis lators of the country meet for deliberation. We see the President's house Department Buildings, the Treasury, the courts, the library, the establish-ments for printing and patents, and

ments for printing and patents, and the post, the observatories, the botani-cal gardens, the splendid museums for science, etc. All of them are beautiful to look upon and it is fitting they should be; but besides that, we must remember, they are filled with a per-fect army of officials for the perform-ance of work which is necessary not only for the greatness but for the very existence of the country; and we would rever think of begrudging the enormous outlay which all this entails, but are proud that we are a part of a nation that carries on its work with such splendor and magnificence.
We have instanced this, as some

thing which, being near home, we can understand and appreciate and approve. But we must not forget that although the Severeign Pontiff is no longer a temporal ruler, and has no army, or navy, or patents or postoffice, yet he is the spiritual ruler of 250 000,000 subjects from every nation onder the sun; we must not lose sight of the fact that hundreds of thousands of people, kings and emperors and princes and ambassadors, as well as priests and Fishops and patriarchs and prelates of every degree and people, of every station of life, are coming in constant throngs to seek his blessing or consult him on questions that cone rn not only the interests of the Church but of the nations; that from all over the Church are pouring requests and petitions, and questions and difficulties and disputes, which he must consider and determine. For all this overwhelming mass of business his Cardinals and prelates must be near him and be maintained, just as in civil governments there are departments, so in the Church there is something exactly parallel, the Congregations, as they are called, by which all these ecclesiastical matters must be considered and decided, con-cerning, as they do, the needs of the various dioceses of the civilized nations will stand for a day. It is the honest dollar that floats the counterfeit for a season. Multiply counterfeits, substitute them for gold and they cannot be made fast enough to buy bread for the starving multitude. It is good that gives an occasional counterfeit its transient value. It is the righteous ness of the world that makes unright-



being published—in a word, every world-wide Church. It is clear that thing that concerns the life of all this demands an enormous number all this demands an enormous masses, of the ablest men the Church possesses, her doctors and theologians and control of the scholars and philoso- work. Phone 510.

DR. STEVENSON, 391 DUNDAS STREET DR. STEVENSON, 391 DUNDAS STREET DR. STEVENSON, 391 DUNDAS STREET Work. Phone 510. her doctors and theologians and scriptural scholars and philosophers, as well as the officials through whose hands these various matters must pass. For all of that the Pope must find means, and it is not a thing he can dispense with; the needs of the Church imperatively demand it. There are, besides, the vast libraries he must maintain; the colleges he he must maintain; the colleges he must support; the boundless almsgiv-ing that is expected from him, as, for instance, in the great calamity of Calabria, where all the churches and convents and institutions of charity in the land are in ruins; or in the pover ty stricken or scattered condition of countless religious congregations what were once Catholic countries; they are all appealing to him for help. Even the fitting splendor of worship which must be maintained in the great central temple of Christianity demands an outlay of which few of us have any onception.
There is an especial need of more

than usual help just now in conse-quence of the deplorable state to which France is reduced. For, to its credit be it said, it was from there that as sistance to the H ly Father was poured sistance to the H ly rather was poured out most liberally. But now all that is changed, and other countries must come to the rescue unless we are to be disgraced as Catholics. Why not ours? It is not for the Holy Father himself. His daily personal expenses are scarcely those of a common laborer and even his aged sisters he has left in their honorable poverty. It is for in their honorable poverty. It is for the Church herself, not only that the magnificence with which her temple should be adorned and the splendor with which Christ's and that God's interests in all parts of the world should be safeguarded and advanced.

That is what Peter's Pence is for. It is tr Our Father, Papa Noster. It is that Church work should not suffer.

The Southern Messenger of San ntonio, Texas, publishes, with the Antonio, Texas, publishes, with the permission of the recipient, a letter written by a Catholic mother to a married daughter living in a place remote from religious influences, urging her to cling to the Church and to be faithful to the duties of her state of life. One paragraph of this letter deserves quoting as an illustration of how easily young folk can be taught to love religion and grounded in the practice of it when the parents are practical Christians, mindful of their obligation to give instruction and set example to their children. There is much for Catholic parents to reflect upon in this

dinner while the family ate theirs; and Catechism also had its place. I never knew of a complaint from my children against any holy practice.

—Ave Maria.

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Record,

NEW WORK FOR CATHOLIC CONVERTS LEAGUE.

The Catholic Converts League of New York has just appropriated from its treasury the sum of \$500 00 for the support of a priet as a missionary to non-Catholics and working under the auspices of the Apostolic Mission House. This generous act of the Legence greening the placing of a League guarantees the placing of a well trained missionary in a part of the country where his service will be of great value to the scattered Catholics and where he will be enabled to go from town to town and preach to the non Catholic. The Apostolic Mission House has now eight such missionarie in the South and West, and to each it is paying \$500 a year. This donation of the Catholic Converts League will enable the Mission House to place still another missionary in the field.

The work that these missionaries do most difficult kind, and it requires a most stordy character to carry it through to notable success. Their business is to go into towns where there is no church and no Catholics even. They go as a complete stranger and arrange for and start giving a mission of a week's duration. Their first work is to meet some of the prominent people; then secure a hall; then advertise the mission, then preach night after night to audiences small as well as large as they come answering all the questions that are publicly put to them; then to gather the few hopeful converts and care for them till they are ready to be received into the Church. Very often the missionaries have to come up against prejudice and misunderstandings, and not seldom the strongest opposition is aroused against them by the non Cath olic ministers. Their life is constantly placed among strangers in country hotels where they must put up with all kinds of inconveniences of bed and board. Still, with all this hardships many priests are willing to do this pioneer work if only they can get money

enough to meet their expenses.

The good they is incalculable. A town that has received a visitation of this character will forever after think of the Catholic Church. The people will become interested in the growth of the Church. They car no onger be persuaded of the infamous calumnies that heretofore got a hear ing. They frequently were ready to answer to them all: that "I know and have met the Father, and I know that he was a good man." And in the course of time when they have read the Catholic books that are left among

them, they wanted to become Catholics.

The Catholic Converts. League by participating in this great work has done honor to itself. Hereafter the members will regularly receive the re port of the work the missionaries do, and they will be gladdened by the fact that their funds have been used to bring to the bosom of the Church many struggling souls who will bless God al their lives for the gift of the faith.

THE SIGN OF THE CROSS.

POWER OF THE CHRISTIAN SYMBOL-STORY FROM EAST AFRICA.

Tidings have come of an anti-mis sionary outbreak in German East Africa. Amongst those attacked by the natives was the Benedictine Mission, and, says a contemporary, "a remarkable exp. r-ience" befell it, "which in other times would have been attributed to miraca agency. They were taken comrealized what had happened a Brother had been killed and a Father and a Brother wounded. In their terrible plight they all solemnly knelt while Father Leo gave absolution. On seeing the sign of the Cross the raiders fied."

Four years ago, during the Boxer the Catholic missions in Manchuria were attacked, and a missionary of the U. F. Kirk wrote that one of the marvels was the seige of Santaitzu, the comfort and peace it gives the con where two french priests and their converts defended themselves against crime, why would Catholic fathers and the pagans. One of the detenders kept a dairy of events, and here is the anal boys and girls go frequently to confes-"Augus) 15-Two Masses towards 1 A. M. and general Communion. You will observe that we have scarcely ever been attacked by Our enemies affirm that they have often seen visions in our gardens during the night, and especially over and around the church have they seen a large number of mysterious soldiers clothed in white and winged. So the good angels have us under their protection. * * * Our deliverance has surely been a miracle of the Vir

gin's."
"There may be points in the above "There may be points in the above narrative," says the U.F. missionary, "calculated to raise a smile in the un-believing and schismatical Britisher, but one must bow before the magnificent courage and devotion displayed by these two forlorn missionaries." Of course, the supernatural and the miraculous and the power of God to "give His angels charge" over His servants. are in no way altered or affected by the Britisher's smile. It is so much the worse for him if belief and faith only arouse his mirth. He has not im proved—morally—since he was robbed of his "heaven-aspiring creed" by the sect whose divines to day openly teach rationalism and materialism, denying the fundamental doctrines of Christian ity. Small wonder the Protestant churches are empty on Sundays, and that Protestant clergymen helplessly lament religious decadence!

Evidences of the supernatural and the miraculous abound in Catholic missary records. Southey writes of Father Anchieta, one of the first apos-"there was a power in him which with-held the hands of men, and this opinion saved his life." As Marshall observes, they know to be unattainable by themsetves is therefore impossible to other it is Protestants alone who deride the It is curious, says the same trenchant it is not afraid of investigation." To writer, that "Bible loving, Bible readali reasonable minds the Cardinal must persons should scoff at miracles certainly seem to be an unexce when the sacred pages contain so many authority on the subject. - Catholic examples ; but perhaps the true explan. Home.

tion of the inconsistency which accepts the one class of miracles and rejects the other is found in the fact that very ew Protestants have any real faith in either. They have, of course, an urgent personal motive for denying miracles which testify to the truth of the Catholic faith. To the true Christian the ce-sation of miracles would be more in explicable than their continuance.— London Moritor and New Era.

ABOUT CONFESSION.

IF IT BE INCENTIVE TO SIN, HOW IS IT. THAT THE BEST CATHOLICS ARE SEEN MOST FREQUENTLY AT THE SAC-RED TRIBUNAL ?

Does not confession weaken charac

Is not confession an incertive to sin by making forgiveness too easy?

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

again ? 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 a has mere natural sor-row because of his degradation and the poverty and shame of his wife and : to the thief who has no inten tion of giving back the money he has stolen; to the impure man who will not avoid the proximate occasion of his sia; to the bitter, angry soul who refuses to forgive the offending brother

We know perfectly well that human nature is weak, and human passions strong; that the world of wicked men and women 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 those temptations it is not in 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 Catholic go to their confession in a mechanical perfunctory sort of a way, and do not realize the dignity and sacredness o this divine sacrament. But is there any good thing in the world that sin-ful man has not sometimes abused? The sacrament of matrimony, 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 imitate 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 ne of the greatest incentives to virtue the world knows of. Could it have survived during these ninteen hundred years if it were indeed an incentive to sin? Would millions of the most inteligent men and women still bend the knee? It is impossible to think so. The corruption of morals that everywhere followed the abolition of confession in the sixteenth century made many of the reformers wish for its reestablishment. Voltairs wrote in the eighteenth century: "The enemies of the Roman Church, who have opposed so benefic al an institution, have from man the greatest restraint that can he put upon crime." (Diet. Phil. art Cathoc du Cure).

If confession were an incentive to sin, how is it that 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 Maga: soys and girls go frequently to confes-sion, and be sad of heart when they begin to neglect this duty? If it made Catholics worse, how, then, do you explain the fact that Protestants often desire for their servants and employees Catholics who go so regularly to con

The fact is evident. The sacrament of penance is a guide to the doubting, a comfort to the afflicted, an encour-agement to the weak, a warning to the young, a strong arm to the wavering, an advisor 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 labor and are burdened, and I will refresh you" (Matt. xi., 28)
Why, sometimes non-Catholics, tor mented by the anguish of unconfessed sin, have desired to receive the sacra-ment; and finding this impossible, have

craved the privilege of unburdening their conscience to the trusted Catholic

priest.-The Mionitor.

freedom enjoyed by Catholics. We quote from the American Catholic News eport of his sermon in the Cathedral Baltimore on the second Sunday in Lent "Some persons yet remain under the delusion that they cannot become Catholics without surrendering their independence, without allowing understanding to be darkened and ever their consciences to be enslaved. How mistaken are these views of the Catholic Church! The Church does not interfere with the widest liberty o human thought. It places no fetters apon the exercise of the intellect, but de votes its chief efforts to the education

A CHARMING BOOK BY "AUNT ROWENA."

Under the title of "Father Joseph and Othel Sories," Miss Josephine Byrne Sullivan, for twelve years a member of the staff of The Michigan Catholic of Detroit, and for the past four yeas its associate-editor, has had published an interesting !volume c. Catholic stories, suitable for young and old, the volume has received flat trings notices from several leading papers, and its author has been harmly complimented to be the control of the stories. Sullivan—who, by the way is a Canadian girl, having been been in Straford, One,—has been engaged in literary work for the past fourtiern years but of late years confices her work solely to the field for Catholic writers. She has contributed sketches and stories on several other pears during the past years, and her work has merited higuest praise from the best critics. She is a deep student, a tireless worker and much of the splendid success attained by the Michigan Catholic is due to her excellent judgment and good work. She is rated one of the foremest in her profession, and as the "Aunt Rowena" of the Michigan Catholic is loved by thousands all over the country, we wish "Father Joseph" and its clever author, every ucesss. The book can be procured at the office of the Michigan Catholic, Detroit, Mich.

OLD TIMES, OLD FRIENDS, OLI LOVE.

There are no days like the good old days.
The days when we were youthful!
When humackind were pure of mind.
And speech and deeds were truthful;
B fore a love for sordid gold.
B. came man's ruling passion.
And before each dame and maid became
Slave of the tyrant Fashion!

There are no girls like the good old girls—Against the world I'd stake 'enr l As buxom and smart, and clean of heart As the Lord knows how to make em:
They were rich in spirit and common sense,
And plety all supportia';
They could bake and brew, and had taught
febool, too,
And they made such likely courtin!

There are no boys like the good old boys— When we were toys together,! When the grass was sweet to the brown bare That dimpled the laughing heather:
When the pewee sang to the summer dawn
Of the bee in the billowy clover,
Or down by the mill the whip-poor-will
Echoed his night song over.

There is no love like the good old love— The love that mother gave us!

We plus are old, old men, yet we plus
For that precious grace—Goo save us!
So we dream and dream on the good old times,
And our bearts grow tenderer fooder.
As those dear old dreams bring soothing

gleams
Of heaven away off yonder.
—EUGENE FIELD,

BELLS OF THE YULE TIDE.

Yule tide bells! Merry bells, Loud from many a steeple. In every land and ev'ry clime, Calling to the people,

Yule-tide bells! Merry bells, High from church tow'rs swinging, To the mind and heart of all, Thoughts of old are bringing. Christmas bells! Merry bells, While the Yule logs glowing Still we hear your music sweet, Tuneful, coming going. Yule-tide bells! Merry bells, Messages you're sending, Upwards through the starry night.

Yule-tide balls joyful bells Gladly you are pealing Stirring in the careworn heart, Many a mirthful feeling. Yule tide bells! merry bells Heralding Christ's birth And the Manger's mystery To the listening earth.

DIED.

McIntyre,—At Debver, Col., on Dec. 7, 905, Mr. Michael McIntyre, formerly of Park-dil, Ont., aged sixty pine years. May be rest a peace! TEACHERS WANTED

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