The Catholic Record.

LONDON, SATURDAY, Nov. 26, 1904.

AFFAIRS IN FRANCE.

A writer says that the true France, melancholy and delicate, conservative and religious, is not represented by the heterogeneous mob of financiers and demagogues, political adventurers and opportunists, which makes up the government of France. Combes has all the bitterness of the renegade. Jaures the blatant leads the socialists, who are the principal allies of the French Behind the Socialistic leaders are seven hundred thousand voters who war not upon capital, but, as the Bishop of Nancy said, "a Dieu qui u' jamais embêtè personne."

But so far as we are concerned it is a mystery how a few adventurers can dominate so successfully some millions of Catholics. And yet the Catholics seem to love the men and women who were expelled from France-the religious who were devoted to God and to their country. But the love that manifests itself only by the kissing of hands, by tearful adieus, costs little. The farewell scenes at railway stations were pathetically futile; and the Frenchmen who took part in them went homeward in sullen mood doubtless against Combes but disinclined to pay the price for a determined opposition to him. What is needed is the love that brooks no lowering of the fame and prestige of country, which is a foe to apathy and indifference and urges every citizen to contribute his quota to good government.

WHAT IS NEEDED.

Not to shouting past watchwords, or to chanting past glories, should all our time be given. The bye - gone ages, glorious indeed-a wondrous picture of struggle and achievement - can but serve to inspire and to guide us. But we have to make our own history and to show that our principles have not lost their vitality. In our keeping is the faith that overcometh the world, to keep and propagate. For this we must be faithful Catholics, in touch always with the sacraments, which are the source of true manliness. We must, of course, be organized: schemes for this and that must not be neglected, but the power to influence others comes not from without but from within, and our success depends primarily not upon plans, however well laid, but upon humility and obedience- in a word, on our living out the truth and love which we claim to possess. In doing this we must necessarily come into the open. We must be soldiers and not camp followers. Our place is in the firing line, either to repel any attack on the Church or to carry its colors onward. Inaction means cowardice at times, and to skulk behind the barricades of memories of past ages or to hymn the praises of things that have been done instead of directing our energies to things which should be done, is merely "rainbow chasing."

AN EXAMPLE.

Just what organization, pulsing with the blood of practical Catholicity, can effect, may be seen in Germany. Not so many decades ago wise men saw no future there for the faith. But the Catholics, minding not human prophecies, bent themselves to the task of safeguarding their principles and interests. They took their weapons from the sanctuary and used them in congress, in every department of human activity. Priest and layman fought side by side, giving of their energy and courage and self-sacrifice in no niggardly fashion, and the result is that to day there are those who admit that the day is not far distant when the Catholics will have a predominating influence in Germany. Their press is well manned and supported, and their party-the Centristwatches with unceasing vigilance over the interests of the Church, and here, be it noted, as a writer has observed, that though this party comprises members of all possible groups, Aristocrats, Democrats, Liberals and Conservatives, nothing is ever permitted to stand in the way of the pursuit of the one fixed goal-to defend the rights and interests of the Catholic Church. Further, the German Catholics bring to the Catholic press the support of their purse and good will, and when one considers the practical sense, the cohesion, and the intelligent activity of the party, the conviction is forced on one that the party is a power which will win in the end.

THE CONCORDAT.

Some of the quill-drivers who do the French question are merely echoing the statements of the anti-Catholic correspondent. They seem to think that the Concordat is something new in France and that Pope Pius is working hard to have it done away with. They chirrup about freedom and democracy, to show they have not forgotten the ditty that was sung a few months ago in Toronto by the eminent French cleric, d'Aubigne. But it is rather discouraging that editors who we presume have little respect for Combes and the nun and monk harrying "democrats" who have just now a strangle hold on French liberty, do not bid their henchmen to comport themselves with some show of

decency. Our readers know that a Concordat of some kind or other has been in France for hundreds of years. The present one

" Napoleon was certainly not actuated by any love for the religion of his country. To him it was a matter of politics. It was necessary for instance to wipe out the great debt which the to wipe out the great debt which the nation owed to the Church on ac-count of the confiscations of the Revolution. This required the Pope's sanction, and it was the price paid for the measure of protection to religion secured by the Concordat, and for the guaranteed though slender stipends to be paid to the clergy by the State."

In attempting to show that Rome has violated the Concordat M. Combes has given one more proof of his unscrupulousness. His argument that the Pope in summoning the Bishops of Laval and Dijon disregarded the dispositions of the Concordat, is absurd on the face of it.

The first article of that treaty guarantees the full and free exercise of the Catholic religion. In this "free and full exercise" the Pope must be ever a factor. His is to watch over the fold, to eliminate abuses from it, to govern and to punish. The government, therefore, which essays to hamper Papal authority necessary for the free and full exercise of the Catholic religion, is acting in bad faith. There is not a word in this treaty to justify the attitude of the French Premier. And that its untenability is well known to him is amply evidenced by his suppressing the note of Cardinal Merry Del Val which covered the case of the Bishops and answered his objections.

A FALSE PROPHECY. The followers of Combes are not a whit disconcerted by his tactics in regard to this issue and go gleefully on. Already these half-Bourbons who learn nothing and forget everything foretell the downfall of the Papacy. The study, however, of the careers of those who have led crusades against the Church might have a quieting effect on their ardor. Greater men than Combes have stormed at the gates of the Vatican and announced the death of the Papacy, but it remains "not in decay, not a mere antique, but full of life and youthful vigor." The failures of those who tried to stay the progress of the Bride of Christ dot the centuries, for on weapon that is formed against thee shall prosper: and every tongue that resisteth thee in judgment thou shalt

DOGMATIC RELIGION BREAKING UP OUTSIDE OF THE CHURCH.

REV. CHARLES ALFRED MARTIN SHOWS CONDITIONS OBTAINING ARE AMONG

NOTABLE PHENOMENA. The breaking up of dogmatic religion outside of the Church is one of the noticeable phenomena of the times. It is interesting in its history, its evolu-tion from certain causes and principles, its phases and effects; but to us as missionaries, I take it that it is of absorbing interest as a condition of the day with which it is our lot to deal, and which we must find means to turn to the very account of our Apostolate. Cur iously, at first sight and happily enough, the intellectual and religious unrest of this time of transition, while disastrous to other churches, is favorable to our own, since it emphasizes spiritual wants for which we have the

Students of the times have been telling us that the religion of the future will be Naturalism or Agnosticism when it is not Catholicism. religious controversy of the day is fundamental, it does not get beyond first principles; and it is Reason vs.

Catholics which tends to filter down through the press and other agencies to the common people, was no doubt bound to follow eventually the repudiation of an authoritative teaching Church. Dr. Sheehan traces its con-nection with the transcendental movement of the past century (Irish Ecclesiastical Review, January, 1904). That philosophy, the characteristics of which were vagueness and abstraction, the are an instinctive endeavor to interpret. were that its intuitive knowledge You will recall how Leo XIII. empha-

transcended all experience and was independent of reason and the senses, he finds running through the writings of Rousseau; then broadened and developed in the great German systems; caught up and crystallized in the halfphetic, half - delirious ravings of prophetic, nair definition ravings of Carlyle in England; finally brought across the Atlantic and popularized here by Emerson and the New England school. For the time it was received with boundless enthusiasm; it inspired poetry, and permeated literature, and interpreted history, and became a re-

ligious creed.

But nebulous hypotheses about
"over souls," and "immensities,"
and "eternal silences" could not satisfy the native logic of the mind, which demands principles and proofs, and says: "No dogma, no ethics." As the very notion of truth became lost in this subjectivism, people got to quoting such vague sayings as, "Things desuch vague sayings as, "Things de-pend very much on how you look at religion without creed came into fashion; it was counted valgar to formulate or even to know just what one believed; and so men failed to for hundreds of years. The present one dates from 1801. In coming to his agreement with the Holy See Right Rev. Dom Gasquet says:

One believed; and so men failed to see why they should go to a Church with no higher claim than the self-imposed task of presenting personal opinion in the form of chis-sonal opinio elled essays, and took to reading their Sunday paper at home in indifference, or turned to science or socialism for the meaning and rule of life.

Another cause of the loss of faith; Another cause of the loss of land, of the religious groping of many to whom the name and personality Christ is dear and venerated, but are at a loss to say "who the Son of Man is," and dare not cast the die; who are dazed, not irreverent, and whose neglect is rather a bewilderment than an apostasy, is the dethronement from its position of authority of

In the matter of Biblical criticism, as well as of Philosophy, the conclusions of the thinkers and students gravitate to the masses through books and magazines and lyceum lectures; and with them comes the startling ex-ploitation of whatever in them is senploitation of whatever in them is sen-sational or destructive, by men who may be publishers without being stu-dents or thinkers, and who may be preachers in pulpits without being teachers of Christian truth or conservators of Christian faith.

That difficult questions are involved is in the nature of the matter and is suggested by the history of Rev. Abbe Loisy and the writings of our learned Pere Legrange, and perhaps quite as significantly by the silence of others, or again by the creation of the Papal Biblical Commission. The reader of the Sunday paper, even, is made familiary with the declarative must of the destructive part of the iar with the destructive work of Higher Critics. The said reader may not be very learned, nor able to grasp the whole subject; but he need not be learned at all to have its discussion brought to him and thrust upon him, and to be impressed by it. upon him, and to be impressed by it. At any rate the reading, thinking Protestant knows that the Bible, to whose infallibility he had pinned his faith, has been questioned; and that not by infidels but by the leaders of his own party; and has been discredited by party; and has been discredited by them. Henceforth it can never be to him quite what it was to his father and mother, and Christianity grows dim and confused before his blurred eyes.

However it came about, there is undoubtedly a widespread tendency to drift away from Christianity as a super-naturally revealed faith, and to retain at most only its exposition of the natural

We may observe the conscious expression of the "new Christianity" in the liberal churches. Occasionally its heralcady ringing the knell of old time orthodoxy; who deny the doctrines and mysteries which were the faith of their fathers and grow impatient at their

Oftener the new teachers are more tolerant. They repeat the old names even while they strip them of all mean-ing; perhaps because they feel they can afford, with the patience of culture, to soothe the worn out creed to its death with the narcotics of condes sion and pity; perhaps because they are not quite sure but behind the venerable terms there is some myster-ious reality after all. Familiar inious reality after all. Familiar instances of this might be multiplied. Among the latest examples is Harnack's saying, that the Resurrection is a great truth, if taken in its higher spir itual sense; or that the world is saved tual sense; or that the world is saved by the sufferings of Christ and His dying for all, just as Luther inwardly bleeding and striving, or any hero of self sacrificing deeds, redeems the race.

In its positive side, which is the one most frequently presented for our admiration, we find the new Christianity or rather the relic of the old Chris tianity—to consist of natural religion clothed in the adornment of Christian terms and poetry. * * * Religion is eternal life in the midst of time; God and the soul are its elements; the Kingdom of God within you its end; the fatherhood of God and the infinite value of the soul are its teachings; th higher righteousness and the commandlove are its law. This we are told is all of Christ's message-its kernel and essence, and at once simple enough to need no proof and sublime enough to command the reverence of eatest, and broad enough for Jev and infidel, for Catholic and Protestan -to be the religion of the world. And certainly the best expression of its positive teaching, as I have set it down, is simple and sublime, and true as far as it goes. But it is not all of Christian ; it is only the Christian statement of the common religious idea that under lies all religions, and which they all are an instinctive endeavor to interpret.

THE CARDINAL ON PURGATORY.

lical on the Free Masons.

Harnack, whom as rector of the faculty of theology in that home of learning, the University of Berlin, we naturally quote as the chief prophet and reflector of advanced Protestant thought, we find to be but a Robert

Years ago Ernest Renan expressed the regret that he was not a German professor instead of a Frenchman, that he might be a Christian at the same time that he was an infidel. To-Elsemere.

day he might be both in America as well as Germany.

The effect of this eclipse of the light

of faith is a widespread desertion of the pews. Only thirty millions of Americans are affiliated with any Church. Many of the great unchurche Church. Many of the great understand are merely indifferent, morally at fault perhaps, and intellectually uninformed about religion, but yet the unconscious expression of the loss of Christian unity and an accredited custodian and teacher of Christian faith. Others attempt to find in socialism or other isms of the day the solution of the problems of life which its belongs to true religion to provide; the questions of the soul which will not down, the whence and the whither of destiny; the how and the why of morals. Among the better classes are great numbers, I believe, who are in a condition of "waiting," a composite of unattached Unitarian and reverent condition of "waiting," a composite of unattached Unitarian and reverent Agnostic, whose picture of Christ is a the bitterness of our sorrow. It recondimmed heirloom retained by senti ment, and whose religion is a natural hope more than a Christian faith. If this class gave themselves over to religious introspection, they might, as Dr. Sheehan says, be typified by Her-bert Spencer in his last days, sitting on the sands of Brighton and pearing out, silent and dull of eye, over the unfathomable sea. But as they happen to be busy and prosperous and pot sad, while they "wait," their not sad, while they "wait," their truer type might be the crowd around the Marconi wires in the saloon of the transatlantic steamer enjoying the applications of science and eager to catch the gossip of two continents.

So much, then, for the non-Catholic who is left a Christian still, by the breaking up of dogmatic religion!

Dr. Shahan in reviewing the Question Box expresses surprise that the ques-tions are so largely the old-fashioned and oft-refuted objections and mis-understandings which arose at the very time of the Reformation and have been classics for generations, and that the non Catholic public seems so little affected by the advanced thought of

Happily the affection is not so widespread as one living among the scholars might expect; but I think it is much more general than the contents of the Question Box would indicate.

Question Box would indicate.

That vastly many reading and educated non-Catholics are undoubtedly influenced by advanced and rationalistic thought is obvious from the fact that their demands are supplied by the most cultured and generously paid pulmost cultured and generously paid pulpits; by the fact that so large a portion of our better classes are affiliated with no Church at all, or go confessedly for the mental stimulation of listening to another man's views of a question for the sentimental nourishing of the hnngry religious instinct. *

Only yesterday the bright young reporter sent out here to write up meeting, told me, not flippantly, that he feared he was a pagan. Another reporter, this morning told me, and without my asking him, that he be-lieved in God, but did not understand or believe in the divinity of Christ, and belonged to no Church. His father had been a Methodist, his grandparents were Catholic. What an endless procession of bright young men, students and business and professional men, whom we meet on the trains and every where, are such reverent agnostics They admit that there is a more satisfying inspiration in a church steeple than in a skyscraper, but their religious education, failing to keep pace with their secular development, was left behind, and the "theology" of the boy of ten is found inadequate to sustain the man of thirty.

the man of thirty. It has been said that we can safely neglect the half-dozen unbelievers to the audience to give our attention to sions are more probable and easy.
Alternate series of lectures for the two different classes might be a safer olution of the problem, especially in cities where there are many of each.

Men whose faith must be built up from the bottom are likely to let slip series of lectures whose subjects seem to assume the very things they want proved. A lecture on "Saint-Worship," or "The Blessed Virgin," or "Prayers for the Dead," or "The Sacramental System," will hardly appeal to the man whose questions are Who was Christ that we must believe Him?" "Can we trust the Bible?"
"Is Science and Religion in Conflict?"
"What is Christianity?" "What th "What is Christianity?" "What the need of organized Religion?" "Is there a Revelation of God's will except through reason and nature?" or yet "Is there a further Life for the Individual?" "Is there a Personal God apart from Universal Life and Law? A popular and convincing response fundamental questions, proper place and time, might bring us into touch also with the children of God whom the breaking up of dogmatic religion has left without the light of

Cheered by the presence of God, will do at the moment, without anxiety, according to the strength which He shall give me, the work that His Providence assigns me. I will leave the rest; it is not my affair.

OMMON SENSE, SAYS HIS EMINENCE, DEMANDS MIDDLE PLACE OF EXPIA-TION.

Preaching his monthly sermon in the Cathedral in Baltimore on Sunday last, Carlinal Gibbons took as his text St. John v., 25-29. He said in part: The Catholic Church teaches that be sides a place of eternal torments for the wicked and of everlasting rest for the rigreous, there exists in the next life a middle state of temporary punishment allottee for those who have died in venial sin or who have not satisfied the justice of God for sins already forgiven. She also teaches that, although the souls consigned to this intermediate state, commonly called purgatory, cannot help themselves, they may be by the suffrages of the faithful on earth. The existence of purgatory naturally implies the correlative dogma the utility of praying for the dead; for the souls consigned to this middle state have not reached the term of their journey. They are still exiles from heaven and fit subjects for Divine

clemency.

A CONSOLING DOCTRINE. "I do not know of any doctrine of the Catholic religion that is more consoling to the human heart than the article which teaches the efficacy of the bitterness of our sorrow. It reconciles us to our loss. It keeps us in touch with the living dead, as correspondence keeps us in touch with the absent living. It preserves their memory fresh and green in our hearts.

"It gives us that keen satisfaction which springs from the consciousness that we are helping the loved ones who have gone before us: that we are

have gone before us; that we are alleviating their pains, shortening the term of their exile and hastening their entrance into Paradise, their true

"It familarizes us with the existence of a life beyond the grave; it inspires us with the hope of being one day reunited with those whom we cherished on earth and of dwelling with them in that blessed home where there is ne separation or sorrow or death, everlasting peace and rest in the king-

dom of our common Father.
"It is a doctrine plainly contained ic the Old Testament and piously pracic the Old Testament and place ticed by the Hebrew people. At the close of an engagement which Judas Maccabeus had with the enemy he maccabeus and sacrifices to be ordered prayers and sacrifices to be offered up for his slain comrades. 'And making a gathering he sent 12,000 drachms of silver to Jerusalem for sacrifice to be offered for the sins of the dead, thinking well and religiously con-cerning the resurrection. For, if he had not hoped that they that were slain should rise again, it would have seemed superfluous and vain to pray for the dead. * * * It is, therefore, a holy and wholesome thought to pray for the dead that they may be loosed from sins.

STUMBLING BLOCK TO REFORMERS. "These words are so forcible that no "These words are so forcible that ho comment of mine could render them clearer. This passage proved a great stumbling block to the reformers. Finding that they could not by an evasion weaken the force of the text they impiously threw overboard the books of Maccabees, like a man who assassinates a hostile witness. They pretended that the two books of Maccabees were apocryphal. And yet they have pre-cisely the same authority as the Gospel of the St. Matthew or any other portion of the Bible, for the canonicity of the

argument, that the books of Maccabee were not entitled to be ranked among the canonical books of Holy Scripture no one, at least, has ever denied that they are truthful historical monuments and as such that they serve to demon strate that it was a prevailing practice among the Hebrew people, as it is with us, to offer up prayers and sacrifices for

the dead. "When our Saviour, the Founder of the New Law, appeared on earth He came to lop off those excrescences which had grown on the body of the Jewish ecclesiastical code and to purify the Jewish Church from those human traditions which in the course of time become like chaff mixed with the wheat of sound doctrine.

"But did our Lord at any time re-prove the Jews for their belief in a middle state or for praying for the dead—a practice which, to His knowledge, prevailed among the people? Never On the contrary, more than once both He and the Apostles of the Gentiles insinuate the doctrine of purgatory.

QUOTING OTHER AUTHORITIES. "Our Saviour says: 'Whosoever shall speak a word against the Son of Man it shall be forgiven him. But he that shall speak against the Holy Ghost it shall not be forgiven him, neither in this world nor in the world to come.'
When our Saviour declares that a sin against the Holy Ghost shall forgiven in the next life He evidently leaves us to infer that there are son sins which will be pardoned in the life "St. Ambrose, fourth century, on

the death of the Emperors Gratian and Valentinian, says: 'Blessed shall both of you be (Gratian and Valentinian) if my prayers can avail anything. No day shall pass you over in silence. No ilence. No prayer of mine shall omit to honor you. No night shall hurry by without be-stowing on you a mention in my prayers. In every one of the oblations will I re-On the death of the lowing prayer: 'Give perfect rest to binding us with ignorant devotion to others are broken.

which Thou hast prepared for Thy saints. May his soul return thither whence it descended, where it cannot feel the sting of death * * * I loved him, and therefore will I follow him, even unto the land of the living. Nor will I leave him until, by tears and prayers, I shall lead him * * * unto the holy mountain of the Lord, where is life undying, where corruption is not,

nor sighing nor mourning. "St Augustine, who lived in the be-ginning of the fifth century, relates that when his mother was at the point of death she made this last request of him: 'Lay this body anywhere; let not the care of it in any way disturb you. This only I request of you, that you would remember me at the altar of the Lord wherever you be."

THE LIFE AFTER DEATH.

"If a brother leaves you to cross the broad Atlantic religion and affection prompt you to pray for him during his absence. And if the same brother crosses the narrow sea of death to pass to the shores of eternity, why not pray for him then also? When he crosses the Atlantic his soul, imprisoned in the flesh, is absent from you; when he passes the sea of death his soul, released from the flesh, has gone from you. What difference does this make with regard what is death? A mere separation of body and soul. The body, indeed, dies, but the soul 'lives and moves and has its being.' It continues after death, as before, to think, to remember, to love. And do not God's dominion and mercy extend over that soul beyond the grave as well as this side of it? Who shall place limits to God's empire and say to Him: 'Thus far Thou shalt go and no farther?' Two thousand years after Abraham's death Our Lord said: 'I am the God of Abraham, of Isaac and of Jacob. He is not the God of the dead, but of the living.'

"If then, it is profitable for you to pray for your brother in the flesh, why should it be useless for you to pray for him out of the flesh? For while he was living you prayed not for his body, but

MIDDLE PLACE DEMANDED.

" If this brother of yours dies with some slight stains upon his soul-a sin of impatience, for instance, or an idle word—is he fit to enter heaven with these blemishes upon his soul? No; the sanctity of God forbids it, for 'nothing defiled shall enter the kingdom of heaven.' Will you consign him, for these minor transgressions, to eternal torments with adulterers and murderers? No; the justice and mercy of God forbid it. Therefore your common sense demands a middle place tion for the transgressions of the soul before it is worthy of enjoying the com-panionship of God and His saints.

"God will render to every man according to his works; to the pure and unsullied, everlasting bliss; to the reprobate, eternal damnation; to souls stained with minor faults, a place of

temporary purgation.
"I have seen a devoted daughter minister with tender solicitude at the sick bed of a fond parent. Many an anxious day and sleepless night did she watch at his bedside. She moistened the parched lips and cooled the fevered brow and raised the drooping head on its pillow. Every change in her patient for better or worse brought a corresponding sunshine or gloom to her heart. It was filial love that prompted all this. Her father died and she followed his remains to the grave. Though not a Catholic, standing by the bier, she burst those clains which a cruel religious prejudice had wrought around her heart, and, rising superior to her sect, she cried out: 'Lord, have mercy on his soul.' It was the voice of nature

and of religion. CONSOLATION OF CATHOLICISM.

"Oh, far from us a religion which would decree an eternal divorce tween the living and the dead! How consoling it is to the Catholic to think that in praying thus for his departed friend his prayers are not in violation of, but in accordance with, the voice of the Church and that as, like Augustine,

he watches at the pillow of a dying mother, so, like Angustine, he can con-tinue the same office of piety for her soul after she is dead by praying for her! How cheering the reflection that the golden link of prayer unites you still to those who fell asleep in the Lord, that you can still speak to them he watches at the pillow of and pray for them!

"Tennyson grasps the Catholic feeling when he makes is run, thus address his surviving comrade, Sir Bedivere:

I have lived my life, and that which I have May He within Himself make pure; but thouIf thou shouldst never see my face again—
Pray for my soul. More things are wrought
by prayer.

"Oh! it is this thought that robs death of its sting and makes the separation of friends endurable. If your departed friend need not your sorbed by the sun and desc in fruitful showers on ou will be gathered by the sand will fall in refreshing grace upon your head. Case ipon the running waters long time thou shalt find it again

When we ourselves are passing through a cloud, when we feel so alone and desert-ed, when we bear the stinging accusation in silence, or do not attempt any justification of ourselves lest we hurt others, there is a quiet consciousness of peace and rest, at first incomprehensible. The explanation is this—that member you.' On the death of the Emperor Theodosius he offers the following the follow

THE BLAKES AND FLANAGANS.

BY MRS JAS. A. SADLIER. CHAPTER XVI.

THE BROKEN HEARY - MRS. HENRY T. BLAKE ON BAPTISM.

safely deposited on the pallet in her little room, she went off to ask the assistance of her old cronies. It requires all her influence to induce any of mem to go with her. "If the man man a good Christian, they'd be willing to wash him and lay him out, but a safely deposited on the pallet in her lit's a shame for you, Mrs. Dillon, to fly in the face of God that way. A sensible woman like you ought to know better. Come over here near the stove, astor machine! and the would kill herself if she went on so. "It's a shame for you, Mrs. Dillon, to fly in the face of God that way. A sensible woman like you ought to know the way." to wash him and lay him out, but a haythen like that, they didn't care to have anything to do with his carcass." have anything to do with his carcass."
But Molly represented that, let the poor
be as it might, it was still an act of
Christian charity to provide decent
burial for the dead. This staggered
some of the women—they couldn't deny
that anyhow, for they had heard it ever
since they were able to hear anything.
Still, they wavered; their horror of
the unsanctified dead was hard to overcome. But, when Molly went on to come. But, when Molly went on to speak of the poor widowed mother, their hearts were softened, and four of them volunteered "for the honor of God, and for the sake of the poor sor-

little use to pray for the likes of him!"
The first thing to be done was to cheer up the women with a good cup of tea, which Molly did without loss of time.
Then the water was "put on" to wash the body, and while it was warming, Molly thought it the best thing to break the mournful tidings to the wretched mother.

While their hostess was gone, the women sat around the stove talking

women sat around the stove, talking over the dreadful occurrence which had brought them together. Ever and anon they would cast a fearful glance towards the pallet whereon lay the dead towards the pallet whereon lay the dead body, carefully covered up. One gave it as her opinion, that they should go to work at once and wash the body, so as to get it over, but the others dis-sented, on the ground that it took three

hours or so "to cool the corpse."
"To tell the truth," said the last speaker, "I have neither heart nor eye in the same job. He was an unlucky vagabond all his life, and died without

gabond all his hie,
e rites of the Church."
"And how else should he die, Polly?"
"And how else should he die, Polly?" "And how else should be alle, Folly," demanded her nextneighbor. "Didn't he just die the death that he deserved to die, and that everybody knew he would die? Didn't he turn his back on the father and mother that reared him?
—didn't he disgrace everybody belongin' to him? an' worse than all, didn't he deny his religion, and blastick the worse with disc. didn't he deny his religion, and blaspheme God?—didn't he speak with disrespect of the Blessed Mother of God whenever he had the chance — faugh! I'd as soon wash a dead dog! But, no matter for that; we'll do it, for the love of God, let it be as it may! Somebody must do it. But, isn't Molly stayin' long away from no? in' long away from us? — maybe Mrs. Dillon wasn't in the house."

"Whisht! here they are! — not a word now for your lives! I wish to goodness we weren't here at all, for it'll e a heartbreaking sight I know well!

The door was slowly opened, very slowly, and Mrs. Dillon appeared, leaning on Molly's arm. Not a tear was in her eye, but her face was ashy pale, and the only visible symptom of un usual emotion was a sort of asthmatic breathing, or rather gasping. It was quite plain that she could hardly supherself, and, still, Molly kept graging her with, "Cone, now, encouraging her with, Mrs. Dillon, dear! rouse yourself!— we're just at the end of our journey! Sit down, dear, an' draw your breath a

Mrs. Dillon mechanically obeyed; her eve was fixed on the spot where the outlines of the dead body were but too plainly discernible under the clothes there to hide it. A convulsive shudder crept over her; her lips trembled and grew as white as her cheeks. She leaned back against the wall. Molly hung over her with the tenderest solicitude, beseeching her to bear this heavy blow like a good Christian, as she always was. The afflicted mother looked up at the speaker with a vacant stare; she shook her head, and pressed her hand on her heart, as if to stop its troublesome fluttering. Molly understood the mute answer, and her tears attested the depth of her sympathy. There was not a dry eye in the room, except Mrs. own. She made two attempts could succeed to rise, before she gaining her feet. Then she made a move towards the pallet. Molly, see-ing her intention, begged of her to wait a little longer, "till she'd be rested after her walk. She was too weak to stand such a sight!"

No, no, she was strong enough — as strong as ever she expected to be in this world. She wanted to see her son her son-why shouldn't she see him? Well, well, dear! have your own way; but, och! Mrs. Dillon, dear! don't be frightened; don't look so for the love of God, don't!"

With a trembling hand, Mrs. Dillon removed the covering from off the body and here she stood face to face with the dead-with all that remained of her wretched son. There he tay weltering in his blood, his eyes wide open, and the dark scowl of hatred and revenge still lowering on his brow. The women covered their eyes in horror, but the poor mother stood her ground. Gradu ally she sunk to a kneeling posture and her head fell heavily on her bosom. After a pause of awful silence, she was heard to whisper, "He was good once, an' sure we all loved him. God knows we did-and he loved us, too-didn' you, Hugh—didn't you, my son? och! och! nota word, not a word to his poor old mother. But, sure — sure you're not dead, Hugh?—sure you're not? och! won't you speak to me, just on word; only say you're not dead, an' I'll run for the priest myself! I will, Hugh dear! an' you'll make your peace with God before you leave this world! Oh! Hugh! Hugh! speak to me; you can't

be dead; God will have mercy on your poor soul! not a word! Oh! Blessed Mother of God! Sweet Virgin! is there no hope for my poor boy! is he to be lost, lost, lost! Oh! didn't I often tell you, my son, this would be the end of

Molly here interposed, and would insist on removing her, declaring that she would kill herself if she went on so.

back this way."

"I'll do anything you bid me,
Molly," said the poor heart-broken
mother; "but what are you going to
do with poor Hugh? — Won't we take
him home?" There was a sorrowful
meaning in the last word, that made it
difficult for the others to keep in their

"Well! just as you like, achorra. If you think well of it, we'll get a cart an you think well of it, no some of the men at once."
"You know our Jerry has a cart,"
"You know our Jerry has a cart,"
"You know our Jerry has a cart,"

right off."
"God bless you an' do, then," said

their hearts were softened, and four of them volunteered "for the honor of God, and for the sake of the poor sorrowful mother, that was always a dacent, God-fearing woman."

When they all five went into Molly's room, they knelt down and offered up a short prayer for the faithful departed—not for the miserable soul whose earthly companion lay stiff and stark before them, "for, och! och! it would be little use to pray for the likes of him!"

The first thing to be done was to cheer any the women with a good cup of tea, died in his sins, without a minute's warning!—Oh! I couldn't bear that—

Molly answer, whatever it might have been, was cut short, or rather prevented, by the sound of heavy feet on the stairway outside. "It's Jerry Dempsey with the cart," observed one of the women. But it was not. It was two constables, sent to keep the body in statu quo, till the coroner could find it convenient to hold the inquest. "Lord bless me!" said Molly: "we

were forgettin' all about the coroner; an' how long will it be before he comes, if you please, sir ?"

"Can't say, sometime to-morrow forenoon likely."
"Couldn't he be taken to his mother's to night?"

to-night ?" No! he must be left just where he s till after the inquest."

Mrs. Dillon bowed her head and overed her face with her hands, but said nothing. Jerry Dempsey came with his cart, and was dismissed by Molly with a request that he would come back next day when the Coroner was gone, which Jerry promised to do was gone, which Jerry promised to do.
The women who had assembled to wash
and "lay out" the corpse, could not
be persuaded to go away, although
their services were not needed for the
present. No, indeed, they would stay
and keep Molly and poor Mrs. Dillon and keep Molly and poor Mrs. Dillon company. Little notice did the unfortunate mother take of any one during all that dismal night. In vain did Molly try to rouse her from her lethargy of woe by every little kindly stratagem. There she sat in her speechless, it would almost seem unconscious misery (if misery could be be unconcious), raising her eyes occa sionally to heaven, and looking every now and then towards the motionless figure on the floor; then a more deadly pallor would overspread her face; the same shudder would shake her whole frame, and she would clasp her hands still more tightly over her knees. The women were all awed into unusual silence by the dread presence of death, and such horrifying death. The police-men smoked, and chatted, and even laughed, as though nothing strange had happened. Nor was the occurrence strange to them: sudden and violent deaths were every day before their eyes, with all their direful accessories desolation. They began at one time to discuss certain notorious passages in the life of the deceased had brought him under the public eye in anything but a favorable light. Molly hastily interposed, and begged them for God's sake to spare the poor heart broken mother. The men laughed "For God's sake!—that was something new;—they guessed they they never did anything for God's sake before—however, they wouldn't wish to rake up old sores if it hurted anybody." So Hugh's edifying adven-

Next morning brought the coroner and his jury. The inquest continued for two full hours, and when it was brought to a close, the public were gravely informed that "deceased had come to his death in consequence of a gun shot fired by some person as yet unknown." This was the sum of the official information, the fruit of two long hours' careful investigation. Jerry Dempsey was in waiting with his cart, and the body was at length handed was to the dayslate mether, and conand the body was at length nanded over to the desolate mother, and conveyed to her dwelling. Molly Reynolds broughther friends with her once more to perform the duties of charity, and the corpse was at last "laid out." Watty Sullivan made his appearance, and applied himself, with edifying diliand applied himself with edifying dili gence to comfort Hannah, whose grief was rather of the noisiest. Some of the women suggested that Father Power should be apprised of what had hap-pened, but Hannah cut the matter short with a declaration that it was all nonsense to talk of bringing a priest there; what on earth could he do for Hugh, now that he was dead? These ominous words caught the mother's grief-dulled

tures were dropped for that time.

ear. "It would be no use, Hannah-you're right enough—a priest could do him no good now, and besides, I'm sure Father Power wouldn't come—my unfortunate son died as he lived, without the benefit of the clergy! Oh! my God! my God! I thought poor John's death was a heavy crush, but what was it to this?" No one attempted to reply, this?" No one attempted to reply and if they had, their words would have been unheeded, for Mrs. Dillon had fallen back into the torpor to which Hannah's words had given a momentary

suspension.

After a while, the conversation turned on the funeral. Where was

Hugh to be buried, and how was the funeral to be "got up?" Here Hannah and her adviser found their wits at fault. " Ask the old woman ! Watty, in a low voice. Hannah accordingly went over and shook her

mother by the arm; "mother! I say, mother! what are we going to do for a feneral?—won't you go and ask Tim Flanagan to see after it?" Her mother looked up at her with a bewildered stare, and Hannah found it

" No !" sa'd Mrs. Dillon, with sudden emphasis; "no! I couldn't have the face to ask a decent, respect-able man like Tim Flanagan to invite people to Hugh Dillon's funeral !-no

necessary to repeat her question.

" Dear me ! and didn't he get up a fine funeral for father?"
"True for you, Hannah, he did—but

your unfortunate brother led a different life what his father did-an' och och! he died a different death!-his funeral doesn't make much matter one way or the other."

"Well! leave it to me then," interrupted Watty, with a sudden gush of feeling; "I'll go and hunt up some of the b'hoys. I guess we'll not trouble your pious folk to bury Hugh—we can to it ourselves—ah Hannah!—den't do it ourselves—eh, Hannah!—don't you think, if he had a choice, he'd rather have us carry him to the grave than a pack of hypocritical, praying folk that he never cared a red cent fo his lifetime?" Hannah assented with a fresh burst of clamorous weeping. All this time Molly Reynolds and two of her friends sat silent and sorrow ful in a corner near the poor mourner regarding her with looks of tenderest compassion, and occasionally offering her those little services which seemed

That same afternoon, about 4 o'clock, the mortal remains of Hugh Dillon were laid in a grave in the Potter's Field. There was no possibility of getting per mission to inter him in consecrated round, so his miserable mother had the crowning torture of seeing him consigned to unhallowed earth. He was followed to the grave by his mother and sister, Watty Sullivan, and some two of his former associates, including Jim and Bill, already unfavorably

known to the reader.

As this dreary cavalcade paced slowly along the crowded thoroughfare, it so happened that Henry Blake passed it by in an omnibus. His quick eye instantly recegnized Mrs. Dillon as one of the mourners, and an icy chill ran through all his veins. Who could Mrs. Dillon be following to the grave as chief mourner? He looked at the other assistants as they passed, or rather as he passed, but Hugh was not there. "Good God!" he said to himself, "can he be dead?—and so soon?" He thought of the last words he had heard him speak, and remembered the dreary presentiment which had haunted his mind all that night. He hastily stopped the omnibus, got out and inquired wh funeral that was. The answer was just what he had expected. All that day, and for many days after, Henry Blake was an altered man. Conscience kept whispering her reproachful accents in depth of his inmost heart, and do what he would he could not stifle that hissing voice so terribly distinct. But the noise and bustle of the world-the duties of his profession, the charms of the opera and the theatre gradually rowned the troublesome voice, the 'still, small voice," that is given us to salvation. A few days—a few weeks passed away, and Hugh Dillon's untimely end was forgotten, at least by Henry. His mind was occupied by new

and pleasing cares.

Just three weeks after the death of Hugh Dillon, Mrs. Henry T. Blake gave birth to a son, and great was the joy of the families on both sides. Mother and in the way of doing well. The third day arrived, and as there was no word of anything like baptism, Mrs. Blake, senior, ventured stion that it was time to have the boy baptized. It was to Henry that his mother addressed herself, but Henry referred her to his

"Now, really, Henry, I think you night give an answer without troubling ne. You know as well as I do that me. I am not able to bear much fatigue as

yet."
"Why, dear Jane," observed her mother-in-law, "it will be no fatigue to you; we can have the child baptized in one of the parlors below, so that you'll neither see nor hear anything

"But I want to know what's the use of hurrying so?" cried Jane, in a quer-ulous tone; "won't it just do as well to have it done when I am up able to go about i

Mrs. Blake looked at her son, who took good care that she should not meet his eye. There was a faint tinge of red on his cheek that might have been an incipient blush, but otherwise he mani fested no embarrassment. His mother was completely at a loss what to say she had an instinctive fear of giving offence to her fine lady daughter-in-law and yet she was really anxious to have the infant baptized. Conscience dictated another appeal to the slumber ing faith of her son. After clearing her throat once or twice, she once more

opened her lips and spoke.

"Now, don't you know very well, Henry, that baptism shouldn't be put off on any account? how can you be answerable to God and the Church to let your child be so long without being baptized?"

Oh! as to that," interposed Mrs. Blake, junior, "he can throw all the blame on me. The priests will hardly call either of us to account about the baptism of our own child. I'm sure,' she added, pettishly, "it's hard if we can't have it done when and where we like! For my part, ma'am, I don't believe in infant baptist at all. I was brought up in the Baptist faith, and am quite of opinion still that it is much better, and more conformable to Scripture, to wait till the person becomes an adult, and is able to make the necessary

But. Lord bless me! Mrs. Henry, I thought you were going to be a Catholic. Henry was so sure of it, you see, that he made no bargain with you about

what religion the children were to be

brought up in."
"I am really surprised to hear you talk so, ma'am," replied the daughter-in law, with still increasing emphasis. "I'm sure I never told Henry that I

had any thoughts of changing my religion. Did I, Henry?"
"Well! I understood you to say, Jane, on one occasion, just a week or two before our marriage, that you had no particular objection to the Catholic projection and if you recollect. I observed religion, and if you recollect, I observed at the same time that it would be very convenient if you could make up your

mind to come to my Church."
"Oh! that was all a joke-at least on my part. I never dreamed that you

like to have our boy baptized by a Catholic priest, if you would oblige me so far, as I know it would please my

father and mother.

"And I know it would displease my father and mother," was the quick reply; "don't you think their feelings are to be considered, too? I tell you, Henry, you may do as you please with your own child; but if you get a Romish

—I mean a Catholic priest to baptize

it, you and I shan't be friends—that's all I have to say!"

Henry looked distressed, and kept his head turned away from his mother, who looked from one to the other with an anxious, troubled look. Whatever anxious, troubled look. Whatever Henry was going to say, he was pre-vented by the nurse, who came forward in great trepidation to express her fears that Mrs. Henry was talking too much. This was quite sufficient to make Mrs. Blake put an end to the conversation, and she soon after took her leave. Henry went with her to the door, at her own request, and she took him into the front parlor, to make a last appeal on behalf of the child. She asked him was he going to let his child grow up a heathen. 'No, no,' he said; he would get Jane persuaded to have it baptized, as soon as she was able to go about. He didn't like to worry her then, about a matter that could just a well stand over a little. But, if the child died in the meantime? Oh! no fear of that : there was every appearof life and health about him

"And so, Henry," said his mother, rising and going towards the door, "aud so you're determined to wait till Jane chooses ?"

"Till she is quite recovered, other," said Henry, with a smile.
"Well! mind, if anything happens before then, your child's blood will fall on your own head. Neither Mr. nor on your own head. Nettude Art hos Mrs. Pearson has got to answer for your child—but, you that call yourself a Catholic—you had better look to it in time. Remember, the loss of a soul is no trifling matter. Oh, Henry! what's

come over you at all! My heart is so full that I can hardly speak."

"I know and give you credit for all you would say, mother; but, I really cannot get into a discussion with my dear Jane at such a perilous time !"

"Discussion! why, there's no need of a discussion; just tell her that you're answerable to God for your child's soul, and that you must have it baptized right off. You'll see if she'll hold out

Henry smiled and shook his head. "Impossible, mother I wouldn't speak so to her on any account—at present, I mean !'

"Ah! then, God mend you both!" an : tnen, God mend you both!"
said the mother; "there's little difference between you. May the Lord look
to the poos child, amongst you, anyhow!
it's him I pity, and not you!" Henry
smiled again and bowed his mother out
with a great show of respect. with a great show of respect, then went back laughing to tell Jane what she had said, and how well he had managed to get rid of her importunity. He found Jane under treatment for a threatened attack of fever. The nurse, like a good Protestant, and a skilful tender of the sick, was doing all she could to fan the head cool with vinegar, and other such applications. Mrs. Henry was quite excited, and accosted her husband, on

his entrance, in no very gentle tone.
"Positively, Henry, I must decline seeing your mother any more till I am quite recovered. I had no idea that she could be so annoying. Such a fuse as she did make about that baptism one would think it was a matter of life and death. I declare solemnly I wouldn't be a Romanist for all the York; they are the queerest people !—baptism, indeed and the dear child only four days old ! —what barbarians papists must be, to go dip poor little infants like that into -what hearts those priests

of yours must have !' "Pardon me, my dearest Jane, if I interrupt you. I merely wish to set you right as to Catholic baptism. The priests does not dip the child into the water, he merely pours some on its

"Pour water on its head!" cried Jane, forgetting all about her impend-ing fever, "and I should like to know what earthly good can that do the child? Don't talk to me of such humbug, le him wait till he comes to years of dis cretion, then he can answer for himself and be duly immersed in the mystical

"Well, well, Jane, let us drop the subject for the present; but, before we do, had we not better decide on the boy's name?" said Henry, soothingly, "Oh! that is easily settled, I would like to call him Ebenezer, after my ather—that is, if you have no obje

Henry said to himself. "I wish your father had some more modern name for us to borrow;" to Jane he expressed himself perfectly satisfied, and was quite willing, he said, to pay her father that compliment. When Mrs. Blake, senior, heard of

the name, she raised her hands and eyes in horror! "Well! after that, Miles!" said she to her husband, "Henry may do what he likes—nothing he does or says will surprise me!— Ebenezer Blake! Ebe—ne—zer Blake!" enun-Blake! Ebe—ne—zer Blake!" enun-ciating each syllable so as to bring out the full length and solemnity of the name. "Did ever any one hear of a Blake with such a name as that !-it's a wonder it wasn't Nabuchodoroser

they called the poor infant! Oh! then, dear! oh, dear! oh, dear! isn't it the poor case to have our Honry's son called Ebenezer, and, what's worse, grow up a heathen—an unbaptized heathen!— bnt, I'll take good care that I'll have nothing to do with him—let old Ebeneshilling of our money he'll rever handle with my consent!—eh, Miles—what do

jou say? "I say ditto, Mary !" replied her husband, quietly, but emphatically— "we'll wash our hands of the whole set, since that's the way they're turning out. But, for goodness' sake, don't say anything to Tim about this—he'll hear

it time enough!"
"Oh! never fear, Miles, I'm not such

a fool as all that comes to !"

A day or two after, when Jane was considered somewhat stronger, Henry began adroitly to insinuate, it would be anything but advantageous to Ebenezer the Second, in a pecuniary point of view, to quarrel with his wealthy Papist progenitor. This was a startling sug-gestion to Mrs. Henry, who, having been brought up in the religion of been brought up in the religion of dollars and cents, had a pious venera-tion for all that appertained thereto, and very naturally shrank from the prospect of depriving her beloved child of any reversionary advantages of that of any reversionary advantages of that sort. She observed, in a thoughtful sort. tone, that there might be something in that. She would speak to pa and ma that very day; she was quite sure they were not at all bigoted, and could easily be persuaded that it would be no great harm to have Ebenezer baptized. A few year sooner or later made so great

harm after all.

That very night, when Mrs. Miles
Blake was kneeling at her prayers, in
preparation for going to bed, there
came a loud knocking at the hall door that made every one in the house start. The door being opened by Miles him-self, he was confronted by Henry's manservant, who was sent to beg Mrs. Blake to go down as fast as she possibly could, for that the child was taken

with some kind of fits.

This was fearful news for the believing parents, especially Mrs. Blake, who forget all her recent anger in her anxiety to administer private baptism to the child. Eliza would fain accompany her father and mother; but, as she was already half-prepared for bed, her nother would not wait for her to dress, but hastened off with Miles as fast as their feet could carry them, praying al the time that the poor innocent child

might not die without baptism. might not die without paptism.
In vain did good Mrs. Blake and her more phlegmatic husband fly over the ground with a lightness that they could hardly believe possible at another time; in vain did the incense of prayer go up from the grandmother's heart and lips—her prayers were not gathered in the golden urn above—on reaching Henry's house they found all in grief consternation - the child and

" Dead !" cried Mrs. Blake, snatching up the infant off the nurse's knee; "dead!—oh! sure—sure he's not dead! —he can't be dead!" The nurse shook her head, Jane buried her head in her pillows, and Henry walked to the win-

dow to conceal his emotion.

Mrs. Blake saw at a glance that it was too true. The swelled and discolored face of the child, already cold colored lace of the child, already som and lifeless, told its own sad story. Laying the little corpse quietly down on its cradle bed, Mrs. Blake sat down and wept bitterly. Miles would have soothed her, but, for some time, she resisted all his efforts.
"Let me alone, Miles; let me cry it

out. I have good reason! Oh! if I had only taken the darling child my-

self, and given it a private baptism that day before I left here!—I'll never, never forgive myself!" My dear mother!" said Henry, "there's no use in you reproaching yourself; it ain't any fault of yours, I'm " there'

yoursell; it am volumes sure!"
"No matter whose fault it is," obouldn't be in your place, Henry, this

wouldn't be in your place, freely, this night, for a good sum!" "I think, father," said Henry, sharply, "you might choose a fitter time than this for making your strictures. I didn't send for you to ask your opinion of my conduct. Jane, my love,

how do you feel?"

Jane could not answer; she was in a hysterical fit of weeping. Her son was dead, and she would not be comforted. Not that she had the slightest idea of his having sustained any loss in dying without baptism, but he was dead, dead when she thought him most likely to live : and, like the hapless father immortalized in Scottish song-

-- 'she was left lamenting

That was a heavy blow to Henry Blake and his wife for the time being. Mr. and Mrs. Pearson, too, were, at first, very much shocked; but after the lapse of a few weeks, they all, even Jane herself, began to find consolation in the feet, that," noor haby," had not in the fact, that "poor baby" had not been baptized by a priest. This was, of course, between themselves, for they gave Henry credit for more Catholicity than he really possessed. As far as he was concerned, the question of baptism, or non-baptism, gave him but little

All this was known and talked of

amongst the Catholic relatives of Henry

Blake, and it may well be supposed that our friend Tim did not fail to pay a visit of condolence to Miles and Mary. Now, Tim was really grieved at the irretrievable misfortune which had oc curred : but, as it was irretrievable, he thought he would just" take a rise out of Miles," so he dropped in, as usual one evening to Miles Blake's sitting room, with his hands in his pockets, and his face as grave as grave could be, though the waggish smile was lurking in his eyes and around his mouth. Miles, in his eart, wished him at Jericho; but, on the whole, he put the best face he could on the matter; and, as Tim could not think of jesting on a subject of such awful importance poor Miles got over the visit better than he had dared to the visit better than he had dared to expect. As for Tim, when he stood up to go away, he wondered how it was that he had not taken the intended "rise" out of Miles and Mary, and that, instead of twitting them thenry's want of religion, and its

lamentable effects, he had been actually condoling with them in the best of good faith. Poor, honest, kind-hearted Tim Flanagan; it was just like him, as his

Flanagan; it was just line sister said when he was gone. "He's a heart of oak," said Miles, "After all, there are not many like him now-adays !

I wish he'd only leave off that nasty l wish ned only leave off that nasty habit of thrusting his hands in his pockets," said Eliza, "it is so vulgar! I wonder Edward, or John, or the girls don't break him off of it!" "You needn't wonder, then," replied

her mother, quickly; "neither Edward, nor John, nor Thomas that's to be ordained next year—no, nor the girls neither, ever sees any fault in their father. Its proud of him they are. Eliza, not like some folks I know that look down with disdain on the father and mother that have raised them to

and mother that have raised them to whatever height they have!"

"Why, dear me! ma, you needn't take on so; I'm sure I meant no harm!"

"Nor no good, either, Eliza! I'll thank you to walk up stairs to your own room, if it's not too great a favor! You have a face of brass, my good girl, or you wouldn't talk to my face about your uncle Tim's 'nasty habits.' He has no nasty habits, I tell you, Eliza Blake. I wish you and your brother were only half as good, or half as respectable as Tim Fianagan is! If you were, we'd

all have another story to tell!"

Eliza stood up and put by her work in silence. There was a deep flush on her cheek that was very unusual, but she said never a word, Bowing stiffly and formally to each of her parents, abole if the room in silence. It were she left the room in silence. It were superfluous to say how her parents felt, how they looked or what they said. Suffice it to say, they lay down that night with heavy hearts and sad fore-

TO BE CONTINUED.

bodings.

HIS HEART WAS TOUCHED. The young priest had celebrated his

first Mass. The long procession of choristers and servers had wound into the sacristy. Presently the celebrant would come forth again that his hands might be kissed by the congregation, who sat meanwhile in a hush of expect ancy, touched into unwonted stillness by the solemnity of the occasion. The clear, pure sunlight of a spring morning poured through the rose window above the altar, filling the little sanctuary with amber light. Although it was a parish chapel it belonged to a convent of Dominican nuns, and there was about the sanctuary and all its appointments that air of exquisite purity seen only where nuns have charge of the altar. On either side hung curtains of white and silver, against which palms and ferns were massed. The carven brass of the candlesticks and of the burnished doors of the tabernacle shone like gold in the clear light. The snowy white of the marble altar breathed chastity, the air was fragrant with the perfume of spring flowers, and with the faint odor of incense that still showed filmily in the shadow. Shut off by wrought-iron railings on the epistle side was the nuns' private chapel, and the foremost of the waiting congregation could see their kneeling forms, outlined in white serge robes against the dark carven oak of their stal's.

In the front seat in the nave sat the young priest's mother, clasping and un-clasping her nervous fingers, dazed with unearthly happiness in this the supreme moment of her life. Like Simeon she moment of her life. Like Simeon she could have sung joyfully "Nunc Dim-ittis," now that her eyes had seen the glorious consummation of a quarter of a desires. Her boy, her darling, the only child of her brief married life, had stood before her on God's altar, clothed in the priestly vestments, lifting the chalice, touching with hands that had lain close to her heart the Body of the Saviour of men! O wonderful Mass! Nothing that Heaven might offer Mary Gorman hereafter could touch her heart and soul to such ineffable happiness as this past hour had brought h Long labors, grim struggles, heavy hardships were forgotten, or if they were remembered it was only to be glorified, for were not they the steps y which she had ascended to this?

In the opposite bench sat a tall proud-

looking man in late middle life. looking man in late middle life. Black brows marked a face of clear pallor; hair and beard, once jet-black, too, were almost white. He sat very erect, as was his wont, and stared hard at the suniit altar, and his heart was heavy with the thought that no son of his would ever stand there robed for the Holy Sacrifice. An intensely devoted Catholic, it had been the one great wish of Dr. Nugent's life to have a son a priest. God had blessed him with three fine lads, shapely, clever, and good-living, but to none of them came the call their father had so ardently desired. He prayed for it, he worked for it by seeking to bend their inclination whither he wished, but to no purpose. They grew to manhood, chose professions and were prospering in them, but their father was a disappointed man. He stole a glance at the homely face of Mary Gorman, and his own face grew hard at the sight of the ecstasy in hers. Here was one who had been a servant girl in the town he came from, and who now sat exalted as he might never hope

to be.

In that hushed interval he went back in fancy to the little town of his birth. He saw himself the prosperous doctor's son home on a holiday from college, and Maura Raudh, as they called the red-haired Connaught servant girl at Murray's the butcher's, beetling clothes the canal bank, or carrying water bare footed to her master's shop. A poor drudge she was, but happy and light hearted withal. He remembered her well because of her habit of answering in Irish the taunts about her fiaming hair. There came a year when he missed her, and was told she had gone successful examinations, a prosperous practise in a London suburb, years of married happiness and fath marred only by that one baulked de sire. But how deep was his disappoint-ment only God and himself knew. When he saw again the Maura

Ruadh of his boyhood she was Mrs. Gorman, the hard - working owner of a Gorman, the hard - working owner of a little shop. She wrought from sunrisc to sunset, and long after it, indeed, to keep her fatherless boy at college, and to make a small provision for her old age. Mrs. Gorman wondered why a shadow fell on his face when she told him

shadow ten on his face when she told him her son was in a seminary. Dr. Nugent had been genuinely glad to see her, and she felt a glow of Irish pride in being able to say her boy was destined for the altar. She saw his face harden at the news, and wondered if he were the news, and wondered if he were the news, and wondered if he were the news. the news, and wondered if he were up start enough to think a laborer's son was not fit for the service of God. In she did him wrong unwittingly. Dr. Nugent was jealous — yes, there is no other word for the feeling that rankled in his heart-but not because God had called a laborer's son to His service. His old regret stirred in him whenever he heard of any vocation, be it given to laborer's or landowner's son. There was bitterness in the thought that others were called, while

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lked de appoint-Maura As he sat watching the sunlit sanctu-ary with dark unseeing eyes, the sacrisy door was thrown open and the young priest came forward to take his seat in the gateway of the altar rails. The snowy alb gave dignity to his slight figure, and his boy ish face was gentle and spiritual enough to fit the fine purity and exaltation of the place and occasion. He walked slowly, and his features showed evidence of deep feeling. Beside him was the old parish priest, whose Mass he had so often served, and who came now napkin in hand to stand beside him in the ensuing ceremony. Without lift-ing his eyes to the watching congregation he sat on the seat prepared for him, his hands extended palm downwards on the alb. The sunlight fell on his bowed head crowned with wavy red-gold hair, and in his mother's eyes he was en-haloed and transfigured with unearthly radiance. The parish priest motioned to her to come first. She strove to rise, but could not, and her son looked up. He smiled at her with eyes of lovencouragement, and his lips quivered and saw the tears streaming down ered and saw the tears streaming down her cheeks. Instead of rising she knelt and stretched out her hands im-pulsively, crying, "Oh, Michael, Michael!" as if he were a little child Micheal!" as if he were a little child again. Dr. Nugent's hard eyes grew soft and moist as he looked. His bitterness, fell away from him, and in a moment he had stepped across the nave and was leading her towards the sanctuary. Together they knelt at the feet of the young Levite, and the mother pressed her trembling lips to his beloved hands. He bent down and raised her in his arms, and held her raised her in his arms, and held her while he kissed her tear-stained face. Then Dr. Nugent laid reverent lips to the hands of God's anointed .- Dublin

VERSIONS OF THE BIBLE.

(Continued.)

N. Y. Freeman's Journal, June 25 Mr. Jones-" The Church has not

appreciated the labors of Jerome."

The best evidence of the Church's appreciation of St. Jerome is the manner in which she has treated him. He was held in the highest esteem by Pope Damasus, and it was by request of that Pope that he undertook his translation of the Scriptures into Latin. You ought to meditate on this fact. It has valuable lesson in it for all those who think or pretend to think that the Church is opposed to the Bible in the common speech of the people. It shows that Pope Damasus, in the fourth century, was anxious to have the best pos-sible translation of the Bible in the language of the people, which at that time was the Latin. His appointment of St. Jerome for the work shows his high appreciation of the saint's great learning and ability. The work when completed was received with applause, and Pope Gregory the Great, a succesand Pope Gregory the Great, a success
or of Damasus, preferred it to all
other Latin trans'ations. For his holy
work and holy life St. Jerome was
canonized by the Church and held in work and holy life St. Jerome was canonized by the Church and held in veneration by Catholic peoples throughout the world as one of the immortal champions of the Catholic faith against the heretics of his time. For his zeal the heretics of his time. For his zeal the many canonized by the Church and held in the control decree of the full than the morning of the following day after a thorough examination. The council decree of the following day after the morning of the following day the heretics of his time. For his zeal in defense of the true faith he was made to suffer, as many have been made to suffer during the many ages since from the fury of heretics and pagans. The Pelagian heretics, the know-nothings and A. P. A.'s of that day, sent a troop of seditious banditti to Bethlehem to assemble the holy months and none who to assault the holy monks and nuns who lived there under the direction of St. These heretics set fire to the monasteries and reduced them to ashes, just as their successors in inquity years ago fired the convent in Boston over the heads of helpless nuns and burned them out in the night. St. Jerome with great difficulty escaped their fury by flight. After this storm and riot of heretical malignity St. Jerome continued his labors, hated by all enemies of the Church, but beloved all enemies of the Church, but beloved and reverenced by all good men, as St. Augustin testifies. Having triumphed over the heresies of his time he passed away in a good old age in the year 420. He was buried in a vaultnear the ruins of his monastery at Bethlehem. But his remains did not long remain there. They were brought with loving care and veneration to Rome and now rest in the Church of St. Mary Major on the Esquiline Hill. The Church established lished a festival to commemorate his death on the 30th of September, and on that day in every year of the many centuries that have gone into the past she has honored him and held him up before her children as an example of Christian life to be imitated. And yet you tell us that the Church has not appreciated the labors of St. Jerome! It was the heretics of his time, the

that did not appreciate him, but mobbed him and burned his monastery.

Mr. Jones—"Repeatedly before the Mr. Jones—"Repeatedly before the Council of Trent the Church revised his (Jerome's) Vulgate, and then in the sixteenth century saw fit to pronounce it defective in some passages, and, besides, to push in several uninspired books among the inspired books of Jerome's Bible. The Council of Trent went farther, for it put these spurious

Mr. Jones—"Repeatedly before the Council of Trent the Church revised on Bible alone and private judgment: de Lourdes, proclaiming to the world the power of God and bidding all the power of God and bidding all the power of the Immaculate Virgin.

On the piaza in front of the church of Notre Dame de Lourdes, proclaiming to the world the power of God and bidding all the power of the Immaculate Virgin.

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On the Jerome's Dame de Lourdes, proclaiming to the world the power of God and bidding all the

enemies of the Church he loved so well,

books on a level with the Word of God to be believed in by members of the Church sub poena anathemae."

You should have been more careful with the Greco-Latin genitives, and in-stead of saying "poena anathemae" you should have said poena anathema-

we have quoted must be ripped out and each stitch examined under a sunglass. 1. "Before the Council of Trent the

Church repeatedly revised the Vulgate." This is not true. Your error arose from your confounding the official, magisterial action of the Church with the labors of Catholic Biblical scholars. For more than a thousand years before the Council of Trent the Church used the Vulgate, or St. Jerome's version. But in doing this she did not scrutinize every manuscript copy as it came from the hand of the copyists and give a decision as to its correctness or fidelity to the original of St. Jerome. It was natural and practically inevitable that

original Vulgate version.

it (the Church) saw fit to pronounce it (the Latin Vulgate) defective in some

This is a very strange statement from one who pretends to know anything about the Coancil of Trent and its canons and decrees. In one of your letters you refer to a passage in the History of the Council of Trent wherein is given on account of the action of one of the committees of that Council. cerning the Vulgate:

"The great variety of translations current in the Church was an evil to be remedied; and it was accordingly advised that one translation only should be regarded as authorized; and for this purpose St. Jerome's version, or the Vulgate, was selected and proposed, as being the most ancient, the most used, as representing more correctly the state the ancient copies of the Greek and Hebrew Scriptures than any other Latin version, or even, probably, than any other then or now existing Greek or Hebrew edition; and finally, as having been prepared ages before the modern disputes, and therefore unbiased by

the act of the Council. But it shows the mind of those learned Biblical schol-

on the subject; and remember that what it said is the official act of the Church. In its fourth session, on the canonical Scriptures, it decreed as follows, after giving the list of canonical books:

all their parts, as they have been used to be read in the Catholic Church, and as they are contained in the old Latin liberately condemn the traditions afore-

sacred books is to be held as authentic, ordains and declares that the said old and Vulgate edition, which by the lengthened usage of so many ages has been approved of in the Church, be, in that no one is to dare or presume to tion, be printed in the most correct man-

cial pronouncements of the Church on the Vulgate, can you with your hand on your heart and with a conscience duly awake say that you knew what you were talking about when you said, "The Church pronounced it (the Vulgate) that the church pronounced it (the Vulgate) are said.

you would distinguish chalk from cheese, by the taste. If from your Protestant position you examine and carethe Bible you will discover that you have no touchstone or key to help you in the least.

Try to answer the following question and you will see the difficulty of your Protestant position, resting as it does

inspired? If so, that is not a solid and reasonable ground of belief, first, because they do not say they are inspired, and second, if they said it their authority would be insufficient as a ground of belief until their inspiration proved, for until known to be inspired

to an uninspired claim like that made by the Book of Mormon or the Koran. Then their own statement alone-even f such statement had been made-must be rejected as a reasonable ground of belief in their inspiration.

their claim to inspiration is equivalent

those books because they say they are

What further reason have you? The ewish Church? There are two or Jewish Church ? more reasons why this is not sufficient for you. First, the Jewish Church says nothing about the New Testament. Second, that Church is fallible or infallible. If fallible, it is no better authority on inspiration than your own private judgment, which is equally fallible. If infallible you cannot ac-cept it, because you reject all infallible authority except the very books whose inspiration you have not as yet ascer-

What further reason have you? The belief of the Christian world? Such belief cannot be of any authority to you, as a Protestant, who rejects all authority but your Bible and private judgment.

Now, if you have no way of telling what books are inspired you have no way of telling what books are unin-spired. Why, then, do you talk with such assurance about the Church putting uninspired books in the canon? The only way to know what books are inspired is St. Augustin's way, namely, the fact that the Church of Christ puts them in the canon or list of inspired books. This is the way our Lord indi cated when He commanded us to hear the Church.

What you say about the Council of Trent we must leave for another time.

A RECENT VISIT TO LOURDES.

MIRACULOUS CURES OF THE SICK, IN-TENSE DEVOTION OF THE FRENCH

[Special Correspondence.

ask intercession of the Queen of Heaven
—the Notre Dame de Lourdes. Trains
from all parts of the world are depositing here their large cargoes of human
freight almost every day. As soon as
one pilgrimage is completed, another
begins; and frequently they overlap
each other. It is wonderful; it is inspiring; it is a living proof of the fervent devotion of the children of the
world to the Mother of God, who has
been so bountiful in her blessings to us
all.

I had the good fortune and privilege to be present during several pilgi ages and to witness three miracles was on Sept. 1 at the Benediction of the Most Blessed Sacrament, when the first occurred. On such occasions the sick are arranged in voitures or cots in a large circle in front of the church and the Bishop walks around with the sacthe Bishop walks around with the sacred remonstrances, giving an individual blessing to each invalid. The third patient visited was a young woman who had suffered with paralysis for years— Irnia Thery of Gyveld—and at the con-clusion of his benediction she made a cry of joy, arose from her cot and de-clared horself cured. Immediately she was surrounded by the enthusiastic throng, exclaiming praise to God and the Immaculate Virgin. She was con-ducted to the Medical Bureau for consultation where her statement was veri-fied after a thorough examination. In the use of her limbs, was miraculously relieved of all her ills. She was brought to the picina on a cot, but returned to the hospital in a rolling chair. She could have walked, but the doctor ad-

vised otherwise.

On the evening of September 4
Marie Lefavre, who had arrived from Belgium the day before, was cured of a cancer of the stomach, which partially paralyzed her limbs. For three years paratyzed her times. For three years she had been suffering from this malady and for months past she had not been able to keep any food on her stomach. After bathing in the picina on the morning of September 4, she was able to walk a little and after was able to walk a little and after another bath in the afternoon of the same day, her stomach retained a little repast. Her complete and miraculous cure took place at the conclusion of the Benediction of the most Blessed Sacrament that same evening. She is a young woman of about twenty years whose emaciated face was filled with in when she left the Medical Braces. whose emaciated face was fined with joy when she left the Medical Bureau of consultations. These three cures I saw myself, but during my stay at Lourdes of four days there were nine miraculous cures. Think of such a great blessing being given to the faithful through the intercession of the

Queen of Heaven.

The Benediction of the Most Blessed Sacrament on September I, was most impressive. The staircases leading to the basilica were thronged with impressive. The staircases leading to the basilica were thronged with people; the ascending roadways on each side to the same height were also filled with people, while against the balustrade were lined the pilgrims from the north of France in white veils numbering into the thousands. Over this mighty throng rose the lofty spire of the Church of Notre Dame de Lourdes, proclaiming to the world in the power of God and bidding all to come hither for the intercession

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And it is the only way known to kill germs in the body without killing the tissues, too. Any drug that kills germs is a poison, and it cannot be taken internally. Medicine is almost helpless in any germ disease. It is this fact which gives Liquozone its worth to humanity; a worth so great that, after testing the product for two years, through physicians and hospitals, we paid \$100,000 for the American rights And we have spent over one million dollars, in one year, to buy the first bottle and give it free to each sick one who would try it.

Acts Like Oxygen.

Liquozone is not made by compounding drugs, nor is there any alcohol in it. Its virtues are derived solely from gas largely oxygen gas-by a process re quiring immense apparatus and 14 days' time. This process has, for more than 20 years, been the constant subject of scientific and chemical research,

The result is a liquid that does what oxygen does. It is a nerve food and blood food — the most helpful thing in the world to you. Its effects are exhibarating, vitalizing, purifying. Yet it is an absolutely certain germicide. The reason is that germs are veget-

chairs, and cots. Some bore agonized expressions; some had resigned faces, and some gave pleasant smiles to those near-by. All moved their lips in prayer. Paralytics, the deaf, the dumb, the blind, emaciated bodies, broken limbs, contracted members of the body, tuberculosis in all its stages, diseases of the heart, lungs, and stomach, and eruptions of the skin were The world may say that Catholic France is losing her faith under the oppression of her government, but to witness the pilgrimages to Lourdes, and eruptions of the skin were numbered among the suffering of the invalids. Starting from the Grotto where the vision of the Blessed Virgin appeared to Bernadette Souberons the procession of the Blessed Sacrament oppression of her government, but to witness the pilgrimages to Lourdes, and hear the fervent prayers of thousands—nay, even millions—in exhaltation of God, one is inclined to contradict this distinct with an individual blessing, the statement.

Bishops, priests, sisters, brothers and peasants, and people of high degree, young and old, sick and well, all mingle in the vast throng who come here to ask intercession of the Queen of Heaven—the Notre Dame de Lourdes. Trains lightened to their rayers through the in-

> baths in the sacred water. Frequently the priests pull the voitures. Patient, attendant and passerby is ever praying, stopping only for the exchange of some necessary words. During the bathing which lasts from 9 to 11 o'clock in the morning and from 2 to 4 in the afternoon, one or two priests conducts on the outside of the picnas the recitation of the rosary, ejaculations and hymns, in which all the pilgrims join; while in the picnas the attendants are continually praying for those who come

Just beyond the picina is the famous grotto where the Virgin appeared to Bernadette for the first time on February 11, 1858. To this very humble child of fourteen years the Blessed Virgin appeared eighteen times, giving her many blessings and telling one time of the miraculous fountain which sprang before her from the dry ground and at another time proclaiming to her, "I am the Immaculate Conception." In a niche in the rock where the apparition appeared is a marble statue of the Immaculate Virgin, clothed as she appeared to Bernadette Hundreds of lighted candles which are continually offered by the faithful have blackened the overhanging rock as well as the crutches and canes which have been left here by those who have been cured. More crutches, canes and braces adorn other parts of the rock the intercession of the

attesting the intercession of the Heavenly Queen.

The source of the miraculous fountain is covered, but from its source, pipes conduct the sacred water to the picinas and to faucets from which anyone may and to faucets from which and to faucets from which the top of rock is the church which the Blessed Virgin the church which the steed virgin to tell the commanded Bernadette to tell the priest to build in her honor. The altar in the grotto is embellished in ilver and here Mass is daily said. The shrine is a great exhibition of the Catholic faith of the world; and surely Catholic France will remain Catholic France with so powerful an intercession her behalf, despite the movements of outside agencies.

SARAH WILLARD HOWE.

DIABOLICAL JOURNALISM.

Superintendent E. Fellows Jenkins, of the Gerry Society, New York, who is the chief probation officer of the

Children's Court, says:
"Our public press, and especially illustrated newspapers, would render our work an assistance of rare value were they either to entirely ignore offenses of children, or to report them without vivid descriptions that so often accompany illustrations of imag-inary acts."

It is wrong for the newspapers to give vivid descriptions of crime, whether the offenders be young or old. It only suggests to weak and immature minds the enacting of similar deeds. The flaring headlines of the yellow

into the bowels and into the blood, to go wherever the blood goes. No germ can escape it and none can resist it. The results are inevitable, for a germ disease must end when the germs are killed. Then Liquozone, acting as a wonderful tonic, quickly restricted. wonderful tonic, quickly restores a condition of perfect health. Diseases which have resisted medicine for years yield at once to Liquezone, and it cures diseases which medicine never cures. Half the people you meet — wherever you are—can tell you of cures that were made by it.

Germ Diseases.

These are the known germ diseases. All that medicine can do for these troubles is to help Nature overcome the germs, and such results are indi rect and uncertain. Liquozone attacks the germs wherever they are. And when the germs which cause a disease are destroyed, the disease must end, and forever. That is inevitable.

I am a Catholic just as I am a dweller

on the planet. . . Man never made anything so like God's work as the magnificent, sacrificial, devotional faith of the heary but young Catholic Church. There is no other Church; they are all just way-stations.—John Boyle O'Reilly.

HEALTH FOR BABY.

Babies that are well, sleep well, eat well, and play well. A child that is not lively, rosy-cheeked and playful, eeds immediate attention, or the re sults may be serious. Give an unwell child Baby's Own Tablets and you will be astonished how soon he will be bright and playful. For diarrhoea, constipation, simple fever, indigestion, colic, and teething irritation, these tablets have absolutely no equal. They do not stupefy the child as poisonous "soothing" medicines do—they go to the seat of the trouble and cure him. Mrs. E. Bancroft, Deerwood, Man., says:— I have used Baby's Own Tablets for tomach and bowel troubles, for simple fevers and teething and I think them the best medicine in the world. can get these Tablets at any drug store or by mail at 25 cents a bex by writing the Dr. Williams Medicine Co., Brockville, Ont. Wise mothers always keep the Tablets in the house to guard against sudden illness of little ones.

he torture corns cause. Pain with your boat on, pain with them off—pain night and day out relief is sure to those who use Holloway

but the above remark and similar expressions are made so often in connection with Scott's Emulsion that they are worthy of occasional note. From infancy to old age Scott's Emulsion offers a reliable means of remedying improper and weak development, restoring lost flesh and vitality, and repairing waste. The action of Scott's Emulsion is no more of a secret than the composition of the Emulsion itself. What it does it does through nourishment-the kind of nourishment that cannot be obtained in ordinary food. No system is too weak or delicate to retain Scott's Emulsion and gather good from it.

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My disease is

errors of copyists intentional or other wise, should during the ages creep in just as the error of "poena anathonae" crept into your letter to us. It was the duty of the Biblical scholars to scrutinize these manuscript copies; and such vigilant watchmen as Alcuin, Lanfranc and others during the Middle Ages were as industrious in keeping the original version free from the verin of mistransciption as the strenuous mother with a fine tooth comb. It was a work that required constant and vigilant attention as long as the Scrip-tures were handed down by transcrip-

You erred, therefore, when you said "the Church repeatedly revised" instead of saying the Biblical scholars repeatedly revised, to keep the manuscript scores as the control of the contro script copies as true as possible to the

Then in the sixteenth century passages."

This committee reported as follows con-

There is nothing here about "defects in some passages." But this, you may say, was not the action or decision of the Church. True, it was only the action of a committee of the Council, not ars, members of the committee, as to the

correctness of the Vulgate.

Now let us see what the Council said

"But if any one receive not as sacred and canonical the said books entire with Vulgate edition, and knowingly and desaid let him be anathema.

public lectures, disputations, sermons and expositions, held as authentic, and reject it under any pretext whatever. The Synod ordains and decrees that henceforth the sacred Scriptures, and especially the said old and Vulgate edi-

Now, Mr. Jones, in view of these offigate) defective in some passages?"
We think somebody has fooled you again because we do not assume that you would knowingly tell an untruth. But you should be more careful in making

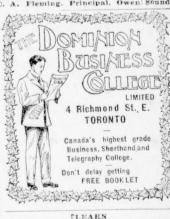
statements on unverified hearsay.

Mr. Jones—"The Church saw fit to push in several uninspired books among the inspired books of Jerome's Bible."
You talk of inspired and uninspired

books as if you had a private key or touchstone by which to distinguish the one kind of books from the other, as fully investigate the grounds for your belief in the inspiration of any book of

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That's what a prominent druggist said of Scott's Emulsion a short time ago. As a rule we don't use or refer to testimonials in addressing the public, but the above research. CONTRACTOR AND A STATE OF THE S



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is important that the old as well as the new address be sent us. Subscribers when changing their address should notify this office as soon as possible in order to insure the regular delivery of their

Agents or collectors have no authority to stop your paper unless the amount due is paid.

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LETTER OF RECOMMENDATION, UNIVERSITY OF OTTAWA.
Ottawa, Canada, March 7th, 1900.
Editor of The Catholic Record

the Editor of The CATHOLIC RECORD,
Lendon, Ont:
Lendon, Ont:
Dear Sir: For some time past I have read
your estimable paper, The CATHOLIC RECORD,
and congratulate you upon the manner in
which it is published.
Its matter and form are both good; and a
uly Catholic spirit pervades the whole,
Therefore, with pleasure, I can recommend
to the faithful,
Blessing you and wighter.

LONDON, SATURDAY, Nov. 26, 1904.

CHURCH AND STATE IN FRANCE.

Premier Combes has not lost sight of his announced intention to bring about France. On Nov. 10th he brought for- namely, during the Pontificate of Pope ward a bill for this purpose, and appar- Eleutherius, who died in A. D. 185

Whether or not this will be the case | the Roman Pontiff. If the Combes regime last but a very

will undoubtedly be formally separated, and even at the present moment the Church is preparing for this condition of affairs, which, as we think, will be only temporary.

ST. AUGUSTINE'S SUCCESSORS.

Enquirer, of Ottawa, Ont., writes:

"In a sermon preached in St. Philip's Anglican Church, Toronto, a few days after the departure of the Archbishop of Canterbury, by the Rev. Canon Sweeny, on the Archbishop's message to Canadians, the Canon said, according to the report given in Toronto papers:
"Before taking up the consideration

of the Archbishop's message to Canadians, it is well to pause and give some thought to the greatness of the man and his office. He is the ninety-second occupant of the chair of St. Augustine, and the successor of Anselm, Theodor Cranmer, and a host of others who names are among the greatest, highest, and most notable, not only in the history of Great Britain, but of the world.'

"Again, toward the conclusion Dr. Sweeny said, 'I believe that the same divine power which had brought the great St. Augustine to the shores of England, had sent his successor to Canada to bring a noble message to the people of this country." people of this country.'

"I have many times heard and read the statement made, for the most part by clergymen of the Church of England, that this Church is identical and con-tinuous with the Church of England which existed before the Reformation, and that the Anglican Bishops and clergy are really the successors of the pre-reformation Bishops and clergy, and that even before Augustine came to Eng land there was a Church of England Are these claims correct?'

Church established in Britain long

in France remains, but from present | This assertion is amply refuted by appearances it will soon be tested the early historians already named who whether or not this is really the case. show that the early Bishops who suc- that mission. ceeded Fagatius and Damianus conshort time longer, the Church and State stantly recognized the authority of the successors were in all things obedient he has asserted in his letter of resigna-

Roman See, from which all their jurisdiction was derived.

Arles, held in the year 314, three British Bishops assisted, and signed the decrees. Their names were Eborius of York, Restitutus of London, and Adelfius, who is described as being of Colonia Londinensium, by which name most probably Lincoln is indicated. Tais Council, held against the Donatists, being an assemblage of the Bishops of the whole Western Church, with Africa included, has always been regarded as next in authority and weight to a General Council, and it proves that the Church of Britain held the same faith with the Christian Church of the world ; from which fact we must infer that, like the rest of the world, it recognized the authority of the Roman See. The report of this Council's proceedings was sent to Pope Sylvester with expressions of regret that he was not present in person, and a request that he should promulgate and enforce its decrees in all the Churches, as his jurisdiction was most ample. The Pope was, however, represented at the Council by two priests and two deacons. The General Council of Nice was

held eleven years after that of Aries. It was presided over by Osius, Bishop of Cordova, the legate of Pope Sylvester, and it was Osius who composed the creed at Nice. On the question of the observance of Easter, Constantine the Great made a powerful appeal to all the Bishops present to adopt the mode of celebrating that great feast as it was observed by nearly the whole Catholic world, and enumerated the Churches which were thus agreed: " Rome Italy, Africa, Egypt, the two Lybias,

Rome, and that it was a Pope, St. partments. Gregory the Great, who sent him on

single episode in the life of one of these It is certain that at the Council of who are specially mentioned by Canon Sweeny as the most illustrious Archbishops of Canterbury.

St. Anselm's pupil and historian, Eadmer states (A. D. 1098) that the Pope, Urban II., desired the Saint's presence in Rome owing to his difficulties with the King, William Rufus. The historian continues: "Anselm, always ready to obey the orders of the Apostolic See, even at the peril of his life, did not hesitate an instant, and we (Anselm and Eadmer) departed immediately."

Anselm declared on his arrival how he had resisted the King's command never to appeal to the Apostolic See. but he declared his obedience to the Holy Father in all things as his " venerated Father whom the Catholic world has recognized as worthy of all love, while confiding to him the government of Christ's Church."

The Archbishopric of Canterbury is o longer the See of St. Augustine's and St. Anselm's successor, as circumstances made it advisable for the Holy Father, Pope Pius IX., to suppress that See, but these great Archbishops have in substance a successor to-day in the present Catholic Primate of England, the Archbishop of Westminster.

THE POPE AND THE PRESIDENT.

On Nov. 14th Mgr. Chappelle, Archbishop of New Orleans, and Apostolic Delegate to Porto Rico, presented to President Roosevelt a verbal message of good will from Pope Pius X. His Excellency the Papal Delegate has been on a two months' visit to Europe, and especially to Rome, on business

whole Church in England was com- the Government side of the House of but it was settled satisfactorily to all Deputies a suitable head for the War concerned. Governor Taft was directed It is conceded by every historian of Department. Such a circumstance be- in May 1902, to visit Rome and confer note that the faith established by St. tokens the inherent weakness of the with the Pope on the question of the

General Andre has shown his bitter

to the Pope, we will here quote a tion that the attacks made upon the management of the War Office were but covert devices of enemies of the Government to undermine the Republic.

It has been the habit of M. Combe to represent every attack made upon himself as a concealed attack upon the Republic, and we are not surprised that M. Andre should follow the same tac-

The announcement of M. Andre's esignation of office was received with wild disorder in the Chamber of Deputies, the opposition manifesting their decided pleasure at the change, while the supporters of the Combes ministry were in a great excitement of anger.

It is further reported that Messrs. Pelletan, Rouviere, and Marnejouls, are also about to resign their respective portfolios of Marine, Finance, and Public Works, but it is not yet certain that this will be the case. It is sure, however, that the present Ministry is shaken to its foundation, and there is good reason to believe that it will not survive more than a few days. The present trouble will probably delay indefinitely the intended measure which has already been brought into the Chamber to bring about the separation of Church and State.

It has been well known that the measure for this purpose has created the most intense excitement, and it is a very general opinion that M. Combes has made his position insecure by having yielded so far to the pressure brought to bear upon him by the extreme Socialists, to bid defiance to the Catholic sentiment of the country.

No more humiliating acknowledgment ould be made by the present rulers of France, than that they cannot produce a soldier from the ranks of their sup-

Augustine in England was the faith of Government in its most important de- purchase of the lands, and] the Pope willingly agreed to a fair adjustment of the claims of the friars, and of the local that mission.

resentment at being forced to surrendTo show that St. Augustine and his er his portfolio, and while resigning it, successors were in all things obedient be has asserted in his letter of resigns.

The drams of the frars, and of the forces and of the frars themselves being forced to surrendChurch, and a satisfactory solution was successors were in all things obedient be has asserted in his letter of resigns. were dealt with honorably and honestly, Marie."

no attention being paid to the false accusations which many Protestant ministers were making against the Catholic religious orders, simply because they were members of communi ties whose purpose is the propagation of the Catholic religion.

The President's honest and honorable course toward the Church in the Philippines had much to do with the universal approbation rendered him by the Catholic press throughout the contest just ended. Hitherto a considerable majority of the Catholics of the United States have been Democrats, and voted the Democratic ticket; but this does not appear to have been the case at the recent elections, for we believe that the President's conduct of the Philippine negotiations gained for him a general support from the Catholic body. The fact also that he is known to have been bold and unhesitating in opposition to the dark-lantern methods of the P. P. A. have aided in bringing about this result, and the recent appointment of a Catholic, Mr. Wynne, as Postmaster General, showing that hereafter Catholics are not to be excluded on account of their religion from the higher positions in the gift of the executive, tended to the same end.

For the first time within our memory the Catholic press of the United States was almost a unit in favor of the election of a Republican President, and Theodore Roosevelt has gained this office with the good will of all, whatever may be their race or creed.

MODERN DIPLOMACY.

On Monday, Nov. 14, was the birtho have been so weak and incompetent | made the scapegoats and were actually

ence to the new Bishop of Sault Ste.

Marie: "The Examiner would join his hosts of friends and admirers in Peterborough in congratulations to himself, his family, this community and the Church upon the fact that a man and a priest, so

DIOCESE OF SAULT STE MARIE

REV. FATHER SCOLLARD, FORMERLY OF ENNISMORE, BISHOP DISIGNATE OF FAULT STE. MARIE.—BISHOP'S ELO-QUENT TRIBUTE TO THE NEW PREL-ATE'S WORTH-THE CHURCH HONORS ENNISMORE'S SON.

Peterborough Examiner, Nov. 14. At St. Peter's Cathedral yesterday, an announcement was mide, which is of especial interest to Peterborough, and to the township of Ennismore in particto the township of Ennismore in particular. This announcement was that the Reman Catholic diocese of Peterborough, is to be divided, a new diocese created, that a "Peterborough priest, a son of Ennismore," is to be elevated to the episcopal charge of the new diocese. The announcement also demonstrates, what is perhaps not fully appreciated in this part of the province, that New Ontario is growing rapidly.

At 10.30 Mass His Lordship Bishop O'Connor preached the sermon. In

At 10.30 Mass His Lordship Bishop O'Connor preached the sermon. In the course of his address he announced that the Diocese of Peterborough was to be divided. He pointed out that in the last few years that portion of the diocese, known as New Ontario, had enjoyed a rapid increase of population. The farming lands had been occupied The farming lands had been occupied, and the factories were employing many hands, and the increased population had spiritual needs which must be met. had spiritual needs which must be met. He also pointed out that the present diocese of Peterborough was of great extent: from the south-east to the north-west, it stretched 1,100 miles, and it made larger demands upon a bishop than one man was able to meet. Some idea of the work to be done was afforded by the fact that in the

to discharge the exacting duties of the high and holy trust to which he has een advanced.

THE CATHOLIC CHURCH IN FRANCE TO-DAY.

SPLENDID APPRECIATION BY AN AMERI-

CAN PROTESTANT MINISTER. An article in the Congregationalist of Nov. 5, on "The French Catholic Church of To-day," contains some splendid tri-butes to the Church in France which, assailed on all sides by atheistic and agnostic forces, still presents to the sympathetic observer—even though he be a Protestant—unmistakable proofs that she is not the defiled and defeated that she is not the defied and deteated body which her persecutors would make her, and which foreign sympathizers with them would wish her, but a strong alert, spiritually-minded, holy Church, determined, despite persecution, on serving her Master and on preserving the truths and the trust which He com-

mitted to her care.

The writer of the article in the Congregationalist is the Rev. James Church Alvord, a Protestant minister of Woon-socket, R. I., and he has some criti-cisms of the condition of things in the Church of a dozen years ago which seem to us far from correct; but his admiration of the Church of to-day in

France is unmistakable. PERSECUTION AND ITS RESULTS. "That the French Church is passing along the way of the cross all the world knows," he says. "Every provincial town is filled with the disconsolate forms of the teaching orders, monks and was afforded by the fact that in the last fifteen years, over fifty new churches had been erected in the northern part of the diocese. It was necessary for the Bishop to frequently visit all portions of his diocese. He (the Bishop) was quite willing to undertake all the duties imposed upon him, but it was an almost physical impossibility for one man to attend to the affairs of so large a diocese. For instance, he was here speaking to them today, and next Sunday he would be away a distance of eight hundred and nuns. Men and women, they are cultured, scholarly, lovable, who, to bor-

with and blubbs in their fath were specified for good common sense, excellent and his discose have a mixed population, and he is able to preach in better the french and high office. He is endowed with the somewhat pressure for he french and finglish languages. It is a man of well balanced and maintaily from the centles, and long the french and for gift of good common sense, excellent and ministration are dustined to the centles, and long, well-and and ministration are dustined to the centles, and long, well-and and ministration are dustined the beauting to the centles, and long, well-and specified for food common sense, excellent administration are dustined in the other of the centles, and long, well-and and ministration are dustined the beauting to the character of the contents which contents the contents of the contents the contents of the contents

ticism in the eyes of these young priests delightful to behold. They exhibited their enthusiasm with unrebuked ardor, and it was good to know that the French clergy really believe in something and 'believe in thard.'" WIDESPREAD EVIDENCE OF THE PEOPLE'S

"But the evidence was widespread, enormous," says Mr. Alvord. "Not alone did one find it in the talk of the alone did one find it in the talk of the men beside the way; that was all one-sided, Christ sided. When Boni de Castellane — our American type of all that is futile, foppish and frivolous in modern France — wrote to a Parisian paper last August, 'A State without a Church is a body without a soul — is dead,' he voiced the heart cry of his

"The French are a nation of scrib-"The French are a nation of scrib-blers, and lampoon on every conceivable piece of blank wall their vehement con-victions. After the first few days I read every one of these with care. Here and there were a 'Long live Combes!' 'To the guillotine with our parish priests!' But that was the socialistic sentiment of mill cities.'' Mr. Alvord says that, even in Paris, and also all over the larger towns and and also all over the larger towns and down to the tiny villages, it was "Long live our beloved Fathers," and similar sentiments, which were scrawled on the walls. He concludes his admirable

appreciation of the Church of France to day in these words: "Coming out from Lacroix, a farming village near Tours, I stopped sud-denly beneath a great cross looming from the wayside. On it hung a life-size Jesus. No garish glare of paint, no clumsy cutting of an unskilled tombportal at Amiens, more tender and loving than the Majestic Judge, Who gazes out from above the rose window of Sens—the crucified Nazarene, the Son of God Who lived a man's life, the suffering Saviour of the world was here. As I stood beneath that gentle, downdroped Face, I seemed to hear an arroy of the suffering Saviour of the world was here.

CATHOLIC NOTES

There are now seventy Catholic students at Oxford university. The attendance at the American college at Rome this year is over one hundred.

All the abbots of the Trappist order are gathered in Rome for the elec-tion of a new Superior General, to succeed Dom Sebastian Wyarth, deceased. The order has about 3,500 members, in fifty six monasteries, mostly in France. There are sixteen houses of female Trappists, who number 1,500.

Very Rev. James Davis, Vicar General of the diocese of Davenport, Iowa, has been selected by Pope Pius X. to be coadjutor Bishop to Right Rev. Henry Cosgrove, Bishop of the same diocese.

It is announced that the copyright of the late Cardinal Vaughan's People's Manuals has been offered by his executors to the Catholic Truth Society and has been gratefully accepted. New editions of the manuals will be issued shortly.

THE D'YOUVILLE READING CIRCLE.

The regular meeting was held on Nov. 8. Reference was made to the threatened complications between Great Britain and Russia because of the Russian fleet coming out of the Baltic, firing on some English fishing boats.

Quite a lengthy talk on "Peace Conquite a lengthy talk on "Feace Con-ferences" followed. These are a de-velopment of very modern times. Much good is looked for from such gatherings, but it is a question whether or not the day will ever come when war will be no more on this earth. That happy time has long been promised, but

ried away by every "fad" of the modern scientist.

Some selections from a very good If You Think paper in the current number of this magazine were read. The author makes a vigorous protest against the modern idea of success in America. The young American is taught he must "get on"— "get on, no matter how many he crush in the getting on." And this "getting on" to what? To money and what

on" to what? To money money brings.

The author says he is so heart sick of this "succeeding" that he is glad to meet a beggar who has not "succeeded." The paper is well worth reading. Some Catholic Truth Society Pamphlets were distributed.

B. DOWDALL.

PATH OF THE PADRE.

In the midst of a long valley, surrounded by almost insurmountable crags, stands a rock whose ovehanging walls tower over three hundred and wans tower here had a war a writer in the Ave Marie. On the top of this rock is perched Acoma, once the stronghold of the Queres Pueblos. Few paths lead to the top, and at the head of any one of these a single man, with only stones for weapons, could hold an army at

In 1629 the Pueblos, still smarting from the chastisement received at the hands of Vincent de Zaldivar, were bitterly hostile to Spain. At this time Fray Juan de Ramirez left Santo Fe to found a mission in Acoma. Alone and on foot, with no other weapon than his crucifix, he trudged on for days footsore and weary, until at last he reached the foot of the great rock and began the ascent. The Indians had recognized a Spaniard, and, swarming along the edge of the mesa, poured volleys of stones and arrows down upon Many of the arrows pierced his

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Sacred Heart Review THE TRUTH ABOUT THE CATHO-LIC CHURCH.

SY A PROTESTANT THEOLOGIAN. CCCXXVIII.

We have seen how the popular pa sions of half-heathen Rome, toward the fifth century, being sharpely repelled from political activity, discharged themselves in such violent and sanguinary tumults as those which marked the elec-tion of Pope Damasus I. in the year 366.

As we know, the plain impossibility of educating these rude masses, short of a discipline of ages, to a worthy discharge of so great a function, compelled the Church to confine the right of choosing a Pope within narrower and still narrower limits, and at last to give it over wholly into the hands of the Cardinals. Yet the Republican correspondent

lifts up his hands in holy horror at the thought that any one should imagine the faith and morals of mankind to have committed into the guardianship been committed into the guardinamp of "the Church of Damasus," who was probably about as largely answerable for the disorders of his election as the Governor of Nova Scotia for the tumultuous tides of the Bay of Fundy.

Most men, and this correspondent among them, seem wholly incapable of forecasting the effects of mighty and central beliefs, hopes and fears, sud-denly resurgent in the bosom of the leading races of mankind. How could apprehensions so profound ever win their way even to that imperfect and intermittent control which is all we are promised before the great Consummation, without stirring up the whole nature of man, lower and higher alike, his most impetuous passions as well as his mildest affections?

his mildest affections?

Gioberti well says that before the Incarnation men fought almost wholly for gain or power. After the Incarnation they fought largely for ideas, for the true definition of God; the true relation of the world, in the Word, to the Father; over question whether, as Islam sets forth, Revelation is a simple disclosure of Will, or, as the Gospel maintains, of God's whole nature, Will, Wisdom, Righteousness, Benignity, whether, as Arianism and Agnosticism insist, God is merely Energy, wholly incongruous with the nature of Man, or whether, as Trinitarian Christianity has alway maintained, God has made Man in His own image, and, in virtue of this congruity, can, in the Son, take full personal possession of an unspotted human soul and body, making human thoughts, affections and acts, a true and central expression of His own mind and heart.

pain, to Arian rule, as mere pride of

opinion over "a purely speculative point." Dr. Allen shows that the ques-

tion between the Catholics and the

Arians was really this: Is Christ merely the deputy of absolute and in-scratable Godhead, Himself incongru-

ous both with God and man, bowing abjectly before the Absolute Divinity, and before whom men in turn are to bow in mere abjectness, and is this

therefore to be the relation of human

rulers to the ruled; or does Christ, as Catholic faith affirms, come from the inmost bosom of the Father, revealing Divine Will, indeed, but Will as shaped by Righteousness and animated by Love,

and lifting those who receive Him to

sit down with Him on His throne,

as He has overcome and sat down with the Father on His throne;

and are, or are not, Christian rulers to

but supreme in righteousness and in brotherly affection towards their people

ential incongruity with Christian-

practical than that inflexible

ough ecclesiastically a Uni-

opposition to Arianism before which this finally gave way. As George Ban-

tarian, said, some fifty years ago, in a

Catholicity from turning on "a mere speculative opinion."

very different from Arianism. It really involves two tendencies. One, which

acknowledges the Nicene orthodoxy for

but which emphasizes the human ism, but which emphasizes the human qualities of Our Lord's life and person

with a greater fulness than has been

is completely and finally discredited.

Now St. Damasus was a vigorous antagonist of Arianism. That is, he was

a vigorous champion of Christianity against Paganism masking as Christian-

is, in these circumstancas, a matter of

slight acount. I might as well refuse to honor the memory of Secretary

heathen, had not yet come to see any

thing amiss in worshipping a defied creature, and, in the rudeness of their

Then, according to such high

The Unitarianism of the present is

ethren in Christ?

him here. However, he has still his trump card in hand, Pope Alexander VI. Fully agreeing with him as to Roderick Dr. Alexander Allen, in his deeply interesting work on "Christian Institu-tions," shows very lucidly the shallow-Borgia's extreme unworthiness, we will examine the question how far his conness of those who, like Sir Walter Scott

—a large and healthy, but essentially clusions are warranted by this fact. CHARLES C. STARBUCK.
Andover, Mass. secular mind—treat the irreconcilability of the Catholics of Italy, Gaul and

THE HOLY EUCHARIST.

accept revelation as a disclosure of mere

Will. Moreover, the Ostrogoths and Visigoths and Burgundians, constitu-tionally tolerant, like almost all the early Teutons except the Vandals, were puzzled to explain why their Catholic

subjects in the West could not be con

tent with their lordship, although they allowed the Nicene faith free exercise.

Yet, as Dr. Allen remarks, the Catho-

lics foresaw that the reintroduction of Arian supremacy from abroad would re-

paganize the world. At last the German conquerors themselves, who, though

rude, were sincere, began to see this, and entered the Catholic Church.

had the Teuton sovereigns and soldiers

had the Teuton sovereigns and soldiers found the central See infected with Arianism, the effect might have been ruinous. It was Damasus, and such Popes as he, that dealt the final blows to Heathenism which, in a Christian form, was still struggling to regain possession of Christendom.

Those, therefore, who say that the feith and morals of mankind were com-

faith and morals of mankind were com-mitted "to the church of Damasus,"

are simply speaking with the voice of history—all petulant and ill considered objections, the fruit of hereditary Pro-

testant antipathy, to the contrary not-

withstanding.
We have already fully considered the

futility of this writer's angry refusal to acknowledge that Hildebrand was pro-

videntially entrusted with the govern ment of Christendom, and that he showed himself extraordinarily compet-

ent for his charge. The correspondent has against him men as far from Roman

views as Fiske, Godkin, Muller, Allen,

and I know not how many more thorough-ly Protestant historians. Against such

a consensus of Protestant judgment he will have to bring some stronger argu-

ment than a sneer or a snaral, or an ejaculation of inherited horror. The

the Magdeburg Centuries—that Pro-testant canon of church history—in his hatred of the Popes could declare that

St. Peter himself was half an Apostle and half anti-Christ.

This gentleman is a man of good sense, and, where his utter incapacity to understand Christianity or its history

is not concerned, a man of very considerable historical reach. However, we have examined his denunciation of "the

culpable Innocents" with sufficient

minuteness to make sure that for this

once he has lapsed into mere silliness.

He had better leave these beguiling lists alone, and confine himself to gen-

eral denunciations of the Popes, who are too long a list for minute examina-tions within our limits. He would tire

out if we should try to come up with

Peter himself was half an Apostle

time has gone by when the author

The Sacrament of the Holy Eucharist was instituted by our Lord at His Last Supper. This is a very potent fact in the consideration of the subject. It has much to do with a proper in terpretation of our Saviour's words used on that memorable occasion. As told by St. Mathew, xxvi, 26-28, "Jesus took bread, and blessed, and broke, and gave to His disciples, and said: Take ye and eat: This is My body. And taking the chalice, he gave thanks; and gave to them, saying: Drink ye all of this; for this is My blood of the New Testament, which shall be shed for

many, for the remission of sins.' Are the words of our Lord to be taken literally as maintained by the Catholic Church or figuratively, as held by sectarian followers of Chris-tianity? In other words, does this sacrament contain, under the appeartypes of Christ, supreme, indeed, ance of bread and wine, really and As Dr. Allen rightly says—and he is confirmed in this by the Hegelian Baur—Arianism finally faded out of the truly the body and blood of our Lord : The same question suggested itself to our Lord's disciples. They understood our Saviour in a literal sense, not figurat-Empire from a growing recognition of vely. For did they not ask. How can this Man give us His flesh to eat? ity. Then, as Christianity controls the whole of life, nothing could be more in-

Did our Lord correct them by say ing that they misunderstood His meaning? Did He say to them that were to do so in figure only? "Unless you eat the fiesh of the Son of man and drink His blood, you shall not have life in you. . . for my flesh is meat indeed, and my blood is drink indeed," was His answer. The occasion and the circumstances which surrounded it demanded that the disciple should know positively what our Lord meant. lecture at New York, by the triumph of Athanasius "the pagan party was finally driven from the field." Dr. James Martineau, Unitarian as he was, has, I understand, said very much the same thing. So far was the victory of This He made quite clear to them namely that His words were to be taken in their literal sense. In stronger confirmation of the fact are the words of St John vi,68 69: "Then Jesus of St John vi,68 69: "Then Jesus said to the twelve; Will you also go away? And Simon Peter answered him: Lord, to whom shall we go?

acknowledges the Meene of Moday to true Christianity, but rejects it, or turns it into a pantheistic interpreta-tion. The other, which is gradually making its way back into Trinitarianthou hast the words of eternal life."
Our Lord, however, did not institute the sacrament for the benefit of the disciples only, but for all mankind. Hence He made priests of His apostles and to them and their successors customary in the past. Arianism itself He gave them power to do as He Him self had done, saying "Do this in remembrance of me." Here we have un-folded to us the omnipotent power which works the change and the exalted dignity of the priesthood both of which shall be treated in some later ity. Then, according to such high authorities as Bauo, Bancroft, Martineau—Dr. Allen's modesty would not allow me to place him on a level with these — Damasus was working, in a place of central influence, for the future of Christian mankind. Whether his personal temper was amiable to harsh, is, in these gire was amiable to harsh, is, in these gire was a matched. review .- Church Progress.

Admissions to Protestants.

Some of the Protestant ministers are aking up to actual conditions and are calking out in meeting. Rev. M. Lef-ingwell, rector of Trinity Church, in Foledo, last Sunday sharply criticized many things in "Protestant Christen Stanton as having mightily helped to save our Nation, on the ground that he was of a disagreeable disposition. Yet how much is all Christendom more than dom to-day." The Times quotes his as saying: "More than a year ago at The Times quotes him as saying: "More than a year ago at a certain anniversary gathering, an old college mate, a well-known Protestant minister, said in my hearing: 'Protestantism is a dead thing in New England.' 'Perhaps, then, your denomination made a mistake in separating from the old mother Church', was the mild how much is all Christendom and auy one Christian nation!
Arianism, collapsing within the Empire, took refuge for a while among the Garman barbarians. These, as so lately immature moral perceptions, were almost as ready as the Mohammedans to Universe.

FIVE-MINUTES SERMON. First Sunday of Advent-

THE SPIRIT OF ADVENT.

It is now the hour for us to arise from sleep Rom xiii, 11.) This life of ours is made up of be ginnings. After the rest of the night we have on each succeeding day to be-gin again our round of work, and then comes the night again, when our work must be laid aside. So, too, does the life of our souls consist in great part of beginnings, though in the great work of saving our souls there should be no such thing as rest. This work must be unceasing, until that night comes wherein no man can work, the night of death, when our great Master shall demand of us an account of our labor. On this day, then, which is the beginning of the Church's year, it is well for us to pause and ask ourselves how we are fulfilling the task that is set before us. Are our souls asleep? Have our consciences been lulled into a false security concerning the state of our immorta souls? Are we carriess or indifferent about the one thing needful for us—our soul's salvation?

To each and every one of us to-day ome the warning words of the Apostle, 'Brethren, know that it is now the hour for us to arise from sleep." Now is the time for us to shake off our slothfulness, to rouse ourselves from our dangerous state of idleness and in activity, to east off the works of darkness and clothe ourselves in the armor of light, to put on the Lord Jesus Christ, and arrayed in the strength which He gives, to walk honestly as the day. "The night is passed," s the day. "The night is passed," says St. Paul. God grant that for each one of us the dark night of mortal sin may be for ever past and gone; that its terrible gloom may never again settle down upon our souls, shutting out the light of heaven, the pure and radiant light of God's grace. For "the dat hand," the day of reckoning, day of wrath and terror, when we shall all stand before the judgment-seat of Christ. The Church to-day warns us of the approach of that time. Year by year, day by day, hour by hour it is drawing nearer. "For now is our saldrawing nearer. "For now is our sal vation nearer than when we believed."

Yes, our salvation if we have been faithful, or our eternal damnation if God's judgment overtake us in the state of mortal sin. Therefore it is that the Church, upon this first Sunday of Advent, lifts up her voice to warn us of the coming of our Lord, telling us of His near approach, and bidding us to prepare to meet Him. Will you heed this warning, or will you still put off the day of your conversion to God? Beware! God's warning may be given you to day for the last time. "Behold, now is the acceptable time"; "it is now the hour to rise from sleep." There is still time for you to turn from your sins and begin again to serve God. Perhaps you have tried before and then have fallen back into old ways and habits of sin. Begain again. We must always be beginning if we would make any progress. We must examine our consciences at the end of each day, and find out how we have offended God, make earnest resolutions for the morrow and then begin each day with the determination to avoid the faults of the day before. This is a sure means of perseverance.

And this beginning of the Christian year is a good time to take a fresh start in the affairs of our souls. During Advent the Church brings to our minds the consideration of the four last things Death and judgment, heaven or hell are awaiting us. Begin this day, then as though it were to be your last day on earth, and on each succeeding day for the rest of your life keep up this practice. "For as lightning cometh out of the east, and appeareth even unto the west, so shall also the coming of the Son of Man be." "Let us therefore cast off the works of darkness" now at Then when the Judge appears, He will find you ready to meet Him. Having begun each day with the intention of serving God, you will then be ready and fit to begin that day which shall have no end in that heavenly city which needeth not sun nor moon to shine in it; for the glory of the Lord hath en-lightened it, and the Lamb is the lamp

FATHER SCHOLES, S. J., ON PALMISTRY.

Preaching at St. Wilfrid's, Chapel street, at the evening service on Sun-day last, Father Scholes, S. J., re-turned to the subject of Superstition, on which he spoke a fortnight ago. In the course of his remarks he read a letter which he had received from a "society" palmist, who had abandoned her profession, and, according to her voluntary admission, eight out of every ten clients, who consulted her came with the object of gaining information about the future, and the effect of the forecasts upon young and impressionable girls she admitted, was very serions. The writer of the letter also stated that among her patrons were married women who made many inquiries as to when their husbands were like to die-an exceedingly disquieting inquisitiveness in women of highly strung temperament, and to whom these pretended peeps into the future were likely to prove most harmful. Father Scholes in a scathing manner exposed the hallowness and the humbug of palm istry, spiritualism, and their concomi ants.—Catholic Times, London, Eng.

Tobacco and Liquor Habits

land.' 'Perhaps, then, your denomination made a mistake in separating from the old mother Church.' was the mild suggestion. 'Yes,' he replied, 'and it is just that mistake that we have come here to day to celebrate.'" — Catholic Universe.

desire for the weed in a few days. A vegetion of the weed in a few days. A vegetion with it occasionally. Price \$2. Truly marvellous are the results from baking his remedy for the liquor habit. Is a safe and inexpensive home treatment; no hypoderum business, and a certainty of cure Address or consult Dr. McTaggart. 76 Yonge street, Toropeo.



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WHAT IS PURGATORY ?

The month of November is regarded the special time when Catholics re ember their dead. True it is that in one great Church of Christ our ad are never forgotten. In the great erifice of the Mass, offered daily r altars, the priest prays, before the ensecration: "Accept, O Holy Father mighty, Everlasting God, this stainless Host . . . for all faithful Christians, both living and dead."

Then, with explicit earnestness, after the consecration, he pleads: "Remember, O Lord, Thy servants and hand maids, N. and N. who have gone be fore us with the sign of faith, and sleep the sleep of peace, Lord, and to all who rest in Christ, grant, we pray Thee, a place of refresh ment of light, and of peace. Through the same Christ Our Lord.

dulgenced for our dead many prayers and devotions; she has, as it s apart Psalm 129, commonly called the "De Profundis" or "Out of the Depths," to be said for them: she has guarded and set them round with most loving care, so that indeed they may have peace, light and refreshment, even in their place of purgation and of pain. But the great feast of Ail Souls occurs in the month of November, the

month of falling leaves, of decaying nature, of evident death and gloom; and we have come to look upon November as the month distinctively of the departed, of the waiting dead. precisely what purgetory is-the place of waiting, of waiting to see again the Face of God once seen.

**CAccording to the doctrine of the

Catholic Church, these are two judgements that a wait us after death—the particular judgment, meted out to each soul directly after its departure from the body at the time of death; and the general judgment of all mankind at the resurrection, on earth's great final the beginning of this holy season. the resurrection, on earth's great final Drunkeness, impurity, contention, and day. The Church does not teach that Drunkeness, impurity, contention, and envy are, alas! far too common amongst us. "Let them be not so much as named among you, as becometh saints," mindful of your high calling in Christ. Then when the Judge appears, He will the complete to the manual that the measure of our happiness at Christmas will be complete. To insure such as result we need only to enter into and hold a proper appreciation of the present the manual that the measure of our happiness at Christmas will be complete. To insure such as the measure of our happiness at Christmas will be complete. To insure such as the measure of our happiness at Christmas will be complete. To insure such as the measure of our happiness at Christmas will be complete. To insure such as the measure of our happiness at Christmas will be complete. To insure such as the measure of our happiness at Christmas will be complete. To insure such as the measure of our happiness at Christmas will be complete. To insure such as the measure of our happiness at Christmas will be complete. To insure such as the measure of our happiness at Christmas will be complete. To insure such as the measure of our happiness at Christmas will be complete. To insure such as the measure of our happiness at Christmas will be complete. To insure such as the measure of our happiness at Christmas will be complete. To insure such as the measure of our happiness at Christmas will be complete. To insure such as the measure of our happiness at Christmas will be complete. To insure such as the measure of our happiness at Christmas will be complete. To insure such as the measure of our happiness at Christmas will be complete. the particular judgment, who are in-deed unprepared for the saints' crown upon whom, nevertheless, He has infinite compassion. These He assigns to purgatory, an intermediate state of spiritual purgation or cleansing, where they are made ready and pure to enter into eternal bliss.

These souls have already seen His face at that most unforgettable moment after death. Of their own wish they would fly to purgatory then, in order to be rid of everything that stands between them and the eternal possession of that heavenly Vision. What cleanses them, or by what process, makes no sort of difference to these souls, ennobled by that first brief glance. They are consumed by the longing to possess their God. They sin no longer, they practice perfect conformity to God's their God. The holy will, they wait, they suffer, they endure. Our prayers can relieve them and hasten the hour of their release. But, no matter how long or how short the time may be, no matter how severe the pain, one thing they never do, they never question the decrees of God. Nothing that He may do seems to them too hard to bear; nothing seems strange to them, however contrary to our poor blind conceptions of His love or His

might while we still live on earth.

Herein are the holy souls our constant patterns. Much is said in our day of God's love and mercy; much is said, also wildly and angerly, against a Power that can allow tremendous catastrophes of flood or fire, disease or sudden death. But all the while, God is God. If, instead of striving to bring Him down to our standards, and meas ure Him by our human limitations, we bowed before His justice as well as be fore His mercy, as the suffering souls always do, peace would be ours. He shall make all things work together for good to them that love Him. If there were no trials for our faith, wher would be any merit for our love?-Sacred Heart Review.

He who lays aside his own will gets rid of a heavy burden. - St. Lawrence



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IMITATION OF CHRIST.

OF THE DESIRE OF ETERNAL LIFE: AND HOW GREAT THINGS ARE PROMISED TO THEM THAT FIGHT.

Others will be great in the esteem of en; but of thee no notice will be

To others this or that will be committed; but thou wilt be accounted fit for nothing. At this nature will sometimes repine

and it will be no small matter if thou pear it with silence. In these and many such-like things

he faithful servant of the Lord is used himself in all things. There is scarcely any one thing in which thou standest so much in need of

mortifying thyself, as in seeing and suffering the things which are repug-nant to thy will; and especially when that is commanded, which seems to thee incongruous and to little purpose.

And because being under authority thou darest not resist the higher power, therefore thou art apt to think it hard to walk at the beek of another and wholly give up thine own sentiment.

THE SEASON OF ADVENT.

Next Sunday is the first Sunday of Advent, the season set apart by the Church in preparation for the coming of Christmastide, the great feast day when the Christian would commemorates the birth of Jesus, Son of Mary, Saviour of Mankind, the greatest day in the Christian calendar. For had there been no Bethlehem, there would be no Calvary and no redemption.

It is a season, therefore, when men should set their souls in harmony with the sentiments of the Church. These sentiments we hear expressed in the Gospels. Through the lessons therein contained our thoughts and hearts are directed to the coming of the Messiah Whom the Blessed Virgin is about to give to the world.

Both the lessons and liturgy of the Church at this time admonish her children to purify their hearts and perfect themselves to welcome their Saviour. Her words are those of joy. Her admonitions those of motherly appeal to be properly prepared for the reception of the Son of God made Man. All her prayers, exclamations and invocations plainly manifest this purpose.

Happy, indeed, those who catch her spirit. If only a small portion of the joy which thrills her becomes our own ent season. And the more completely we succeed in so doing the more thorough and abundant will be our joys on the happy and holy feast of Christmas. -Church Progress.

FOR ALL TIME.

The Church's enemies in all the centuries have foretold her destruction the wish being father to the thought "The Church," wrote St. Augustine fourteen hundred years ago, "is about to die; soon there will be no more Christians—they have run their course! And while they so speak,' he writes, "see them dying day by day, and yet the Church remains, always erect, showing forth the power of God to all succeeding generations." She was on the point of death in the seventeenth. teenth century; in the eighteenth her grave was prepared, but those who dug it fell therein and she still lives. She lives though her noblest children at times lose heart. The providence of God seems to sleep. Christ's promises would seem to fail. On Galilee's lake when tempest lowered and winds raved, and the wave made a clean breach over the frail craft, the disciples woke the sleeping Master crying, "Lord, save us, we perish," and He arose. So at times in all these years when all seems lost, and the very providence of God un-mindful of its promise seems to reck not of the desperate crisis of the Church, Christ arises and upbraids our lack of faith and stretches His hand across the weltering waters sayin "Peace, be still," and lo, there is great calm!

With a strong will and prayer we can do everything.



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CHATS WITH YOUNG MEN

To achieve victory, we must not only take the things that help, but also avoid Things That Hinder.

"Rocks whereon greatest men have oftest wrecked."—Milton.

If we are to fight the battle of life If we are to ngut the battle of life with strength and success, we must "lay aside every weight," not merely the sin that so easily besets us, but every hindrance that might hamper our progress and endanger our victory. Let us think of some things that have thrown many a man down and involved him in failure and despair.

First I would refer to lack of faith in whatever work or enterprise we have in hand. One of the chief necessities in hand. One of the callet decessities for genuine success is that we should love our work and thoroughly bolieve in it. Nearly all successful work in the world to day is done by the men who have boundless faith in the enterthey have undertaken. British governor of one of the Indian provinces, commenting on his good fortune in getting out of the country before the breaking out of the mutiny, "I never could have fought well for I could never make up my mind whether the conquest of India was a divinely inspired act or a terrible mis-" Nothing saps the strength like of faith. Scepticism inevitably destroys a man's working powers. Who can imagine a half-hearted Stanley? The man who is to cross Africa must believe that he is doing that particular thing which above all others needs to be done—and that he is the man to do a work that we believe in. If we are to achieve anything high and noble and good, we must banish doubt and put our hand to the business before us with a resolute courage and a triumphant

Secondly, how many men are hindered life by ill health! "There is no good in arguing with the inevitable," says Lowell: "the only argument with an east wind is to put on your over-coat." I wish young men would always remember that. When the wind has been keen and cutting, and influenza seemed to dwell in every gust, I have seen men riding their bicycles or stand ing at street corners thinly attired and without any overcoat. They would without any overcoat. They would feel hurt if I said they were foolishbut that is the simple fact.

Many men consider they are very bold and manly and plucky if they ignore overcoats and umbrellas, and laugh at all protection against wind and wet. They might learn wisdom if they could spend a winter, as I have done, in a southern health resort, where the doctors are overworked, the drug stores crowded, and every other man you meet seems to be on the brink of the grave. It is almost heart-breaking to see consumptive young men who have had to abandon an honorable and useful career and fly to the sunny south in many cases, I fear, only to post-pone death by a few months. How nany of them might have enjoyed conmany of them might have enjoyed con-tinuous health and vigor but for some trifling carelessness. Let every young man who enjoys good health thank God for an unspeakable blessing, and take

care to preserve it. Thirdly, what bright and promising careers have been wrecked by gambling! The awful power and fascination of this wice has seidom been shown in such a glaring light as by the frank confession of Lady Sebright. She has told us in a of Lady Sebright. She has told us in a public meeting that not long ago she was a great gambler, and loved to at tend the races. "There was nothing she cared for so much as gambling, and over and over again she made promises to give it up, but broke them just as would now rather lose her right hand than play cards or gamble in any way."
Gambling becomes an irresistible passion, and the fetters with which it binds its victims are almost stronger than those that tighten round the drunkard. Of all habits it is, in the words of Eather's house.—F. A. A., in Catholic Columbian. drunkard breaks his promises. Kingsley, "the most intrinsically savage; morally it is unchivalrous and unchristian; the devil is the only father of it." Lord Beaconsfield called the turf "a vast engine of national dethe turf "a vast engine of national demoralization," and all who know anything about the racecourse and its surroundings are aware that it is a world of robbery and riot, in which faith and trust, purity and manliness, are almost unknown — a world — alas! that we should have to say it — that is largely

made up of young men who ought to be the backbone of the country. "Listen," says Mr. Herbert Spencer, conversation about gambling, and where reprobation is expressed, note the grounds of the reprobation. That it tends towards the ruin of the gambler; that it risks the welfare of family and friends; that it alienates from business and leads into bad company-these and such as these are the

reasons for condemning the practice.
Rarely is there any recognition of the fundamental reason. Rarely is gamundamental reason. Rarely is gambling condemned because it is a kind of action by which pleasure is obtained at the cost of pain to another. The normal obtainment of gratification, or of the money wnich purchases gratification, implies, firstly, that there has been put forth equivalent effort of a kind which, in some way, furthers the general good; and implies, secondly, that those from whom the money is received get, directly or indirectly, equivalent satisfaction. But in gambling the opposite happens. Benefit received does not imply effort put forth, and the happiness of the winner. received does not imply effort put forth, and the happiness of the winner involves the misery of the loser. This kind of action is therefore essentially anti-social, sears the sympathies, cultivates a hard egoism, and so produces a general deterioration of character and

When gambling is sinful it violates charity and justice. It takes time and money that belong to others and may money that belong to others and may not be spent in sport, and it squanders them. Every participation in a game of chance is not a sin, when there is no cheating and when the players can afford the money they risk. But it is like liquor. There is no harm ordinarily in taking a drink, but one drink leads to another until one is a drunkcheating and when the players can afford the money they risk. But it is like liquor. There is no harm ordinarily in taking a drink, but one drink leads to another until one is a drunkard, wastes his income, loses his posi-

tion, injures his family, and sinks him self in degradation and ruin. So, \$1 spent on a bet or laid on a horse-race. excites a desire to make good losses or win more gains, and so the passion comes, to gratify which the man will be guilty of injustice, if not also of direct

The best way to avoid suffering from the consequences of gambling, is to make no bets and play no games of chance.

A fourth defect that hinders many A fourth defect that hinders many a good-hearted fellow is self-conceit. You have heard a man referred to as "a clever chap, but the worst of it is that he puts on airs." This is a slang phrase, and as such I apologize for it But it is the popular description of a common trait. I have heard of a gentleman who was so opposed by an overwhelming sense of humility that he prayed, "Lord give us a good conceit of ourselves." Assuredly there is no need of such a petition to-day. It would be better if the Lord would say to some of us, as He said to Zaccheus, "Come down;" for no one can deny that this is an age of bombast, conceit and vanity. The spruce little counter-kicker, all collar and cuffs, gives him-self the airs of a count; and there are few clerks who do not feel able to reconstruct the universe on an improved plan. Cheap and shallow critics abound on every hand, and the selfassertive sham, who tries to give you the impression that he is the confidante of statesmen and the bosom friend of every popular hero, is an omnipresent While we seek to abandon nuisance. beware of what Coleridge calls "the pride that apes humility." As a rule, no one is so arrogant or so ostentatious as the man who takes every opportunity of informing you that he is "a thing, a worm of the dust." I do advocate a feeble and flabby abasement which regards ignorance and melan-choly as outward and visible signs of inward and spiritual grace. Our man-hood is a noble thing, to be reverenced, our life is a sacred burden, to be borne with dignity and devoutness, and yet with a sublime humility. There is such a thing as manly modesty, and that is what we have to strive after. The Cross will kill conceit. The man who goes there inflated with pride will come away with but one cry—"God be merciful to me a sinner.'

Amongst other hindrances that cripple men who might otherwise be successful I would mention debt. It looks manly so some fools think—to throw money about lavisbly; but debt is a dark shadow which has cast a gloom over many a bright life. It entangles the feet, destroys reputation, and drags a man down to despair. Lord Wolseley has told us that, on looking back on his own experience, he could not remember any man who has made it a habit to keep well within his income who did not become a successful man.

Then, lastly, it is necessary to add one word about drink. Not so very one word about drink. Not so very long ago the body of a young suicide was discovered in one of our large cities. In his pocket was found a paper on which he had written "I have done this myself. Don't tell anyone. It is all through drink." An intimative for the property of the propert tion of these facts in the public press drew two hundred and forty-six letters from two hundred and forty-six familfrom two hundred and forty-six families, each of whom had a prodigal son who, it was feared, might be the suicide. The wasted manhood in our cities is largely owing to the indulgence in strong drink. The sad part of it is that many a man is wrecked and dead almost before he has begun to live. He takes a few glasses, then drinks to excess; then comes loss of character, abject misery, self-contempt, and sometimes a self-inflicted death.
Oh, the pangs and perils of this tragic Columbian.

Some Helpful Thoughts. The first rule to be observed by the young man who is determined to save

noney is to get money to save. To commence many things and not finish them is no small fault; we must persevere in whatever we undertake with an upright intention and according to God's will.—B. Henry Suso.

Let us occupy ourselves with one thing alone—that is to do well what we are doing, because God does not ask anything more of us. Now, this "to do well" may be summed up in four words: "purely, actively, joyfully, completely."—Golden Sands.

True education is not meant to produce a money-getter but to train a noble man.

People who are going forward to a happy eternity ought to be cheerful while on the way there.

Everything counts. Actually, there are no failures. Whatever leads to eventual success and growth cannot justly be called a failure. — F. W. Burry.

Do something for somebody now! You have only this life in which to labor for the crown which should be yours hereafter, for "the night cometh, when no man are work". when no man can work." Only a few brief years in which to dispense help to hearts hungry for comfort and kindness. Don't be inactive! Do something for somebody now!—Rev. P. J. McCorry,

If we need to be cool, and quiet, and trustful for a game, which is merely an amusement, and if we play the game amusement, and if we play the game better for being cool, and quiet, and trustful, why is not a quiet steadiness in wrestling with the circumstances of life itself just as necessary, not only that we may meet the particular problem of the moment truly, but that we may gain all the experience when it may be helpful in meeting other difficult circumstances as they present themselves.—A. P. Call.

Compalling himself to do what he

OUR BOYS AND GIRLS.

STORIES ON THE ROSARY The Scourging at the Pillar.

BY LOUISA EMILY DOBREE. A FAILURE.

Polly learned a great many things at her school, and her parents felt great pride in her washy little drawings, useess bits of fancy work and the tunes she wrung out of the old spinnet in the parlour when she came home for the holidays. "The Battle of Prague" they thought very fine indeed.

There were many changes after the school days were over. Diphtheria carried Mrs. Lumsley off one damp autumn, Polly married Mr. Jervis, the brother of one of her school-fellows, his death happening a year after their

marriage.
In that one year of married life Polly seemed to have all the very greatest events crowded. Shortly after their marriage Mr. Jervis became a Catholie and Polly, after some careful thought, followed suit, her baby being

born and died just before she was left Farmer Lumsley was still too irate at Polly's reception into the Church to have anything to say to her. Then he married again, and Polly's fortunes, as far as earthly prosperity was con-cerned, declined gradually but certainly. Vividly now each event was present to her memory, the deaths, the losses of money; and now here she was old, a continual sufferer from rheumatics, and with only a very tiny annuity to live on, barely enough to keep body and soul together. Her life was a very lonely one. She was extremely shy, intensely sensitive, and somehow or other never could make somehow or other never could make friends with the rough but sometimes

kindly neighbors.

Father Donaldson, the parish priest, a big, burly, genial man who generally had the right word to say to every one, came to see her occasionally. Not very often it must be owned, and no wonder. His was a crowded parish of the very poor who needed everything in the way of relief he could give them; Mrs. Jervis had a room, food and clothing. There were hundreds careless of the Sacraments, living absolutely in ignorance or sin; she was regularly at the altar rails every Sanday and her seat in the church was seldom empty. If she were ill or dying he knew she would send for a dying he knew she would send for a priest; there were many lax and careess Catholics who but for his constant supervision and watchfulness might die unshriven. So really while there were so many others who wanted him very much more he could not find time wanted him very to mount her steep stair, particularly when the visit scarcely seemed satis-factory on either side. Father Donaldson did not understand reserved people. He was very sorry for them as be would have been for any one with people. defective sight or hearing, but he had not the remotest idea how to break down the wall of timidity, to draw out the real man or woman from the hiding

of shyness. He tried little jokes and funny re-marks to Mrs. Jervis, who was rather scared by them, and considerably in anxiety during the whole of his visit as to whether the small frail chair he invariably selected-after the manner of big men-would not come down with a crash. She generally contrived to give Father Donaldson the impression that she did not want anything, and it was a fact that she thought she did not. Extremely proud, she had no de sire at all to receive any of the help which she often would have been the better for having, and she had

the better for naving, and sae had no desire to discuss any but the most immaterial subjects with her pastor. However, one day when a fit of the blues had taken strong hold on her, she summoned up courage to tell him, as he happened to call, that when she died, money for her funeral would be found in a little old work-box which him. Father Donaldson was in a hurry that day, but still he made a note of the fact, and busy as he was, was very unlikely to forget it.

"Very good, Mrs. Jervis, I will see after it if I am alive," said he, and she

thanked him. That little store of money was the result of years and years of self-denial and saving. Her annuity was so tiny that she could only put by a small sum out of it annually, by dint of extreme out of it annually, by dint of extreme carefulness and deprivation. However, the object to her was of such im-portance that she bravely bore the cold when she should have had fire, ate dry bread, drank sugarless tea, and re-duced her dinner to the smallest and duced her dinner to the smallest and plainest proportions. It was worth it to her. Anything—yes, any suffering, cold or pinchings of hunger were better than the horrible thought of a pauper's funeral. Of course she had heard of burial clubs, but her pride uprose against them. A Lumsley should not lower herself by taking advantage of such things: nor, if she should not lower herself by taking au-vantage of such things; nor, if she could help it should one of the old stock be buried by the parish, and no one could describe, for no one could image the satisfaction the possesof that little hoard gave Mrs.

Jervis. Although her rheumatism crippled her to a certain extent, she made her way to Mass every morning, and when e was Benediction she also went if possible. For in her loneliness and poverty there was something that comforted and supported her greatly, and that was the real love she had for her Lord and His Church. To her it was a very great subject of regret that she could do so little—nothing at all she thought—for Him Who had done so much for her, and the time that she felt the most of all was when she looked at an old picture in her Prayer Book which showed our Lord being scourged at the pillar. What that little picture was to her she alone knew, and she used to look at it for long while together. Had any one told her that she was making very per-

heights of contemplation, for she was absolutely unconscious of either facts.
When the sufferings of the Passion came to her mind, tears often dimmed her eyes, and her heart ached and yearned to be able to do something to lessen the sin of the world. It was an overwhelming thought, spurring

her to constant prayer for sinners—a least she could do that—but what els

could she do ?" It was useless, for she was shy and quite unfitted for the task, to attempt to go amongst the poor and try to impress the careless and convert the sinner, and she knew now that as old age was creeping on she was less and less likely to do anything in that way, even had she possessed the courage to attempt it.

The desire and longing were much in

her mind one cold evening in Holy Week as she pinned on her old shawl and drew on her thin cotton gloves preparatory to going to Benediction. Before starting she gave a look round to see that all was left ready for her return. Smut, her black cat with his golden-green eyes, was sitting before the fireplace, an occasional twitch of his tail betraying the fact that he disapproved of the fire having been allowed to go out. Had he been a more astute cat he would have learnt by this time that a fireless grate was not uncommon in Mrs. Jervis's one room, whether it were very cold or only chilly; Certainly he would have discovered that twice a week at least in the evening, no more coke or coal was put on after tea and the fire left to go out, but he resented it every

time. The matches were placed so that Mrs. Jervis could find them at once; ther lamp was put out, Smut left in darkness and the door locked upon him. The people in the house were but irreproachably respectable out Mrs. Jervis was afraid of some one stealing her money, so the door was always locked after her when she went Her way to church lay through out. some of the worst streets—as far as the general character of their inmates was concerned—and as the queer little figure in its old fashioned bonnet and shawl passed through them she saw many sights, and sounds fell on her ear which made her heart ache. She was which made her heart ache. She was glad when she reached the church for it always seemed like home to her when she pushed open the heavy door, met the faint odour of incense, and glanced round at the familiar altars, the images of the saints, the objects of devotion all so closely assoc-iated with the main interests of her

life. To-night the purple veiling shrouding the stations and images all spoke of the holy season, when year by year the Church calls on us to dwell especially on the sufferings of her Lord. Father Donaldson gave a very short instruction on the words "they scourged Him," and Mrs. Jervis sat in her corner, her head bent forward so as not to lose a word. She was one of those per-sons who like sermons, looked forward to them with pleasure and listened to them very attentively, taking back to her lonely room a memory of the spoken words on which she dwelt and pondered. It never occurred to her to criticise the praches and she her to criticise the preacher, and she was rather annoyed with herself for liking one very much better than another. She had, however, in her inmost heart a very distinct preference most heart a very instince preaching, and a faint smile always came on her withered llps when she saw him go into the pulpit.

TO BE CONTINUED.

THE PAINS OF THE DEPARTED.

The pangs of Purgatory, which St. The pangs of Purgatory, which St. Catherine of Genoa assures us are inconceivable by our finite minds, are as nothing to the Holy Souls in their intense longing to be again [in the Divine Presence for all eternity.

All opportunity for merit is over now; they are absolutely helpless, and dependent on the living members of the

now; they are absolutely helpless, and dependent on the living members of the Church for relief, and ultimate release from their sufferings in the mysterious region of Purgatory. Should not the thought that the Holy Souls have all seen God, and are consumed with burn-ing desire to see Him again, induce us to be ever ready to assist them by our prayers and good works, especially when ve reflect that some day we must follow

them ? For what is your life? It is a vapor that appeareth for a little while, and afterwards shall vanish away. The life of this world will indeed vanish for each of us, but not the everlasting life

Abbey's Effervescent Salt

takes away the weight of years. It renews the youthful vigor of stomach, liver and bowels - gently stimulates these vital organs to normal, healthy action; cures constipation and biliousness.

AT ALL DRUGGISTS, 25c and 60c a bottle

Tis Well to Know a Good Thing, said Mrs. Surface to Mrs. Knowell, when they met in the street, "Why, where have you been for a week back?" Oh, just down to the store for a bottle of Dr. Thomas Eelectric Oil." and Mrs. Surface, who hates puns, walked on. But she remembered and when she contracted a weak back there was another customer for Eelectric

Oil.

FOR THE OVERWORKED. — What are the causes of despondency and melancholy? A disordered liver is one cause and a prime one. A disordered liver means a disordered stomach, and a disordered stomach means disturbance of the nervous system. This brings the whole body into subjection and the victim feels sick all over. Parmelee's Vegetable Pills are a recognized remedy in this state and relief will follow their use.



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No. 9 Market Lane,

LONDON, ONT.

of our souls. And it depends on u what that everlasting life is to be-one

of happiness or the reverse.

Of course, we jall know that each of the souls in Purgatory has actually been in the presence of God, no longer, been in the presence of God, no longer, as with us living, in a glass darkly, but in the full light shed upon each trembling spirit by the Divine radiance of its Judge.

Yet how many of us thoroughly realize and grasp the full significance of this fact which we also shall experience when our turn arrives to pass over the

when our turn arrives to pass over the threshold of eternity. That instant after death, less brief perhaps than a flash of lightning across summer skies has sufficed to entrance the Holy Souls with the unspeakable beauty and attraction of God, while at the same time it has shown them the barrier separating them from Him until the trace of every sin, nay, every imperfection, has been effaced "so as by fire."

This Man says Hot Water is a Cure.

We have received from a subscriber

the following note:
"A paper quoted in the Review says: 'If you feel a strong inclination to take a dram of whiskey, drink two tumblers of cold water; instantly two-thirds of the desire for the stimulant will disappear.' I say: Drink a pint of hot water; then all desire for the stimulant will disappear. The stomach craves for something hot; hence drink the water hot, but not so hot that it will scald the mouth; just comfortably hot. I drank hot water for a year before the eraving fully disappeared eight years ago. It is all gone now."

Dr. J. D. Kellogg's Dysentery Cordial is speedy cure for dysentery, diarrhosa, cholera summer complaint, sea sickness and complaints incidental to children teething. It gives immediate relief to those suffering from the effects of indiscretion in eating unrise fruit, cucumbers, etc. It acts with wonderful rapidity and never fails to conquer the disease. No one need fear cholers if they have a bottle of this medicine convenient.

this medicine convenient.

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One of the greatest blessings to parents is Mother Graves' Worm Exterminator. It effectually expels worms and gives health in a marvellous manner to the little one.

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stirring speeches of Edmund Burke, Henry Grattan, John Philpot Curran, Richard and Brinsley pot Curran, Richard and Brinsley Sheridan, Robert Emmett, Chas. Phillips, Richard Lawlor Shiel, Daniel O'Connell, Rev. Dr. Ca-hill, Thos. Francis Meagher, Thos. D'Arcey McGee, Arch-bishop McHale, Father Burke, Rev. Michael D. Buckley, Mich-ael Davitt A. M. Sullivan, With ael Davitt, A. M. Sullivan. With a preface by B. D. Nunan. Em-bellished with a full set of por-traits engraved by Kilburn. 190 traits engraved by Kilburn. 190 pages. Good clear print, cloth binding.

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MARVELOUS OCCURRENCE THAT HAS BEEN AUTHENTICATED BY REGULAR CANON CAL INVESTIGATION.

Apropos of the recent Eucharistic Congress in New York, says the Ave Maria, unusual interest attaches to the following well authenticated narrative published by several of our French ex published by several to the Frieda ex-changes. It was related by the parish priest of Saint-Andre at another Euchar-istic Congress held some weeks prior to the American one, at Angouleme, France. The genuineness of the pro-digy involved is vouched for by the digressar authorities of the Ile de la diocesan authorities of the He de la Reunion, in which see Saint - Andre

On the 26th of January, 1902, Father Lacombe was celebrating in his parish the exercise of the Perpetual Adora-tion. He had reached the "Pater Noster "of his Mass when, chancing to raise his eyes to the ostensorium, he saw a species of shadow, or sombre aurcole, clearly defined at the upper portion of the Sacred Host. Continuing the Holy Sacrifice, he beheld the progressive formation of a human countenance—the forehead, eyes, nose, lips, chin—the full face, in fine, set off with hair and beard. The expression of the figure was profoundly sorrowful; its complexion was cadaverous, and the head was slightly inclined to the right.

The Mass over, Father Lacombe reof his Mass when, chancing to

The Mass over, Father Lacombe re-The Mass over, Father Lacombe returned to the sacristy, quite naturally pre occupied with the vision that he had been witnessing. Distrusting possibly some illusion on his own part, he called the oldest of his altar boys, a youth of eighteen or nineteen years, and said to him :

"Go out and see whether you notice anything strange about the Blessed

The young man did so, and in a few moments came hurrying back to the sacristy, exclaiming:
"Father, there's a man in the osten-

Thereupon the other altar boys hastened out to the sanctuary, and they, too, perceived the human countenance which none but the nester beat they which none but the pastor had noticed during the Holy Sacrifice. In the mean-while most of the congregation had left the church. The pastor sent for a num-ber of Sisters who were still in their pews near the sanctuary, and, without telling them what he himself had seen, asked them to look at the ostensorium. They did so, and beheld the holy face of Our Lord just as the priest and his altar boys had done. Some of the boys had told of the prodigy to the few parishioners who had not yet left the cred edifice, and these, turning back and entering the sanctuary, witnessed the same spectacle.

FLOCKED TO THE CHURCH.

The news of the marvel spread like wild-fire through the little town, and within an hour practically the whole population had betaken itself to the church. All saw the prodigy—practical Catholics and nominal, the pious and the scoffers, fervent Christians and those who had long neglected the sacraments. In many cases, indeed, the

impious appeared to see the Figure even more distinctly than the devout. Entering the sanctuary from time to time during the day, the priest per-ceived at each visit the same features, which at first looked a yellowish whit like the face of a corpse, and later, in the afternoon, took on the coloring of a

Behind the altar in Father Lacombe's church there is a sort of stairway just back to of the tabernacle built for convenience in arranging flowers and other altar decorations. In the course of the day one of the parishioners gilded to rear of the altar and went up this the rear of the after and went up this stairway until he came to the level of the ostensorium, which was within reach of his hand. He saw nothing, however, save the white Host as at ordinary exposition of the Blessed Sacrament, although on coming described. Sacrament, although on coming down and returning in front of the altar he

again beheld the apparition.

The prodigy had continued up to the hour for Vespers, and many of its witnesses declared that they saw tears and even drops of blood coursing down the face that had replaced the Sacred Host.

A SECOND PHENOMENON.

When Vespers began the human figure disappeared, but the imprint of the erucifix on the Host stood out in extra-ordinary relief, and the cross which bore the image of Christ became elong-ated, its four extremities overlapping the Host's dimensions by several centi metres. This second phenomenon was distinctly visible to the whole congregation; even the near-sighted and the partially blind observed it. Only at the end of Vespers did the Host resume

its usual aspect.

Mgr. Fabre, Bishop of Reunion, was of course, informed of this marvelous occurrence, and he forthwith instituted a regular canonical investigation. sult thereof, he prescribed the care ful preservation of the miraculous Host, and ordained that thereafter the annral adoration should take place at Sainte Andre on the 26th of January as a fixed date, and not be postponed until the following Sunday, as had previously been the custom.

It is not how much we do, or how great the things we accomplish for God that draws His blessing. All our acts are measured by the spirit which prompts them. A cup of water given in God's name may merit greater re-ward than bountiful bequests.

DIOCESE OF LONDON.

IN MEMORY OF DEAN KILROY.

DEATH OF REV. JAS. KILCULLEN,
P. P., COLGAN, ADJALA.

On Monday, 14 h of November, the Rev. James Kilculen. P. P., of St. James Church and parish, Colgan, Townshin of Adjala, died at the parcehial residence of heart failure after an illness of three days.

Father Kilculen was born in Silgo, Ireland, in 1816, and came to this country at the age of seventeen years. His studies were made at St. Michael's College. Toronto, and the Tree logical Seminary of Montreal, and in 1809 bey years he served as assistant priest in the 1818 hof Vroomanton. Township of Beeck, and was ordained to the holy priesthood. For two years he served as assistant priest in the 1818 hof Vroomanton. Township of Beeck and was then appointed paster of Port Colborna was paster for eighteen years. He then had charke of St James parish at Colgan in the township of Adjala, in the Country of Simone, where he remained for fourteen year till his death. He was noted for his solid till his death. He was noted for his solid till his death. He was noted for his solid till his death. He was noted for his solid till his death. He was noted for his solid till his death. He was noted for his parishioners.

To prical ook place at St. James' church, Adia on Wedeesday, Nov. 16. His Grace, the Mose Rev. Denis O'Connon, Archishop of Toronto, assisted in cope and mitre. Sol mn Hish Mass was sung by Rev. H. Gibney, P. P., of Alliston, assisted by Rev. John Connolly, P. P., of Repersoli, diocese of London, as Deacon, and Rev. T. Sullivan, P. P., of Thorold as Suddeacon, Rev. Joseph J McCann, V. G., of St. Mary's church. Toronto, was Master of Ceremonies. The Very Rev. Joseph J McCann, V. G., of St. Mary's church. Toronto, preached an impressive and elequent discourse in which he feelingly spoke of the virtues of the decassed, and especially of his zealin the discharge of his sacred duties. His Gra

orth. Diocese of Hamilton; Rev. P. Fergusson,

A new province of the Oblates of Mary Im-aculate has been established for the West and

A new province of the Oblates of Mary Immaculate has been established for the West and South.

An indult of the Sacred Congregation of the Propaganda, in Rome, defines the limits of the province, which comprises all the United States west of the Mississippi River, from the Rio Grande to the British America, and all the Roughie of Mexico. The contral authority of the Oblates in this vast territory will be in San Antionio, where the Provincial (or Superior). Very Rev. Father Constantinesus, will reside. The complete list of officers composing the animalistration of the province is as follows: Provincial — Very Rev. H. A. Constantinesus, O. M. I., D. D., San Antionio, Texas.

Fires ordinary consultor and admonther Rev. Louis Pitoye, O. M. I., Brownaville, Tex. Second ordinary consultor—Very Rev. Albert Antionio, O. M. I., Ph. D. D., San Antonio.

tonio.

Fitst extraordinary consultor—Rev. James
H. Quinn, O. M. I. Castroville, Texas.
Second extraordinary consultor—Rev. Francois Bugnard, O. M. I. La Lomita, Hidalgo
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CANADA SPENDS THIS VAST SUM ANUALLY FOR BREAD, CAKE AND PASTRY.

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The Prince of Wales selected it for the Royal household, and hence its name.

No flour ever became popular so rapidly, Is owes everything to the way it is made.

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I makes flour whiter, sweeter, purer and more nutritious.

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Thousands of unsolicited testimonials pour in on the Oglivie Company.

The best grocers certify to their customers that no flour is the equal of Royal Household for either brend or pastry.

The Oglivie Mills at Montreal and Winnipeg, and its new mill being built at Fort William are taxed to their timest to produce the famousplour fast enough, and yet their capacity is more than double that of any other flour concern in Canada.

BISSONNETTE · LEBONTE.—Ab St. John's Church, Bracebridge, by the Rev, Father Col-lins, on Nov. 15, Mr. William Frencis Bisson-nette of Cleveland, Muskoka, to Miss Mary Le Bonte.

DIED.

Mc. O. F. — Resolutions of condolence were passed at the last regular meeting of St. Paul Court, No. 1820, Toronto, to the Past Chief Ranger John P. Mallon, on the death of his

beloved sister. R. I. P.

A book that deserves to have a large sale is The Christian Gentlewoman and the Social Apostoiste' by Katherine E. Couway. Published by Thos J. Flynn a Co., Boston, Mass. 98 pp. Price 45 cts.

A memory of DEAN KILROY.

A memorial window to the late Rev. Dean Kilroy will be placed in St. Joseph's church, Stratford, and will be unveited and blessed by His Lordship Bishop McEvay of Lundon on December Sth. The window is now on its way from Munich. It will cost about \$500, and is the sift of Miss Kilroy of Windsor, sister of the late Dean Kilroy.

DEATH OF REV. JAS. KILCULLEN. P. P., COLGAN, ADJALA,

NEW OBLATE PROVINCE.

o. M. I. San Antonio.

UNITED IRISH LEAGUE,

MARRIED.

At St. Martin's church, Drayton, Ont., by the Rev. Father Hayden, on 8th Nov., Mr. James Davis to Miss Marie Hagerty.

SHIELDS —At Sault Ste Marie, Oct. 28 h, Cornelius Shiels, manager of the Lake Super-for Corporation, aged forty-eight years. May he rest in peace!

NEW BOOKS.

"Royal Household"

makes the Bread used on the tables of Royalty.

OGILVIE FLOUR MILLS CO. LIMITED. MONTREAL. WINNIPEG.

MARKET REPORTS.

London, Nov. 24.—Grain, per cental—Wheat per cental, \$1.65 to \$1.07 : cora. \$1 to \$1.15; bar: 1ey. 99; oace. 99 to 98; rys. 99 to 93; peas, \$1.00 to \$1.10; nackwaseat. 95 to \$1.00.
Poultry—Spring chickens, per pair, 55 to 80; live do., per pair, 450; to 650; turkeys dressed per 1611 to 14c, ducks. dressed 75 to \$1.25.
Farm Produce—Hsy, per ton \$8 to \$8.50 straw. per ton. \$5 to \$6.00; geese, each 75 to \$1.25.
Farm Produce—Hsy, per ton \$8 to \$8.50 straw. per ton. \$5 to 750; ducks, live 65 to 80; geese, each 75 to \$1.25.
Farm Produce—Hsy, per bag 65 to 750; onions, per bag \$1.00 to \$1.50.
Meat—Dressed Horse \$6 do to \$6.50; pork, by lb. 8 to 9; beef, by the quarter \$3.75 to \$2.50; veal \$65.50 to \$7.50; mutton, \$5 to \$8; lamb per pound, 9 to 16e.
Live Stock — Live hogs \$1.65; pigs per pair. \$3 to \$4.00; stage. per pair, \$2.00 to \$2.12; sows \$3.00 to \$3.25; export cattle, per 100 lbs, \$1.25 to \$4.65.

Toronto Nov. 24 —Wheat—The market is steady in tone; red and white are quoted at \$1.03 to \$1.45; spring, at 95c, and No. 2 goose, 89 to 92; Manitoba has a slightly easier tone, with quotations unchanged; No. 1 northern, \$3 to 98\$c. Flour,—There is still some disagreement between buyers and sellers, and trage is a little light; quotations are unchanged, at \$1.30 to \$445 for cars of 99 per cent patents buyers' sacks east and west; 15c to 20c higher for choice; Manitoba quotations are unchanged, at \$1.30 to \$445 for cars of 99 per cent patents, \$5.20 to \$5.44 for second patents, and \$5.00 to \$1.50 for bakers. Millfeed unchanged, at \$1.00 to 10.50 for bakers. Millfeed unchanged, at \$1.00 for bakers, and \$2.00 for bakers, and \$2.00 for sontinue firm; in moderate demand; No. 2, worth frequently and to \$2.50 for shorts, and \$1.50 for barrels, on track. Toronto; 255 more for broken lots here, and 40c imper for broken lots of the patents and the lower prine; \$1.00 for proven lots o

which at first looked a yellowish white like the face of a corpse, and later, in the atternoon, took on the coloring of a living countenance. Naturally enough, the abbe desired to take a closer view of the apparition and examine more minutely into all its details. He accordingly mounted the little step-ladder ordinarily used when the ostensorium was placed above the tabernalce; but when he reached the top he found that a black veil like a heavy coating of ink, was spread over the glass face of the lunnete, rendering it absolutely opaque, so that he could see nothing whatever. Keeping his gaze fixed on the ostensorium as he descended backward, he saw the features reappearing; but on his arresting his descent they again vanished, and not until he got off the stepladder did he once more behold, in common with the other spectators, the adorable face of Jesus Christ.

Behind the altar in Father Lacombe's church there is a sort of stairway just

Live Stock Markets.

Live Stock Markets.

KAST BUFFALO.

Kast Buffalo, Nov. 24 — Cattle—Receipts, 1,760 head; steady; prime steers, \$3.35 to \$5.75; shipping \$4,75 to \$5.25; butchers \$4 to \$5; heiters \$2.75 to \$4; cows. \$2.50 to \$4; stockers, and feeders, \$2.25 to \$1.50 kers. \$2.50 to \$4; stockers, and feeders, \$2.25 to \$1.50 kers. \$1.50 to \$8. Hogs — koccipts. 1,290 head; active; 10.20c lower; \$1.50 to \$8. Hogs — koccipts. 1,290 head; active; 10.20c lower; heavy, \$4.75 to \$4.80; mixed, \$4.65 to \$4.75; Yorkers. \$3.50 to \$4.15; shage, \$3.50 \$3.50 Sheep and lambs — Receipts. \$1.50 to \$6.20; Canada lambs, \$3.25 to \$6.55 to \$6.55 yearlings \$4.75 to \$3.50 stockers, and strong; native lambs. \$4.50 to \$4.57; head; sative lambs, \$4.55 to \$6.55 to \$6.55 yearlings \$4.75 to \$3.50 kers and ewes, \$4.25 to \$4.57; sheep, mixed, \$2.50 to \$4.50.

CATHOLIC HOME ANNUAL.

"The Catholic Home Annual for 1995" (New York: Benziger Bros.) has just reached us, and we have nothing but words of praise for the manner in which it is turned cut. This publication has now reached its twenty-second issue, and in addition to the usual features, it contains an interesting and timely article on "Catholic Japan," by Father P. J. Camphell. S. J., and an Irish article entitled "The Little I-land Over the Sea," There is a record of the principal Catholic events of the year now drawing to a close, and a number of short stories. The book is copiously illustrated from photos and drawings, all of which are excellently reproduced.—London. Eng., Catholic News.

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