LONDON, ONTARIO, SATURDAY, OCTOBER 8 1904

The Catholic Record.

LONDON, SATURDAY, OCT. 8, 1904.

THE CATHOLIC SOCIETY.

We have more than once chronicled the demise of a Catholic society. On these occasions we are chary of sympathy to those interested. An organization may, of course, wilt and die and be entitled to a dole of commiseration. But as a rule its departure from the world of realities makes one feel joyful that it no longer cumbers the ground ; and this for various reasons. A society, for instance, which burdens itself with debt is more or less of a nuisance, besides being a drag on parochial progress. An edifice or a "commodious hall" contributes doubtless to the architectural beauty of the town, and may be a "show place" for our rural friends, but it is an eye-sore to those who have to pay for it. When the gentlemen who patronize it defray all expenses in connection therewith we have no comment to make, but when it is built and supported mainly by those who are not affiliated with it, it is about time to ask the members to put on their thinking caps. A big building adorned with a big mortgage is not business by any means. Also a building which contains pool and billiard rooms which are supposed to be an antidote to the poison of the streets, and a lecture hall as held by the Catholic church, are used chiefly for dancing purposes, does used chiefly for dancing purposes, does not cause us to be unduly boastful. A big building wherein young and old smoke and talk and spin dreams of our progress might pass away without causing any regret. And one may further remark that some of those who haunt this building take themselves too seriously. We believe in organization that gets somewhere and stimulates Catholics to know and to do. We be-

better purpose. Let us not forget that the parish and of all else. The church and the school -these are the things of primary importance. These have the first claim upon us. The beauty of God's house, and the care of the little ones, should enlist our energy and devotion. And be the most efficient members of an organization.

lieve, too, that a dollar invested in a

The men, however, who seem to think that the parish revolves around their particular society are merely getting ready for the funeral of that

THE CAUSE OF DECLINE.

The apathy of Catholics of influence is always called upon to pose as one of the influences which make for the decline of any one of our organizations. We have no desire to offer any excuse tures since the fall of Adam and Eve. for that anathy. While hoping that for that apathy. While hoping that these individuals may come to understand that to wrap oneself up in one's comforts, in one's family and take no share in saving souls is to be a poor and contemptible Catholic, we must put the blame for decay where it belongs-on our own

We ought to enquire, too, if we ourselves are, or have heen, factors in causing the indifference of our "influential Catholic" towards our societies. They may think that an effort in our behalf may be unappreciated, and they may have reasons for so thinking. We mind us in this connection that a gentleman accepted an invitation to lecture in aid of one of our organizations, but the auditors were few. The society was represented and by perhaps a score of its members, though it can make a goodly showing where there is an opportunity of enjoying the asininities of the euchre party.

AN IMPEDIMENT.

We grant, of course, that sympathy and support make the way smooth for a society. But the fact of these being withheld does not mean ruin. On the contrary, it should nerve the members to merit the good will of all classes, to compel support, and to give proof of their ability to walk unaided. One thing that makes this difficult is the presence of the spouter. We have too many of him. He breeds disunion and weariness and is a menace to routine work. And a society which suffers " oratory and sentiment " to interfere with business pays for it in prestige and confidence. With cheap talk eliminated valuable time would be saved, the sessions would be better attended, and the spouter would have a chance to rest and to think of something worth saying.

WHAT THE NAME OF MARY IM- had to learn his theology by hearing

SERMON BY FATHER DRUMMOND. Winnipeg Tribune Sept. 12

"And the Virgin's name was Mary," were the opening words of the sermon delivered at St. Mary's church last evening, by Rev. Father Drummond, S. J. It was the sermon of the feast of the Holy Name of Mary, the patronal feast for the parish. In the morning the feast was observed with the cele-bration of Solenn High Mass, with deacon and subdeacon and Rev. Father Guillette, O.M.I., former pastor of St. Mary's, preached to his old congrega-tion, his theme being "Humility," tion, his theme being "Humility," taken from the gospel of the day: "He that exalteth himself shall be humbled, and he that humbleth himself shall be exalted."

In his introductory passages Father Drummond referred to the inability of certain men to discover the hand of the Creator in the making of the natural universe; these had studied only super-ficially. "Drink deep or taste not the Pierian spring; a little knowledge is a dangerous thing." So is it with the spiritual world. Herein also there must be order and harmony. In order to discover this order and harmony men must approach the mysteries of the supernatural order with reverence and prayer. What wonder is it then that men spending six days of the seven in the search of wealth or pleasure, should be startled by some of the true revela-tions venerated by the Catholic faith. This is especially the case with regard

to Mary. DIVINE MATERNITY.

revelations concerning Mary are integral to the worship of Christ. When the to the worship of Christ. When the Father sent Christ into the world, He was to be a real man; truly God and truly man. Outside of the Catholic church this truth of the one person and the two natures in Christ is very faintly apprehended. Atmement, sanctiff cation through the gospels, etc., are spoken of, but the fundamental dogma of the real divinity of Christ is lack-ing. St. John said, "the world be-came flesh," showing that the lowest part of man, not his spiritual nature alone, was joined to the divinity by a building which is the camping ground real personal union. God has a mother, not of course of His Godhead, but a true mother, just as truly as our mothers can claim us. Christ's birth of the ambitionless might be put to its requirements must take precedence places Mary in a special sphere as the custodian of the true doctrine of the Incarnation. When the prophet says:
"Behold, a virgin shall conceive, and bear a son, and they shall call his name Emmanuel," that is, "Gcd with us," it is plain that the Virgin brings forth a God. In the fifth century Nestorius enlist our energy and devotion. And they who are mindful of this prove to be the most efficient members of an ingher "Mother of God." In the sixteenth century those who began by scofling at the Mother, soon went on to

deny the divinity of the Son.

If Mary had only this attribute of being the Mother of God, she would not be worthy of it. She must have virtues of her own. Purity, which is the best synonym of holiness, is her characteristic virtue, aloofness from the flesh, from worldly things, from everything that is not God. Free from mortal and venial sin, Mary, the Cath olic church holds, was conceived and born into this world, through the foreseen merits of her Son, free from original sin, that taint inherited in all crea-Our tainted nature's solitary boast.'

SUPERNATURAL REVELATIONS. The remainder of the discourse was devoted mainly to the intercessory power of Mary. Father Drummond showed that if "the prayer of the just Father Drummond man availeth much," the intercession of the Mother with her divine Son must be all-powerful. Intercessory prayer is exemplified in the first days of Christianity in the case of the Gentiles who wished to speak with Jesus. They first approached Philip, who spoke to

drew and the two disciples led the petitioners then to Jesus. So long as there was danger of idola-So long as there was danger of thousery devotion to the Blessed Virgin remained in the background, though always practised in the Church, as we see by the paintings in the catacombs. But, when all the traditions of idolatry had passed away, then Mary came more and more to the forefront of the Church's life. No century has witnessed grester manifestations of her intercessory power than the nineteenth. The revelation made at Lourdes, when Mary appeared to an ignorant peasant girl and said, "I am the Inmaculate girl and said, Conception," is especially remarkable. The cures wrought at that celebrated shrine are among the best attested miracles ever known. Father Drummond related one case that came within his personal knowledge. Bourque, son of Dr. Bourque of Monwished, some seventeen years ago, to enter the Society of Jesus, but superiors would not admit him because suffered from chronic which is an obstacle to the life of con tinued study a Jesuit must lead. He, therefore, went to Lourdes and asked Our Lady to obtain his cure. His prayer was granted, and he became a Jesuit, his cure remaining so complete that he has felt no more headache during sixteen years of study. Several of these years were spent at St. Boniface College, where he became well known to many members of the University of Manitoba. But he had other serious milments, first, synovitis of the which made walking extremely painful, and later on, such weakness of the eyes that he could not read and

others speak of it. However, owing to the brightness of his intellect, he succeeded in his studies and was ordained priest last year. On the 19th of March of this same year, being then in France, he went to Loudes and was ordained to held good, must contain every her to the same year, being then in France, he went to Loudes and was ordained to held good, must contain every the Agnostic Faith instead of being a layer of the processory personal tribute to the necessary personal tribute tribute to the necessary personal tribute to the necessary personal tribute to the necessary personal tribute tribute to the necessary personal tribute tribute to the necessary personal tribute tribute tribute to the necessary pers he went to Lourdes and was once more reverent tribute to the necessary

Father Drommond concluded with an xhortation to Catholics to continue firm n their devotion to the Blessed Virgin, who stands in the Church as the ex-emplar of the highest purity among creatures. It would be well also that they should learn of the wonderful graces that have been obtained through

MUCH ABUSED SPAIN.

A remarkable testimony to the honesty of the Spanish is given by an Englishman, Sir Hiram Maxim, who is quoted by the Giasgow Observer

s saying that:
"His firm, which carried on business in Spain, never needs to lock the doors of its factories and workshops, and that thefts are entirely unknown. He also says that if they were to pursue this policy at one of their English factories the whole place would soon be carried away by thieves."

The Observer remarks upon this that:

"It would seem as if the Catholic religion in Spain makes the people hon-est." And it asks, "Why does not the dominant religion in this country (Great Britian) have a similar effect upon the population?" The "dominant religion" is not

built that way, that is, in the way of being able to produce any moral effect or impress on the character of the At least it hasn't done it in Great Britian .- New York Freeman's

THE CATHOLIC VIEW OF ATHEISM experimental

BY A JESUIT FATHER.

By the term "Atheist" is under stood one who lives without regard for God. We are compelled to use the word, promising, however, that nothing word, promising, nower, the head of the property in pleasant or disrespectful to any individual is intended. Atheism is of two kinds, practical and theoretical. The first implies that white God is admitted to exist, His law is so disadmitted to exist, His law is so disadmitted to exist, His law is so disadmitted to exist. regarded as to make life a practical denial of the admission. Theoretical Atheism may be divided into species, dogmatic and sceptical. The dogmatic Atheist asserts that without any doubt there is no God. This position has already been sufficiently dealt with.

The sceptical Atheist or Agnostic maintains that nothing definite can be known concerning the First Cause of all things. It is with this contention that we are just now at variance, and that we are just now at variance, and we shall endeavor to show that its consequences are so opposed to reason as to carry with them a condemnation

of the theory. "THE AGNOSTIC "FAITH."
"Postively, the principle may be expressed: In matters of the intellect follows." ow your reason as far as it will take you, without regard to any other consideration. And negatively: In matters of the intellect, do not pretend that conclusions are certain which are not demonstrated or demonstrable. That I take to be the Agnostic Faith, which if one is the most perfect specimen of all a man keep whole and undefiled, he mere creatures; the exemplar of our race, in the words of Wordsworth: verse in the face, whatever the contract of t teenth Century," Feb. 1889, p. 186, Professor Huxley.) With respect to the positive side of the question we may note with interest how far the Professor's reason appears to have taken him: "The one act of faith in the convert to science is the universality of order, and of the absolute validity, in all times and under all circumstances, of the law of causation . . faith is not blind, but reasonable, be cause it is invariably confirmed by experience, and constitutes the trustworthy foundation for all action. (Life and Letters of Charles Darwin,' by F. Darwin; II. in ch. V. written by

Prof. Huxley, p. 200.) Further:—"Do they really believe that any event has no cause, and could not have been pre-dicted by anyone who had a sufficient insight into the order of Nature? If they do, it is they who are the inheritors of antique superstition and ignorance, and whose minds have never be illuminated by a ray of scientific thought." (On the reception of the "Origin of Species," in the "Life of thought." Origin of Species," in the "Life of Darwin" II., p. 200, Prof. Huxley.) From this it would seem that Believer and Sceptic can both start from the same point, viz.: the absolute validity of the law of causation. Con sequently the universe must owe its existence to some First Cause, however If, then, the Agnostic doc trine be true, and this First Cause is unknown and unknowable, the conclusion is forced upon us that It produced this marvellous universe, including earth on which we find ourselves, endowed Man not only with life, but also with reason, set everything in motion, and having done so, retired within Itself, and ceased to care for Its handi-This idea is unworthy in the highest degree of such a supreme intelligence. Were such a course of action to occur in daily life, should a father ignore and neglect his children Agnostics themselves would doubtles

it to the imperfection of human nature

Wherefore, if the Agnostic theory be

perfectly cured of his knee and eye fection of the First Cune is in reality troubles. His double, or rather, his triple care his continued ever since. He is now at Sault au Recollet, near Markers! be well set forth by the same authority: ' If a man asks me what the politics the inhabitants of the moon are, and reply that I do not know; that neither I nor anyone else have any means of knowing; and that under these circumstances I decline to trouble myself about the subject at all, I do not think he has any right to call me a sceptic. Mary's intercession; though they are not dogmas of faith, they serve to revivify the devotion of the faithful.

On the contrary, in replying thus, I conceive that I am simply honest and truthful, and show a proper regard for truthful, and show a proper regard for the economy of time." (Lay Sermons. "On the Physical Basis of Life." p. 144. Professor Huxley.) Now, such a case is not on all fours with the one

Cause-which, if the law of causation

under consideration. Setting aside the fact that as far as we can see it would be no advantage to us to possess such information as is here re-ferred to, we may notice that while we have no means of ob of Almighty God, and these have been inted out at sufficient length. therefore, we do not call a man a While, Sceptic who declines to believe in the cerns himself with his doings if he exists; we hold that we are justisfied in applying the term to one who rejects the entirely reasonable belief in the exist

ence or beneficence of Almighty God.
We may uext examine the grounds on which the Professor rejects the evi dence in support of what is asserted concerning the First Cause. After citing the utterance of Hume that;— "If we take in hand any volume of di-vinity, or school metaphysics let us ask, Does it contain any abstract reasoning concerning quantities or number?' No. Does it contain any experimental reasoning concerning matter of fact and existence? No. Commit it then to the flames; for it can contain nothing but sophistry and illusion :" the Professor continues : Permit me to enforce this most wise advice. matters of which, however important it may be, we know nothing and can know nothing?" (The same p. 145.) Here we may well pause and ask our-selves:—Is it a fact that books of di-vinity contain no experimental reasoning concerning matter of fact and existence? Is it not rather a fact that the writers of such books have cease lessly occupied themselves with such questions? while it is entirely owing to the despised works on divinity in its largest sense that Man can give any account of himself which is not with so many contradictions and grat-uitous assertions as to make any satis-factory solution all but impossible. But this we will not urge as it belongs to a subject with which we have not yet dealt. At present we will only remark that underlying this course of reasoning there is an assumption is in no way justifiable. It is that we have no means of knowledge other than those afforded us by the resources of mathematics or physical science. And so, the recorded history of Mankind, the innate convictions of human nature, the lesson of right and wrong, the exis-tence of the human soul, and even, the

and his microscope or test tube. He done so. Were he a being compre-hensible in his entirety by human nature the First Cause would cease to be Go Again, while Agnostics indignantly decline to have imputed to them the absolute denial of God's existence, though some of them contend that it is t least uncertain, others again go rther and admit that it is more probable than not. s more probable that there is a God, no is desirous of receiving the homage of His creatures, and consequently more obable that it is Man's duty to render it. And yet, because that probability cannot be turned into entific certainty they would have us emain quiescent. In other words, Man's reason leads knowledge God's existence and rights rather than to deny them, this son bids him conduct his life lough he did in fact deny them. More-yer, if while admitting the existence God in His aspect of the First othing concerning him, we are forced Him of inconsistency. For Man has a al, by its nature immortal, with hopes ion in this life, and yet it would appear that he has been left in hopeless ignorance as to whether God has laid down conditions, by the fulfilment o which these hopes and desires can be satisfied. Finally, even in regard to his life we attribute to the Architect which we should hesitate to accuse ou ellowmen. We see brute matter serving to support the vegetable kingdom which in its turn helps to sustain the animal world and Man, while Man's reason extracts sustenance, conver ence and comfort from both. as we can see only Man is without admit that his conduct was unnatural reason for existence; unless we are to conclude that existence itself is its own but they could do no more than ascribe

sufficient reason, in which event we

expressed algebraically or brought within the ken of the Man of Science

the justification of utility to anything external to himself.—London Catholic News.

THE CHILDREN OF DIVORCED PARENTS.

Mrs. Ellen M. Henrotin, writing in The World To Day, for October, on the

ivorce evil, says: The children of these complicated families are certainly very unhappy and they suffer socially. The family relationships do not assume their right proportions; they are overemphasized on whichever side the child inclines and slighted on the other. They thus become a question of personal predilection instead of one of family obligations. As an instance of the unhappiness entailed on the children the fol-

lowing true tales are given : A man, young, wealthy, clever and strong-willed, married a girl of equal wealth and will. They were good friends at first. Their home life was charming. Three sons and two daugh-ters were born to them. Both father and mother were devoted to the chiland mother were devoted to the children, but even this bond could not hold them together and they seriously disagreed. The wife, in spite of the remonstrances of her husband, left him and took the children. She finally obtained a divorce and went to Europe with the family, where she resided until her death. When the sons were of an age to go to the universities, they came to America and lived under their father's care, but neither father nor sons were happy, for they were strangers to each other.—Church Progress.

CERTAIN PROTESTANT MISSION-ARY METHODS.

NOIF SAM FINDS HIMSELF, LUKE THE CATHOLIC CHURCH, THE VICTIM OF "AN EXTRAORDINARY PENCHANT FOR MISREPRESENTATION."

From the San Francisco Monitor. Uncle Sam has found it necessary to orrect a statement circulated by the resident of the Presbyterian Board of Home Missions touching the condition of certain Indians in Arizona. The extraordinary penchant for misrepresent-ation evinced by the average American missionary has been often remarked. It is not difficult to understand why the brethern draw the "long bow" when treating of religious matters in alien Papist lands. That is a recognized part of their business, and appears to be regarded by them as a perfectly legit-imate method of raising the necessary 'sinews'' to prosecute their spiritual

The temptation 's great. Nothing appeals more strongly to the class which supports Mission Boards than dark pic-tures of the benighted and altogether hopeless state of ignorance and super-stition in which the masses in Catholic countries are sunk. Veracious evangels of a pure gospel in foreign parts are usually adepts in this line of portraiture. That is one of their most valuable as ets. Reflect. If the actual siturtion in Popish lands was depicted; if the really high standard of morals and manners prevailing among even the unlettered faithful, where the influence of lettered faithful, where the influence of the Catholic religion is a vital force, the superogatory character of the evan-gelistic office would be quite obvious to the most confirmed "mite" giver the most confirmed "mite" giver among their supporters. Rigid truth-fulness in this connection would prove fatal to the revenues of Foreign Boards becoming to place Himself and His works in a position where they can be

ity. But when the Presbyterian Home Board describes the Pima Indians of Arizona as dying of starvation, some other motive must be suspected. reason must be assigned for a statement which the Government hastens to proounce unqualifiedly false. According to Commissioner Jones, who personally investigated the matter upon order from Washington, the Pimas are amply supplied with food. That is a great deal more than can be said of some of the Indians in California about whom the Presbyterian Board doesn't seem to be bothering its head. It has been alleged, with how much truth we do not pretend to know, that the story of Pima starvation was circulated in the interest of a local irrigation job. Be that as it may, the fact remains that the Government promptly places the stamp of misrepresentation on the pub-lished report of the Presbyterian Home

Mission Board.

The point is that if these pious so deties are capable of circulating statements about conditions at home that are shown by Uncle Sam's officials to manufactured out of the whole cloth, as in this instance, how much dependence can be placed in their sensational outgivings touching facts and condi-tions elsewhere? Often as not the uthorities of maligned countries never the detractions, or if they do, deem the matter unworthy of notice compatriots of the missionaries are not sufficiently interested to pursue the subject. It is creditable to the spirit of the supporters of American mission-ary effort that their zeal is stimulated palpable fabrications, though it not particularly complimentary to their intellectuality. But the practice is ure to bring its own punishment. that bad faith is a poor prop for any

Newman's Trust in God.

In March, 1884, Newman wrote: For myself, now, at the end of a long life, I say from a full heart that God has never failed me, never disappointed me, has ever turned evil into good for those who live up to it me. When I was young I used to say cive the Sacraments. correct, it presents to us the First lower Man to the condition of the me.

beasts that perish-without, however, (and I trust it was not presumptuous to say it) that Our Lord ever answered my prayers. And what He has been to me, who have deserved His love so little, such will He be, I believe and know, to every one who does not repel Him and turn from His pleading.

WHICH OF THESE

The most important book to me was The most important book to me was that which eventually brought me into the Catholic Church, now more than seventeen years ago. I am not going to narrate the incidents which led me to that important step, interesting though they are to me. I think, perhaps, the first book which turned my mind in that direction was Cardinal mind in that direction was Cardinal Newman's "Apologia," a work which has doubtless had the same effect upon many other minds. I read this merely because, after I had taken up my resi-dence in Birmingham, I used to hear the Cardinal much spoken of, and wanted to know something about him and his views. But it was not the "Apologia" which brought me into the Church. Interested in the question, I read many other books, but without arriving at a conclusion. And here I will break off for a moment to express my wonder that at this stage of my life troversy." Why it was never placed in my hands has been an unceasing source of marvel to me from the day source of marvel to me from the day I first read it, some years after I had entered the Churca, down to the present moment. Well may the late Dr. Salmon (provost of Trinity College, Dublia) admit that our case is there presented in the most "taking" way. "Convincing" I should rather phrase it, the solid learning, the irresistible logic, the grave carnestness of that work the grave earnestness of that work seem, to me at least, to be unequaled by any other book on the same subject. The solemn adjuration of the closing pages must certainly give pause to any one who thinks upon such subjects, and many are the men and women who can, from the bottom of their hearts, re-echo its closing words: "You will no sooner have sacrified your own wavering judg-ment, and submitted to follow the guide, whom your Heavenly Father has provided for you, than you will feel a deep conviction that you are in the right and secure way; and very soon you will be enabled to join with the happy converts of ancient and modern times in this bymn of praise: "I give thee thanks, O God, my enlightener and deliverer, for thou hast opened the eyes of my soul to know thee. Alas too late have I known Thee, O ancient and eternal Truth! too late have I known Thee!"

But the book which was largely instrumental in making a Catholic of me was Littledale's "Plain Reasons Against Joining the Church of Rome," which some friend sent to me when I was en-barked upon this course of reading, though certainly, after I had finished it, the step which I had prevously regarded as at least possible, seemed now to be one which could never be taken. Whilst in this frame of mind I was wa'king down a street idl; o king into the shop windows, when, in those of a Catholic repository, I saw a book which purported to deal with that of which I was then thinking. I went in at once and bought it, and I suppose I need hardly say that it was need hardly say that it was "Controversy," by the dear friend of my later days, Dr. Ryder. I carefully studied both these books together, and baffled by their discrepancies, determine the statement of the state tence of the human soul, and even, are even-valid law of consation itself, are all to be treated as of no account, because the First Cause has not deemed it cause the First Cause has not deemed it in all in climes. The law of self-preservation is invoked to avert such a calamttence that the treated as of no account, because the First Cause has not deemed it invoked to avert such a calamttence that the constitution is invoked to avert such a calamttence that the constitution is invoked to avert such a calamttence that the constitution is constituted by their discrepancies, determined to select some dozen or so of the constitution few hours spent in a good library stocked question and to enable me to make received into the Church. And now I should like to know which of these two books made a Catholic of me? For I should probably never have read "Catholic Controversy" if I had not first read Littledale. It is an interesting question to me, and I cannot solve Bertram C. Windle, F. S. A.

WHAT CAME FROM THE POPE'S BLESSING.

Barrister Curran, of the Irish bar, is Barrister Curran, of the first oar, is a devout Catholic and a distinguished member of the legal profession. Mr. Curran was recently in Rome, accom-panied by his family, and while in the Eternal City he had an audience with Pope Pius X. At the Mullingar Quarter Sessions the Sheriff presented Judge Curran with a pair of white gloves, which indicate that the district is free from crime. Mr. Curran in receiving

the gloves said:
"I wish now to mention a matter,
though I did not at first intend to make t public. Lately I and my family were in Rome, and we had the great ege of a private audience with the Holy Father. On that occasion I asked His Holiness for a blessing for the four counties in my district, a favor which His Holiness most graciously gave, with good wishes for peace and prosperity to them. I am happy to think that the satisfactory state of things I find to-day s the first result in this county of that

Mr. Curran has the courage to express his convictions of the power of the Pope's blessing. His Catholicity may not suit the Protestant element of his judicial district, but Judge Curran fears not the power of his religious and

Ours is a sacramental religion, and hose who live up to it must often re-

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THE BLAKES AND FLANAGANS.

BY MRS. JAS. A. SADLIER.

CHAPTER IX. THE SOIREE - THE IRI H JIG - FILIAL

ADMONITIONS VERSUS PARENTAL. Mrs. Blake's party went off amazing ly well, all things considered. Miles had heard nothing of Tim's practical oke, so that there was nothing to dis-arb the cheerful serenity of his mind. His wife was not so fortunate; ever and anon amid the brilliancy and gaiety of the scene, came a chilling remem-brance of her brother, and his gentle vife, and their amiable and intelligent family, excluded from this social meet family, excited from this social meeting by a caprice which she could meither understand nor justify. "It's very strange," said she to herself, "very strange, indeed; now they're all very tine here, and very polite, and all that, but I think Tim and Nelly can all that, but I think I'm and Neity can
conduct themselves well enough, no
matter where they are, and I'm sure
Edward and John are as well to be seen
as any one here. I wonder what's got as any one nero Eliza that they don't want to see their own people about them, as they used to do." The first thing that consoled her was the marked tion paid by Zachary Thompson to At first, she thought it only common politeness that made him lead her to the piano, and keep turning the leaves of her music. By and bye it struck her that there was something more than politeness in the rapt attention with which he hung over while she sang and played, and the roseate blush on her daughter's cheek made the mother's heart throb with pleasurable emotion. "Now, if that pleasurable emotion. "Now, if that should turn out to be a match," said Mrs. Blake to herself, "would't it be a great thing all out!" And she wondered that the thought had never wondered that the thought had never occurred to her before. She glanced at Miles, where he was playing whist with Mr. and Mrs. Thomson, and Mrs. Green. She saw that he was stealing a look occasionally from under his bent had the was that what was going on at the

nderstood. "What about the concert?" inquired Mr. Green, the father of our former acquaintance, Silas, now a tall young man of twenty-one. "I thought the man of twenty-one. to have given us young folk ng folk were to leething of that kind."

brows at what was going on at the

pression on his face that his wife well

piano, and there was a gratified ex-

"And I thought so, too," observed Silas, "but I see the performers are all too much engaged with their separate parts to think of the promised concert." There was a bitterness in his tone which none but Eliza and Zachary thorougly understood. Zachary looked at Eliza, and Eliza blushing still more deeply affected to look for some particular

piece in the book before her.
"It's all Henry's fault," said Zachary, in the true spirit of mischief, ere he sits moping in that corner, over in his mind his opening charge for to-morrow." Now Zachar knew very well that Henry was doing Now Zachary business on his own account, pleading a most interesting case with Jane Pearfor judge and jury, and he was much amused at the annoyance visible on the face of both when his words drew

on them the notice of the company. "Come along, Henry, and take your flute!" said Zachary, when he had given sufficient time for the enjoyment of his practical jest; "I move that you ad-journ that case till rext term. There's judgment pending over somebody," e added in a low voice to Eliza, as he

began to tune his violin.
"If I don't pay you off for this!"
whispered Henry, as he took his station end of the piano, flute in hand. All right, old fellow! I give you full permission! mind the music nov on't let your eyes go a straying into that corner; let your fair client judge of your music now instead of your professions. You know

"Music hath charms to soothe a savage breast, and I'm sure your lady-love has no "savage breast,' so, courage! leav your hopes in the hands of Orpheus! Henry only knit his brows and tried to look stern, but it would not do; there was a smile lurking around his mouth, and sparkling in his dark eyes, for, in his heart, he was not sorry to be recognized in public as the favored suitor of Jane Pearson.

Commenced under such favorable auspices, the concerto could not fail to tisfaction. Eliza's fingers had never flown so lightly or so easily over the polished keys of her piano, Zachary's bow was actually inspired, and Henry's late gave forth sounds of ravishing ess. So, at least, thought Jane Pearson, as he shrank back into her corner, and sat with eye and ear intent Pearson, as on the triple performance. Even Silas Green declared it "capital," and com-plimented Henry on his share of the

What !" said Zichary, with a malicious smile on his lip; "does all the praise belong to Henry? now, that is hardly fair—I appeal to the company!"

The answer was a general outburst of

applause, during which Etiza made her escape into the back-parlor, where her mother was superintending the arrangement of the supper-table. Henry immediately led Jane to the piano, and placed before her the beautiful song, · Hear me, Norma!

By the time the song was finished, Henry was called on to choose a partzionry was called on to choose a part-nor for the first set of quadrilles. Dancing was kept up till a late, or rather an early hour. The young people forgot alike the past and the future in the intoxicating whirl of the waltz, and the slower, but more grace waltz, and the slower, but more grace ful, movement of the quadrille. Their fathers and mothers kept their places father asked me to play for them I at the card tables, pausing at times to enjoy the sight of their children's cloud-Miles Blake and his wife were at the summit of earthly bliss. The dreams of years were at length ful-The dreams of years were at length ful-filled. They looked around on the brilliant assembly sparkling with costly giags, and gold chains, and superb brooches of every shape and size. They saw their children playing a distineverything that was guished part in everything that was going forward, whether music, dancing, little !"

gonversation. They saw mirrors, "Come, come, Eliza, don't let us or conversation. They saw mirrors,

and splendid hangings, and fine pictures, and marble-topped tables; and they reflected that all this was theirs. Who may doubt but they were happy.

Eiated by the joyous inspiration of the scene, Miles started up from the card-table, resolved to have his share of the fun. Seizing his wife by the hand, he called out: "Eliza, play us nand, he called out: "Eliza, play us up a good Irish jig. It's many a long year since your mother and I footed it together, and, by the powers! we'll have a jig now."

There was a general disposition to laugh. The ladies were seen raising their handkerchiefs to their mouths. Eliza and Henry were utterly con-founded, and looked at each other in mute astonishment. "For any sake, Henry try to get them off the floor," whispered Eliza; "if you don't, we shall be disgraced for ever." aute astonishment.

"Go on, Eliza!" said her father we're waiting for the music. New Mary, you were famous for a light foot and a light heart once in your time. Remember 'Auld Lang Syne,' and show our friends here some of your steps. Why don't you go on, girl?
"I don't know what to play, pa."

"Why, what the deuce, Lizzy, can't you play 'Judy Brallaghan?"

dition of

'Some barquet hall deserted, Whose rights are fled, Whose garlands dead."

and would that we could say happines

scarcely closed on the last of the com-pany, when Henry opened on his father

and mother, asking them what on earth had put it in their heads to expose

selves and others in that fashion

Expose ourselves and others

cried both parents in a breath ; " why,

"I mean just this, that if you have no regard for your own respectability,

you ought to have some at least for us. What a precious pair of fools you made

of yourselves to night!"
"Henry!" said Eliza, in a tone of

on," said her father; "it's just what we deserve from him—he's only paying

Never mind him, Eliza, let him go

There was a withering coldness in

Blake's tone, and a sternness in his look,

which his children had never heard or

warmly than her husband seemed to do.

taking leave of your senses altogether? If you're not, I'm afraid it's something

orse that's the matter with you, for

the devil's taking full possession of you. I have my eye on your goings on this

ime back, and many a time you brought

the blood to my face with your jibes

and your scoffs before strangers, but

this last is the worst of all. What do you mean by saying that your father

silent, and undertook to answer for him. "Now, don't be angry, ma, I'm

sure Henry don't mean to be disre-spectful, but I know he felt annoyed to

e folks laughing when you and pa were

" And do you pretend to say that

"Yes, pa! I'm quite sure of it; and

Get out, you young prate box! how

ooth of you, if you want to live in the

with rapid strides.
"And I ll add a word or two to the

message," said Mrs. Blake; tell your companions from me—from a slighted and afflicted mother—that it would be

well for them, and well for you, if you

never danced anything but jigs and reels, and such like old fashioned

dances. If that was the case, Eliza,

there wouldn't be the curse on dancing

that there is now. Our dancing never brought a blush of shame to any one's

face, but it isn't so with your waltzes

nd some others of your dances, that

defy any modest, decent woman to look at without shame. And another thing,

if you and your dandy brother there

can dance quadrilles, and mazourkas

he piper, I want to know?

and waltzes, and all the rest, who paid

hadn't been for your father and mother.

that you think so little about, you'd

you, Master Henry, for all you think

yourself such a great man, and look

down so scornfully on them who made

you what you are. God lorgive us for that, anyhow! I'm afraid we'll have it

to answer for 1"
"Mother," said Henry, stopping

short in his march, and planting himself

right in front of his parents, "if either you or my father suppose that I will

my own conduct without parental ad-monitions—believe me, I am fally com

petent to do so-pardon me if I give you pain, but I would have you under-stand, once for all, that I will allow no

one to dictate to me what I am to say or do! If it does not suit you to have

me remain in your house, I can go else-

where! Indeed, I would prefer a

and would since have proposed it were

not that I feared it might hurt your gs. Good night! Bon soir, ma sœur!" So saying, he left the

change of residence on many

celings. Good night!

neither be able to dance nor play-

remember that, my young dame,

they were laughing at us?" demanded

it makes Henry and me feel so bad!

dare you talk to us in such a way?

manners than to

and I made fools of ourselves? Eliza made a sign to Henry to keep

fully resolved to brave it out, he co

what do you mean, sir ?

reproach

him.

his old debt."

"Well, 'the Fox-hunter's jig,' then, or 'Off she goes,' or any of them good

jigs?", "I don't know any of them, pa, never heard of them before. Oh, Henry! Henry!" aside to her brother, won't you get them to sit down? See, everybody's laughing at them al-

"Well, I declare this is too bad!" said Miles, while his wife struggled to draw her hand out of his, in order to escape to her seat. "Can none of you play an Irish jig, or a country-dance, or a cotillion? Mister Zachary! you can surely give us something of that kind on the fiddle—I mean the violin!"
"Oh! certainly, Mr. Blake, certainly." And Zachary drew his bow with a flourish, and a deprecating glance at Eliza, as much as to say:

you see I can't get out of it."
"What will you have, Mr. Blake?"
"Oh! anything at all; I'm not particular, so as you give us something that there's good footing in."

"Well, here's the chorus jig for Whatever reluctance Mrs. Blake might have had to stand up, it seemed to vanish at the first notes of the merry music, and she "footed it," as Miles said, "as if she were only sweet fif-teen." Though heavy of flesh she was light of foot, and catching a portion of her husband's joyous excitement, she seemed to take a real pleasure in proving that Miles's retrospective pliment was not undeserved, and, more-over, that she was not as yet too old to mingle in the dance where maidens

gaily trip."
As for Miles himself, he danced with all his heart and soul, determined to show his American guests how a jig ought to be danced. He had been a famous dancer in his young days, and could still "take a turn at a jig, reel, country-dance, or cotillion—nothing of that sort came wrong to him. As for their new-fangled dances, he'd have nothing to say to them—he left them to the young folks."

Henry and Eliza affected to be very ousy looking over some music, but the scarlet hue of Elizi's cheek, and the own on Henry's brow, betrayed the exation which they would fain have concealed. And yet they had no rean to be ashamed, for their father and mother danced as well as any couple who had figured before them. But then they were so keenly alive to "the eccentricities and peculiarities of the and so deeply sensible to misfortune of having "uneducated parents," that they were constantly on be watch for fear of them exposing themselves to the ridicule of friends and associates whose opinion

was everything to them.
Whether the company did see any thing ludierous in the jig, as danced by Miles and his wife, it is not for us to say, but certain it is, that they were a little too warm and too noisy in ex-pressing their approbation. Their applause savored too strongly of that pestowed on honest John Gilpin, when

Every soul cried out "well done!"
As loud as they could bawl.

But Miles and his comely partner were not disposed to examine too closely. They were well satisfied with them selves, and took it for granted that others were so too. The plaudits greeting them on every side seemed no more than their due, so they never dreamed of doubting their sincerity.

"That's not a bad jig, Zachary!" observed Miles, when he had con-ducted his wife to a seat. "But still ducted his wife to a seat. "But still it's not the thing. The old 'Fox-hun-ter's' is worth a dozen of it."

Zuchary assented with mock respect, adding with an equivocal smile, "I how to your superior judgment, Mr. Blake. I confess the jig is a species of composition to which I have due attention. I may study it more in

gone far enough with that. You can't come it over me that way. I'm too old a bird, Zachary, to be caught with chaff. But I really feel as if I wanted something after the hard work I've gone through. Who'll join me in a glass of punch ?"

None of the gentlemen would join him in the punch, but most of them guessed they would try a little brandy guessed they water. Eliza took the opportunity to whisper to Zachary: "I'm not at all obliged to you for helping pa and all obliged to you for helping pa and

couldn't refuse point blank, could I?" Yes, you could-you might have said you couldn't play a jig! I'm sure I'll hate the very name of it as long as I live! I could have played one if I had liked, but you saw I didn't, and you might have done as I did; I tell you. Zachary, it wasn't at all kind of you, and it shows that you don't care much about either Harry or my-self, when you study our feelings so

room "What's that he's saying?" said his

mother. "I suppose that's some more quarrel about such a mere trifle. You know too well, my pretty one, how much I do care about some folks! If of his impudence "No, no, mother," said Eliza, eagerly; "he only bid me good night in French. That was all, I assure

you didn't you wouldn't talk s) don't know why you feel so sore about your father and mother retaining their "And he couldn't say it in English," old-fashioned ways. There's nothing so very ridiculous about them, after all. observed Miles, the frown still ing on his brow—" oh! no, he wanted to show off—to taunt us as it were, and But come, let us have a waltz, will you, before I leave? I see mother and the girls are thinking of going home ?"

make little of us, by speaking to you in a language we don't understand. Just Eliza placed her hand in his in token as if his languages, and her music, and his dancing—and his law into the bar-gain, didn't all come out of our hard of acquiescence. Henry drew Jane Pearson from her seat, nothing loath; Green obtained the fair hand of earning ?-and because we hadn't laid Arabella Thomson, while her sister ac ough already on them, we must out enough already on them, we must be giving a party, to be sure, on their epted the earnest invitation of Joe Smith. Mrs. Green took her place at the piano, and the four couples were account—gathering a faction of their friends to laugh at us! but I'll go bail, they'll never do it again, at least, in couples were speedily whirling around the room to the tune of the Duc de Reichstadt's our own house?' waltz, then new and exceedingly pop-

"Well, it serves you right, Miles," This was the finale of the evening's observed Mrs. Blake: " you were all turning up your noses at the Flanagans, amusement. By the the time the last couple had reached their seats, the and our old friends, the Reillys and the Sheridans—Irish as they are, it would be long before they'd act so. I think gentlemen made their appearance from supper-room, whereupon the our own notions of politeness are the best after all, though we don't make separate. A few minutes more and such a parade of them. Go to your brilliant rooms were in the conbed, Eliza! and pray to God to give you grace to obey the fourth com

Eliza said nothing, but there was a smile curling her pretty lip, that, to close observer, would have a world of remained, when the guests had all departed." But, alas! such was not the case. Far, far from it. The door was kissed her father and meaning. mother and left the room.

For some minutes after her departure, there was not a word spoken; the father and mother stood looking at each other with a sort of vacant stare. last Mrs. Blake drew a long sigh and spoke. Her words were few and omin-

"It's too late, Miles! too late! our own hands pulled the rod that'll whip us in our old age! This is only the beginning ofit!"

The father shook his head, but made no answer. Such was the close of that festive evening. Aching hearts and remorseful consciences, and dreary forebodings of coming evil:

"The dark communing is with God.
The warning from on high,"

Leaving the Blakes to rest, if rest they could, after the fatigues of the day, let us return to our good friend, Tim Flana gan. Returning home after his visit to seen before, and though Henry was Mrs. Blake, already duly recorded, he begar to entertain his wife with an acot help feeling rather uncomfortable. Mrs. Blake took up the matter more count of what had passed. Nelly smiled and smiled, but she did not seen to enjoy the fun as much as Tim had " Why, then, Henry Blake! are you "Sure enough. Tim, it was a good

" but I feel too joke," said she, "but I feel too sorry for poor Mary to laugh at it. And, then, how could you reconcile it wit your conscience, to say that Harry asked you to the party-eh, Tim?' " Pooh! pooh! woman dear, that

was only a white lie; if I never do more harm than that, I hope it'll not keep me ong out of heaven."
"I don't know about that, Tim; it's

not good to tell a lie, either in jest or earnest. But that's true ; did you see

Mrs. Reilly to day?"
Tim answered in the negative. "Well! of all the women ever you

She aw, she's the most disappointed. had heard of the great party that was to be at Blake's, and didn't the poor soul go and lay out upwards of \$20.00 for a black silk dress, so as to make a decent appearance before the strangers It never came into her head but that herself and Tom would be at it, and she have you to know that your mother and I must be treated with more respect by wanted Tom, right or wrong, to get a new suit; but Tom said his clothes were good enough, and he wouldn't be spending his money foolishly. Still he same house with us! Remember we're not depending on either of you, though was quite willing for his mother to get ou treat us as if we were, which God in heaven forbid! Now, just mind the new silk dress, for, says he, know you want a decent dress at any what I'm going to tell you both : as rate, mother, even if you don't go to the party." Somehow, Tom had his them friends of yours have no better the party.' laugh at them that doubts all the time, whether they'd be asked or not; but poor Sally wasn't so were doing their best to entertain them, you may tell them from me, that as it was the first, so it'll be the last time and you never saw a woman in your life so confounded as she was, when she they shall gather together in my house!" found herself and Tom, and the whole of us, overlooked. She swears she'll never exchange words with one of the Eliza took out her pocket handkerchief, and applied it to her eyes, while Harry started to his feet, and com-menced walking up and down the room

Blakes, old or young." "Poor Sally!" said Tim, with a nearty laugh; "it was too bad to treat hearty laugh; "it was too bad to treat any of us so, but a woman of her con sequence to be slighted by her own consin—why, it was a downright affront to the memory of Father O Flynn, and all the other great people, not to speak of her uncle Phelim, and her great gran 1 father, Terence O'Shaughnessy, God be merciful to them all!" added Tim, with a sudden change of manner. 'I shouldn't speak so lightly of the

"I was telling Edward about her disappointment," resumed Mrs. Flanagan, "and he said he'd ask you to have them all here some of these evenings, just to please Sally." "We must give her a chance to show off mother." said he, "that is, if you and my father have no objection. Poor Mrs. Reilly! we will do what we can to console her; and I think our party will be a more congenial one to her than my annt Blake's.

"God bless his kind heart!" said the father, wiping away a tear, which had found its way over his cheek; but the was a tear of joy, not of sorrow. That's so like him!—indeed, and he must have the party. I'm going to the store now, and I'll speak to him about it. What day would you like to have

it. Nelly?" "Oh, any day you like. There's no ceremony about our parties, for we never have any one but our own friends. allow you to treat me as a boy, I beg to assure you that you are much mistaken. It is very strange if I cannot regulate We can talk it over when you all come home to dinner.'

"Well, but I want to go and ask them all."

"Very well, this is Wednesday-let it be to morrow evening, then. And, as I can take a hand at any branch of do you hear, Tim," she called after the business. For the future, then, him, as he was going out, "tell Sally Reilly and Jenny Sheridan to come over a while in the forence, to give me a hand at the cooking."

When Tim and his sons came home to dinner, there was a good deal of talk about the proposed party, and the question naturally arose as to whether the Blakes were to be invited or not. Edward was, at first, decidedly opposed asked himself over and over again, his judgment, or try to have him take

to their being asked; and his father

was rather of the same opinion.
"Not that I owe them any ill-will, said Edward; "but then, it really does seem to me that they are disposed to cut our acquaintance, at least as far as they possibly can, and those who can so easily discard old friends, and even relatives, for some new acquaintances are hardly worth the trouble of con-ciliating. The friendship of such people is but the shadow of a shade." "True for you, Edward," said his father; "I wouldn't be bothered with

them and their high notions; they seem to think far more of these Thomsons, and Greens, and all the rest, than they do of us-at least of late years. So, a God is so good as to leave us wholly independent of them, we'll just let them run their rig. Not a one of them we'll

But Mrs. Flanegan could not But Mrs. rlangan could not agree with these sentiments. Ever kind, and gentle and forgiving she had so many excuses to offer on behalf of the Blakes, and pleaded for them so earnestly, that neither her husband nor her son could hold out against her, especially as John supported the prayer of her petition. Ellie and Susan were delighted at the prospect of having their cousin Eliza a whole evening to play and sing for

"Only think, father," said Ellie, 'she has never spent an evening with us since she came home from school. She just called to see us one afternoon, and staid only a little while. I went to their house the other day, and we wanted her to play something for us, but she said she had some letters to write, and was in a hurry for the

post."
"I don't like cousin Lizzy as much
as I used to do," cried Susan, who was sitting on a little bench near the grate, playing with a favorite kitten; "she's not near so kind as she was long ago before she went away to school." Edward smiled sadly as he replied:

You must not be too hard on cousin Lizzy, my dear sister. Before she left home she was a little girl like yourselves—at least not much older than Ellie is now; but years have passed since then, and cousin Lizzy has been Miss Blake, and your romping playmate a young lady. She has been at a fashionable school, you know."

fashionable school, you kno w."
"Well, I'll tel! you what, Edward,"
said Ellie, in her own decided way; "if
that's what people learn in fashionable
schools, I never want to go to one. I
want to love every one, and have every

one love me."

Her brother drew her to him and kissed her fair forehead. "If you can only succeed in that, Ellie, you will be a fortunate girl; to love and to be oved, is the sum of life's happiness. But to return to our subject, father.

Vill you go and see my aunt to-morrow -you can find out privately from her whether the others will be willing to come or not. If you'll do that part of it, I'll undertake to invite Mrs. Reilly and Tom, and the Sheridans. That is, willing to

All right, Edward, all right; we'll divide the task between us. about Mr. Fitzgibbon-won't we ask him?

"Oh, to be sure, father; I'll see him

in the course of the evening."

Mr. Fitzgibbon was the successor of poor Mr. Lanigan in St. Peter's School, the good old man having paid the debt of nature some three or four

years before.

These matters being all arranged, Edward took out of his vest pocket a Edward took out of his vest pocket a tiny parcel, nicely wrapt up in tissue paper. "Come here, girls," said he to Eliza and Susan, "I was forgetting a very important affair. I met a person this forenoon who sent a present to two good girls-if I could find them any where.

"Oh! we're good, Edward; we're good—give it to me—and me!" cried both girls.

"Self-praise is no commendation," replied Edward, with a smile, "but if mother will answer for you, I'll see if that's the way, I " Oh! well,

The parcel was then opened, and was found to contain two miniature pairs of silver beads. The girls clapped their hands for joy, and running up to their brother, threw their arms round his neck and kissed him on either cheek.
"Ha! ha!" said Susan, archly; "I know very well who sent the beads—it

was your own self—nobody else!"
"What a witch our Susan is!" said her brother, placing her a low seat be-side him—'no matter who the giver is, Susy dear! he gives them on the ndition that you and Ellie shall use Remember that, them every day. Remember that, my sweet sisters, and don't ever forget him

in your prayers!"
"There now, Nelly," said Tim, with assumed gravity, "you see that's the way Edward's money goes!" and his voice trembled with emotion.

"God's blessing be about him, I know it well!" said the fond mother, "if every young man of his age was like him, there would be few broken hearts amongst father and mothers!"

"Take care mother," said Edward, gaily; "take care that you don't make ways dangerous, and never more so than when it comes from those whom we love self where little Sammy Rhodes would proud. You know flattery is al-

'Indeed, and that's true, Edward, it's hardly prudent for all of us to come home together, and leave the store to home together, and leave the store strangers, let them be ever so honest." strangers, let them be ever so honest." "Well, father," said John, "I'll stay every day till you and Edward ne back. I can wait very well, and

I'd just as soon do it."
"No, no, John," replied his brother, "it will be much better for me to stay, you and John can come together, father, and it will be time enough for me when you get back."

This new arrangement met with general approbation, and as Tim Flanagan walked back to his store between his two sons, there was not a happier, or a more grateful man in the whole city. His heart overflowed with joy, and he Jack do anything of that sort against

"What have I done that God is so bountiful to me—how can I repay him for all his wonderful goodness to me and mine?" From the depth of his own heart came back the answer: "As you sowed, so you are reaping-as you brought up your children, so you have

But still Tim kept thanking God, and praising His holy name, and wondering now he came to be so highly favored.

TO BE CONTINUED.

BEFORE THE MAST.

TEACHING THE TRUE VALUE OF FOOL-HARDINESS. Catholic Columbian

The father was speaking impatiently. "There, now you're all right; reach ut with both your hands and place it in

I can't do that, father; if I do, how can I hold on? I'll fall out of the win

dow."
"Fall out? What are you goin' to fall out for? 'Can't you stiddy yourself there for a minute and put that blind on or must I come up and do it for yer? You're a smart boy you are; darent reach that little corner long enough fer to hook on a light thing that yer four year-old sister could lug;

"It isn't because it's heavy, father, but you know as well as I do that the minute I reach out I'm sure to lose my balance and fall. If I had a ladder to stand on I could do the job all right, and if you'll let me I'll go to neighbor Hartley's and borrow his light ladder it won't take but a minute," said the

boy pleadingly.

"If you ain't got sand enough in yer to put on that blind, come down and I'll do it myself. I never see such a coward in my life, scared to death to do such a little bit of a job like that and tryin' all you can to make yer poor, old father, lame and crippled as he is, to go up and do it fer yer.

The boy, a fine looking lad of seveneen years, flushed as he started from his position in the second story bay window of his father's house, where he had been trying to replace a blind which had been blown off in a high wind the night before. He put one foot upon the window sill in preparation for doing the work as his

In order to do it, it would be necessary for him to stand up on the outside of the sill and to use both hands. The window was low, and while or dinarily he might stay inside and lean out, yet because the window was low and there was not much against for support, he felt it would be much safer to get outside and put his weight against the house, trusting to his steady head to allow him to do the work without an accident. that his father had called him a coward, he had determined to hand the blind even if he was killed in the at-

empt. What made the work appear more difficult was that the wind was still blowing strong. It swept down the side of a house spitefully and would make his position, with the blind in make his position, with the his hands, still more insecure. Any one who has tried hanging a window blind, even under the most advantageous circumstances will recognize the difficulties of the boy's posi

But the last words of his father had stung him to the quick, for he was not a coward by any means, only just a boy who was in the habit of thinking and weighing carefully every phase of whatever he undertook. It was that was that characteristic, rare enough in boys, which made him so kind and thought ful to his parents, and especially his mother, although his crippled father, with his quick temper and somewhat unreasonable tried him hard at times.

He stepped out upon the sill and reached down inside to pull the blind out, when he heard a voice below him say: "Step into the room again, Jack; I'll be there and help you in a sec-

He knew that his Uncle Frank, who was at home from a sea voyage, had spoken, and he never questioned anything said by him, for he rarely spoke lightly. Aside from the feeling one had that Captain Frank Blake was a man not to be contradicted, there was always a feeling that he never said anything which needed contradiction. another second Jack had stepped back into the room.

Jack's father opened his mouth to

Jack's father opened in expostulate with Captain Frank, but before he could say anything the Cap-bed laughing: "I know, tain remarked, laughing: "I know, Dick, that it isn't just right for me to nterfere with your discipline, but I know, also, that you were going to do a wrong thing. After I help Jack put that blind where it belongs I'll prove it to you by an incident that came under my observation some time ago, and which I won't forget as long as I live. You sit right down there and wait until we get through and then I'll tell you a story. Don't you get it into your head that Jack's a coward. Just call to mind his work when the and honor. Well, father, are you coming back to the store—if not, John and I will go, for we may be wanted bebe now but for Jack's courage then. I wasn't here to see it, bless the boy, but I know all about it."

In a few moments Captain Frank and Jack were on the ground beside the old man, who was sitting in a chair, gazing thoughtfully on the ground. "I didn't mean to call you a coward, Jack," said he, I lost my temper. When I was a boy it seems as though boys were different from what they are now—had more sap and ginger in them, somehow or other—had to have, or else there wasn't any call for them to exist. it does seem as though you might have put that there blind on without gitting yer uncle to help you."
"There, there, Dick, what did I tell

you?" said Captain Frank. "Just keep still until I spin my yarn, and then you'll take back water.

your syllogism as a whole. There is a defect in the major which finds its way through the minor into the conclusion.

viciating and rendering it lame. It is the failure in your major to make a very important distinction and limitation.

You say, "If the American Revised

Version has been made from duly authenticated copies of original manuscripts."

Here you do not distinguish between correct and incorrect versions or trans-

lations, and you do not limit your state-

ment to correct translations. Owing to this lack of necessary syllogistic ex-plicitness you make the mere fact of translation from authenticated copies

of the originals the ground of superiority over other translators made from

les of versions. Now "correctness

copies of versions. Now "correctness of translation is a necessary element of your reasoning, if you would have your conclusion go without cruches. Owing to this defect—failure to say "correct translation or version"— your conclu-

sion proves that even an incorrect or false translation of an original is super-

or to a correct translation of a correct

cranslation from an authentic copy of he original manuscripts simply be

inals. Now we have enough confidence in your judgment to believe you did not

intend to make so absurd a conclusion.
But nevertheless this absurd conclusion

is the logical deduction from your pre

your whole syllogism is viciated by the defect in your major, a defect that passes to the minor and lunks in the

conclusion. Your syllogism, as worded, is illegitimate—a logical monstrosity.

and no more than its maker intends.

defect in your major and assuming it to be all that it ought to be, we pass to the

minor. This minor says that the Amer-

ican Revised Version is made from duly authenticated copies of the originals.

Holding you to your Protestant rule of faith—the Bible and the Bible alone—we

deny your minor. There are but two ways conceivable to authenticate a copy of an original. First, by comparison

of an original. First, by comparison with the original; second, by some competent authority declaring that it contains the true sense of the original. The first way is practically impossible, since the originals no longer exist. The second way is impossible to the Protestant, since he recognizes no competent authority to determine the true sense of the error originals.

Version? On what authority do yo say they were "duly authenticated?' Authenticated by whom?

The fact is you have in the last analysis no competent authority for saying

those manuscript copies are duly authen

ticated, either as correct reproductions of the words or the sense of the orig-

inals. We, therefore, reject your minor, and with it the conclusion must

fall. This is why we have called it

admit that the word "lame" is not strong enough. We should have said it

On reflection we must candidly

of the non-existent originals.

You will say you meant "correct ver-

whole syllogism is viciated by the

risks which you know very well are dangerous."
"Dangerous-oh, pshaw!" said the

father. "Yes, dangerous. Jack might have "Yes, dangerous." Seek might ago one out there and put that blind on all right, but had he missed his hold, or had the wind blown the blind around, don't you understand that there would have been grave danger for him? If he had fallen, you might for him? If he had latter, you hight have lost one of the brightest and best boys, yes, and one of the bravest that I ever knew. Boys are venturesome enough without trying to drive them more of that sort of thing. Now

you listen to what I have to say.
"When I was before the mast in the clipper ship Electric Spark we were bound to San Francisco and two other bound to San Francisco and two other elippers were bound there, too. All sailed from New York within a few hours, and considerable interest was taken in what amounted to a race.

Everybody on board from the Captain down, was as much interested having our ship get in ahead as any of the owners, and we stood any amount of extra work without flinehing or grumbling. We made good weather of it until we got within a few degrees of the line, and ran into the Doldrums. Then it was nothing but make and take in sail, wear and tack ship, what with calms and squalls and light winds from all quarters, and there nearly everybody's temper became as ugly

"Finally we got across struck the trade winds, and had a splendid run down as far as the river Platte, where we had a tussle with the tail end of a pampero. Next day the thing occurred that I'm going to tell you about.

"In my watch was a young fellow from Freeport, Me., one of those honest, well-meaning lads, whom it is a delight to meet, and of whom the Pine Tree State seems to furnish so many samples. It was his second voyage, and, although he was not rated as an able seaman yet, he had the spirit and the will in him to make considerable of a sailor if his life was spared. Well, this day the wind had left us rolling and slatting about at a great rate, and during the morning watch the star board fore royal brace slipped off the end of the yard.

"Braces in those days were not hooked on with 'sister' hooks and 'moused' as they are now, but were slipped on over the ends of the yards and ' gled' or cleated there. The brace fell across the topgallant yard and hung while the royal yard swung to and fro as far to starboard as the port brase would allow it.

we were, a thoughtless man in some ways, although a thorough seaman, shouted for one of us to go aloft and put on the brace. put on the brace. Young Blanchard—that was the youngster's name—always quick as a cat sprang into the rigging before any of the rest of us could get there, and was aloft in a trice. The yard was lowered on the lifts, the slack of the remaining brace taken in, nothing more, by the second mate, and there the yard remained, still swinging with every roll of the

snip. "Blanchard went out on the topgallant yard, secured the end of the brace, carried it into the slings of the yard, and before those on deck realized what he was doing had passed his left hand over the royal yard, standing upright on the topgallant yard, and was working his way outward. We saw at once that he intended keeping right along until he reached the end of the royal yard, and then was going to put the brace on and try to fasten it in that

The second mate turned as white as a sheet. I guess the hearts of every one on deck seemed to stop beating, for we expected every moment to see the lad thrown from his position either to the deck, headlong, or into

"Bear in mind that the royal yard, even when lowered, was still so high above the topgallant yard that Blanchard could just reach it with his hand. Remember, also, that the motion of vossel was such that, ca was, and braced tight as was the topgallant yard, there was considerable 'give' to it.

But worse than all, there was the

danger of Blanchard losing his balance and being pressed against the royal yard forward, when nothing under heaven could save him from dropping

to, perhaps, a terrible death.
"The leech of the royal was flapping against him with every roll of the ship; there but a hand clasp on the yard above him, with uncertain footing on the yard below upon which he stood. If he reached the yard end all right and got the brace on, it would give him a purchase by which to steady himself, and then he could re-lease his hand from the terrible strain

which must be on it.
"If we had tried to call him we could not proved, or not admitted. Again, if not, and if we could we dare not; the sound of our voices would have startled him and perhaps cause him clusion must be negative. A short re-flection on these principles of the syllog-ism will make it clear to you, or ought to do the very thing we were praying he would escape from. The seconds seemed hours. Would he reach the

"It seemed impossible that he could of the minor, and not on the "if." To make this still more clear, we will show that your conclusion may be as legically deducted from your premises after we have changed your hypothetical major to the categorical form.

Using symbols to save space, your syllogism stands thus:

If the American Revised Version is do so. Knowing as we did that every roll and pitch of the ship was felt much more aloft at that distance than much more aloft at that distance that where we were on deck, it appeared to our bulging eyes and strained nerves that every second the truck of the fore royal mast swept from the

zenith of the horizon.

I crept to the spot where the end of the starboard brace was hanging dangling from the leader above, ready the the moment. I saw the end to grasp it the moment I saw the end placed over the yard arm, if I had strength enough left to do it, and then I strained my eyes aloft, fascinated by the sight of that poor boy working along to what seemed sure death.

"At this moment the Captain came on deck. He saw us standing looking aleft, and naturally enough he followed our gaze. I saw the color leave his face as he took in the situation. Stepping forward to the break of the poop, he gasped: 'Who sent him there? You?' tuning to the second mate. But that gasped: 'Who sent him there? You?' at it, but to show that it is not of the tuning to the second mate. But that officer did not answer. He was beyond the power of speech, rough man as he was, and careless enough at times of the lame. To show this we must consider cheerfully do little ones.

feelings of the foremast hands. The Captain did not press him for an answer he, too, understood that this was no time for words, nor was it, in fact time for action. Nothing, absolutely nothing, could be done.
"But the sweet little cherub who

looks out for the life of poor Jack had not deserted Blanchard. He had at last reached his goal and was placing with trembling fingers, we were sure, the lloop of the brace over the yard arm. As it went on and he passed his right hand down a foot or two from the end I hauled it taut gently and took a

turn under the betaying pin.

"At least the yard could swing no more. Slowly he crept in toward the mast, more slowly, it seemed to us than he had worked out, and in another moment he had slid down a backstay and dropped into my arms senseless.
"We took him into the cabin by the

Captain's orders, and that man, one the sternest men I ever sailed with worked over the poor lad while tears rolled down his cheeks antil he brought him to his senses. The first thing Blanchard said was, 'Captain, the clean

That meant that when I hauled taut the brace there was nothing to prevent the brace from being pulled off again, and had I not handled it very carefully it must have done so. It meant that had this happened, no power on board that vessel could have saved Blanchard from being thrown from the yard, for by this time he was exhausted.

was not until months had elapsed that I got the true idea of what he went through on that yard, for he didn't like to talk about it. From that time until we reached San Francisco Blanchard never went aloft, and every time he saw one of us go into the rigging he shivered like a leaf. He told me that after he started out on the yard he lived a lifetime—that he his danger, but wouldn't have come back for anything to ask the second mate to brace the yard up sharp to port that he might creep out on the

royal yard. "Why were you so reckless, Blanch asked him, after he had told ard ?' I

me the story.
... Do you remember the time,' he said, 'when we were coming across the guli stream—that time when the flying ibstay worked out of the martingale?"
Yes.' 'Well, the second mate told me
o go out and "jamp" it into place, Yes. to go out and "jamp" it into place, but, she was pitching into the head sea so much that I besitated. He called me a coward and went out and jumped the stay in himself. I made up my mind right there that he would never have a chance to call me coward again, and I would have gone, out on that royal yard if it hadn't a brace on it and it had

been hanging by the halliards.'
"I felt as he did, then, but I have since learned that the most cowardly thing one can do is to do a foolish thing, an unmanly thing, one which one's better judgment tells him is not right.

"Dick when I heard you calling Jack a coward a little while ago, when you knew he wasn't anything of the sort, when I heard you trying to drive him into a position where the least slip might have caused his death or made him a cripple for life, and when there wasn't the slightest need of it. I thought it was about time to tell you the story of Blanchard, and I hope you learn a lesson from it as I have. It is safe to say that Jack's father

(CONTINUED.)

N. Y. Freeman's Journal.

Mr. Jones.—"You seem to not take well to an 'if.' But you need not shie at it, for reasoning based on an 'if' leads to valid conclusions when the an-

Revised Version has been made from

duly authenticated copies of original

manuscripts.
"Conclusion: Therefore the Ameri-

can Revised Version is more correct than a version made from copies of ver-

"This conclusion is based, on an 'if

and seems to me not lame in the least."

It is nevertheless lame, but it seems

like a loss of time to spend any of it in

following your dialectic excursion. But

not admitted, the conclusion is false,

the minor be affirmative the conclusion

to, that in your syllogism the nature of

your conclusion depends on the nature of the minor, and not on the "if." To

yllogism stands thus:
If the American Revised Version is
A it is B. But the A. R. V. is A.

Therefore it is B.
Changing the major from the hypo-

logism stands thus and reaches the

thetical to the categorical form the

no way depends on it.

must be affirmative; if negative the con

not rest on an

we have no choice but to go where you

Revised

had no legs on which to even limp. But you will ask, does not all you have said as to the authentication of never called him a coward again. copies bear equally against all copies in existence or that existed since the VERSIONS OF THE BIBLE.

originals were lost. It certainly does, so far as copies claiming to be verbal reproductions of the originals are concerned, and it is equally against all copies claiming to reproduce the true sense of the origequally against all copies craiming to reproduce the true sense of the orig-inals, unless there is on earth an author-ity competent to determine the ident-ity of sense in the existent copy and teeedent is admitted in the minor premise. Let it come out to the light. "Major Premise: If the American the non - existent original. For you, with your Bible alone, there is no such Version had been made from duly authenticated copies of original manuscripts is more correct than a ver-sion made from copies of versions.

"Minor Premise: But the American authority, and consequently the authentication of copies of any or all the sacred originals is impossible, not only as to words but as to sense as well.

It is different with the Catholic. He holds that our divine Lord, before deholds that our divine Lord, before departing from this world, established His Churen to continue His work of teaching and governing His flock for all time. He promised to be with it for all time and commanded His followers to hear it under pain of being substitutions. looked upon as heathens and publicans

According to His promise the Holy Ghost is with it to direct its teaching and guard it from error and from all of leading into error lead. Well, then, your conclusion does not rest on an 'if' as you think. It rests on the minor premise; if the whom it was commissioned to teach and lead to salvation. This Church St. Paul calls "The House of God, Church of the living God, the pillar and ground of truth." (I. Tim. 3 15.) minor be true the conclusion is true, if the minor be false, or not proved, or

This Church, visible now as always taught and governed the flock of Christ in obedience to His command before one word of the New Testament was ten. He made it the guardian of His revelation of all that He revealed, it knew the sense of the original Scriptures and knows it through all the centuries. It was this Church that in the post-apostolic age taught the people what books were inspired and what

were not.
It was this Church that, in the General Council of Trent, ordained and de-clared that "the old and vulgate edition, which, by the lengthened usage of so many ages, has been approved of in the Church, be * * * held as authentic," that is that the vulgate reproduces the true sense of the original Scriptures. This is the only authenti cation that is needed by those who seel cation that is needed by those who seek the truth. For the Catholic it, and it alone, is all sufficient. It is a sense authentication, not a verbal one, for the Church does not depend on the fallibility of transcribers or copyists for the truth she teaches, but on the promise of its Diving Foundar. Who same conclusion:

Every version that is A is B. But
the A. R. V. is A. Therefore the A. R. V. is B.

Here the conclusion is arrived at without the "if," and, therefore, it in promise of its Divine Founder, Who builded it on a rock and made it the

But why this dry digression about so little a word as "if?" Weil, we took your hint and thought it well not to shy at it, but to show that it is not of the

pillar and ground of truth.

A TALE OF HEROISM.

OW THE GRAY NUNS OF CANADA WERE WELL NIGH WIPED OUT IN THEIR FIGHT WITH THE SHIP FEVER AT POINT ST. CHARLES.

There are heroes and heroes-heroes hose names are boldly emblazoned on the scroll of tame and whose courage-ous deeds are published to the world. There are others, too, whose dauntless ness is unbounded, but whose fortitude is scare ever known. Not on history's page, nor on tablet or monument are their names to be found. To them it . enough that God knows-enough that in eternity's imperishable record their name be placed.

History tells us of the frightful famine in Ireland in '47, and also of the terrible ship fever that brought desola-The heroism displayed by the religious, however, was scarce worth mentioning from the historian's view-point. At that direful time the Gray Nuns of Canada were well-righ wiped

When news reached the mother house When news reached the mother house that hundreds were dying unaided and unattended on the stores of Point St. Charles, venerable Mother McMullen at once visited the scene. She found the report only too true. She collected all the facts and sent them to the emigrant arount requesting nower to set so as to the incorrect translation is made from duly authenticated copies of the orig agent, requesting power to act so as to ameliorate the sufferings of the unformises, and is all sufficient to prove that

tunate Irish immigrants.
Preliminaries settled, she returned to headquarters. A little book published years ago and which is not in general gives details of later hap-

"It was the hour of recreation. The Sisters, old and young, were gathered in the community room, the conversation sion or translation." Doubtless you did, but we are now criticising your was animated and from time to time peals gism as you made it, not as you have intended to make it. It is of laughter issued from one group or another. The superior entered and the business of a syllogism to say all Sisters arose to receive her. Having taken her seat in the circle, she said Having done with your syllogism as to its form, we will now consider the matter of it. Overlooking the viciating

after a short pause: "'Sisters, I have seen a sight to-day that I shall never forget. I went to Point St. Charles and found hundreds of sick and dying huddled together. The stench emanating from them is too great even the strongest constitution. The atmosphere is impregnated with it, and the air filled with the groans of the sufferers. Death is there in its most appalling aspect. Those who thus ery nd in their agony are strangers, their hands are outstretched for relief, the plague is contagious Here the venerable superior burst into tears and with a broken voice continued: 'In sending you there I am sign ing your death warrant, but you are ee to accept or to refuse.'
"There was no hesitation, no demur.

All arose and stood before their super-The same exclamation fell from

Now, inasmuch as the originals no longer exist we ask you who authentitheir lips: 'I am ready!'
'Eight of the willing number were chosen, and the following morning they cated the manuscript copies used by the translators of the American Revised cheerfully departed to fulfil the task allotted to them.

"On arriving at Point St. Charles the little band of volunteers dispersed among the sheds with the persons whom they had engaged to assist in the work of mercy. What a sight before them!
'I nearly fainted,' said one of the relating her emotions on that day. When I approached the Sisters, relating her emotions on that eventful day. When I approached the entrance of this sepulchre the stench suffocated me. I saw a number of beings with distorted features and disolored bodies lying heaped together on the ground looking like so many corpses. I knew not what to do. I could not advance without treading on one or another of the helpless creatures in my While in this perplexity I was way. While in this perplexity I was recalled to action by seeing the frantic efforts of a poor man trying to extricate himself from among the prostrate crowd, his features expressing at the same time an intensity of horror. Stepping with precaution, placing first one foot and then the other where a space could be then the other where a space could be found, I managed to get near the patient, who, exhausted after the efforts made to call our attention, now lay back pillowed on—dear God, what a sight!—two discolored corpses in a state of decomposition. We set to work quickly.

Clearing a small passage, we first carried the genuine with the full name Dr. Williams' Pink Pills for Pale People on the wrapper around each box. Ask your druggist for them or you can get them by mail at 50 cents a box or six boxes for \$2.50 by writing the Dr. Williams' Medicine Co., Brockville, made to call our attention, now lay back pillowed on—dear God, what a sight!—two discolored corpses in a state of decomposition. We set to work quickly. Clearing a small passage, we first carried out the dead bodies, and then, after strewing the floor with straw, we replaced thereon the living who some had placed thereon the living who soon had

to be removed in their turn.'

In the open space between the steds lay the inanimate forms of men, women and children, once the personification of health and beauty with loving and destined to fill a ardent hearts, now nameless grave. More sick immigrants arrived from day to day; new sheds had to be erected. These temporary hospitals stood side by side, each containing about one hundred and twenty common cots, or rather plank boxes littered with straw, in which the poor fever - stricken victims frequently lay down to rise no more. Eleven hundred human beings tossed and writhed in human beings tossed and writted in agony at the same time on these hard couches. The hearse could hardly suf-fice to carry off the dead. The number of Sisters increased till none save the of Sisters increased in hone appearant of and those absolutely necessary to maintain the good order of the establishment remained at the Gray Nunnery. The ardor of the Sisterhood continued unitation of the Sisterhood continued unitations. abated, and until the 24th of the month June) no Sister had been absent from he muster roll. On this eventful morn ing two young Sisters could no longerise at the sound of the main bell. The plague had chosen its first victims, plague had chosen its first victims, and more followed hourly after, until thirty lay at the point of death. The professed nuns of the establishment, numbering only forty, could not suffice to superintend their institution, tend their sick Sisters and assist at the shade superintend their institution, tend their sick Sisters and assist at the sheds. There went novices who eagerly requested to be allowed to fill up the vacancies in the ranks. Their offer was accepted and side by side with the professed Sisters did that toll and triumph fessed Sisters did they toil and triumph
— for what else is death when it gives the martyr's crown? Fears were tertained for the safety of the convent, fears that increased still more when

even Sisters were called to receive their reward. "Overcome by fatigue and with aching hearts the remaining ones saw them-selves obliged to withdraw for a few weeks from the scene where the voice of sympathy and the hand of charity were so greatly needed. It was to their Constipation

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great relief that they beheld the good Sisters of the Providence take their place at the bedside of the suffering and dying. Shortly after the devoted religious of the Hotel Dieu obtained permission of the Bishop to leav cloister walls and assist in the

good work. Meanwhile the venerable Mgr. Bourget, the priests of the seminary, the Jesuits and several other membe of the clergy, who from the first days had been unrelenting in their efforts to afford help and comfort to the poor exiles, continued their heroic ministraexiles, continued their heroic ministra-tions. Many were the grateful souls who carried with them beyond the grave the rememberance of their gen-erous benefactors, not a few of whom soon followed to receive the crown re-served for martyrs of charity. Sur-vivors recall to this day with feeling of love and gratitude the draught doubly refreshing because held to their parche ips by the consecrated hand of a Bishop or by that of a devoted priest so worthy

of the name of father."
Such is the religious hero. The priesthood and the Sisterhood truly are possessed of that

"Courage — independent spark from headen's bright throne By which the soul stands raised, triumphant and alone."

TIRED AND DEPRESSED.

THE CONDITION OF MANY YOUNG WOMEN IN SHOPS AND OFFICES.

Thousands of young women have to lepend upon their own efforts to gain livel hood and to these, whether behind the counter, in the office, the factory or the home, work means close confinement—often in badly ventilated rooms. There is a strain on the nerves; the blood becomes impoverished; the cheeks pale; there are frequent headaches, palpitation of the heart and a constant tiredness. If the first symp-toms are neglected it may lead to a complete breakdown—perhaps consumption. What is needed to restore vim and energy and vitality is a tonic, and absolutely the best tonic in the world is Dr. Williams' Pink Pills. They actually make new blood, and bring health and cheerful energy to tired and depressed girls and women. Miss Viola Millett, Robinson's Corners, N. S. says : "I was Robinson's Corners, N. S. says: "I was a great sufferer from headaches, heart palpitation and troubles that afflict my sex. My blood seemed almost to have turned to water, and the least exertion left me weak and depressed. I used seven boxes of Dr. Williams' Pink Pills and they have made a remarkable change in my condition. I can truly say that I feel like a new person and I strongly recommend these pills to all weak, ailing

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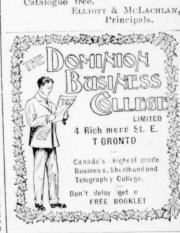
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Yours faithfully in Jesus Christ.
Apost. Deleg.

LONDON, SATURDAY, OCT. 8, 1904.

CATHOLIC ORGANIZATION IN THE GERMAN EMPIRE.

One of the most remarkable gatherings of Catholics, if not actually the znost remarkable, which has ever taken place, was the recent Catholic Congress which assembled at Ratisbon, at which the Papal Nuncio at Munich presided, all ranks and organizations of Catholics of the German Empire being largely mepresented.

There were many prelates to represent the hierarchy, among them being the Archbishop of Munich. Prince Charles of Loewenstein, and other mobles represented the aristocracy and members of the Reichstag, and other public men of every class were present, besides students and peasants representing the Universities, colleges, and various Catholic Societies. The object of the Assembly was to promote the cause of religion by putting into practical operation the Federated Catholic Associations of the Empire, and to secure justice to Catholics in the politi- enemy. cal arena. This last purpose, the Congress believed, will be best secured by continuing to sustain and maintain as a permanence the Catholic or Centre

marty in the Reichstag. It is already a matter of history how the Catholics of Germany, at a moment when the prospects of the Church appeared to the ordinary observer irre weeably gloomy, they became suddenly bright and glorious owing to the well considered and complete organization of the Catholic party in the Reichstag, In bringing about which Herr Windthorst was the principal moving spirit.

From 1860 to 1869, Prussia had maniof justice towards the Pope and the Catholic Church, notwithstanding the fact that it was most decidedly a Protestant country, in which, however, the Catholics were a strong minority of between 42 and 43 per cent., being almost exactly in the same proportion as the Catholics of the dominion of Canada stand to the whole population. In fact it was then the boast of the supporters of the Govern ement party in Prussia, that she was at this time the only country in Europe which gave complete independence to the Catholic Church, an independence as complete as that which the Church enjoys in the United States and Canada, and in the matter of education still more so than that which the United

States concedes.

It was on the approach of the meet-Eng of the Vatican Council in 1869 that, in view of the prospective definition of the dogma of the Infallibility of the Pope, Herr Von B'smarck intrigued with Dr. Dollinger to weaken France through the Papacy, the Papacy being then reckoned to be France's staunchest friend. The prospective definition of the dogma of Infallibility, it was supposed, would sap the thrones of the powerful monarchies of Europe, and the best way to meet it would be to proclaim, at all events in Prussia, a nation & Catholic Church which should dechrone the Pope from his universal religious supremacy. Others nations, i was hoped, would, by degrees, follow the example thus set.

The German ambassadar at Rome. Count Von Arnim, was instructed to rwork on the German Bishops with this gampose in view, and, indeed, Herr Von as smarck's plan for a time seemed to have a prospect of success. The pro-Messors of the University of Munich were to some extent prevailed upon to ase their influence as Bismarck desired, party soon grew to such a degree that the absolute certainty that man has congregation to hand in on the next the matter. He points out that sec- through an error, even if we should

and almost simultaneously with the time when the war broke out between Germany and France the Prussian M'nister, Herr Von Arnim, actually suggested to the Archbishop of Treves to declare his non submission to the Vatican decrees, and to carry with him as many of the German Bishops as could be prevailed upon to adopt Bismarck's proposition.

It is stated by Dr. Busch that Bismarck fully expected that on the defeat of France in the war of 1870 and the occupation of Rome by the Italian troops, Pope Pius IX would find it impossible to remain in Italy, and would seek an asylum elsewhere. Bismarck would offer him a princely residence at as the loving friend of the Pope, while secretly fomenting a deadly rebellion against his authority, with the so-called old Catholics for a nucleus, and all others who could be induced to secede with them for the formation of the proposed schismatical National Cherch as accompanying satellites.

It is well known that the plan miscarried. It is true that the French Republic fell at once into Bismarck's scheme. Not, indeed, intentionally to strengthen the hands of Bismarck or the German Empire, but because it was the wish of the wealthy Jewish and Masonic leaders to destroy the Christian religion, and so from the beginning of the Republic, MM. Theirs and Gambetta, being themselves infidels, gave momentum to the attack upon religion, and their successors, with the exception of Marshal Macmahon, did all in their power to promote the cause of Atheism. Thus they did in their own way the very thing which Bismark wished for, and in the end they have brought about the present condition of affairs which makes the quarrel between France and the Pope almost irreparable, though we and roused, will be found to be on the

side of the Church and Christianity. For the present appearances do not support this expectation, and we shall not in this article urge our opinion in the matter any further than to say that in the struggle as it stands at present there are many other issues concerned which have given a momentary apparent triumph to infidelity, and this is owing partly to the fact that the political bickerings of the truly Catholie party and certain other issues which have weakened that party to such a degree, that for the moment the victory appears to be in the hands of the

At all events, as soon as Herr Bis marck succeeded in transforming the numerous small States of Germany into one power.ul Empire, the opportunity was in his hands to begin his antipapal policy in very earnest. But in spite of the greater power which was now in his hands, he found himself baffled at two points which were very serious obstacles to his plan. The Pone was not forced to leave Italy, so he had no occasion to seek an asylum elsewhere, and the man of blood and iron had no opportunity of offering him beggar dependent on his bounty.

On the other hand, he failed com pletely in the attempt to seduce the Bishops from their allegiance to the Holy Father, for they unanimously handed in their letters of submission to the Vatican decrees, and the proposed National German Catholic Church was a fiasco from its beginning.

A few priests who had been punished by their Bishops for serious faults did indeed start a schismatical Church which they called the old Catholic church, and the Government endeavored to subsidize it into life, but did not succeed. It lasted but a few years, and then vanished into thin air, notwith standing that Dr. Dollinger in Germany and Father Hyacinth in France joined this schism.

From the establishment of the German Empire in 1871 till January 1879 the war was carried on against the Church. The Jesuits were expelled from Germany in 1872. Candidates for the priesthood were ordered to attend Government universities instead of ecclesiastical seminaries, ecclesiastical disputes were ordered to be tried in civil court, instituted for the purpose, and all ecclesiastical appointments were ordered to be submitted to the Government for approval before being made. Four Archbishops and seven Bishops were in seven months deprived of their Sees by force, or driven out of the country; and in the single diocese of Cologne one hundred and twenty priests were expelled from their parishes.

The attacks upon the Church in France grew stronger with each successive Republican government; but in the German Reichstag Herr Windunder the name of the Centrum. This

the Government required its assistance in order to have a Parliamentary majority and that assistance was obtained only by the Government's beginning at once to repeal all the laws which had been passed having in view the final suppression of the Catholic Church.

The last elections, which were held in 1903 gave a compact body of 102 members to the Centre party, and in addition to these 18 are elected as Poles. These are staunch Catholics, and may be relied upon to support any purely Catholic measure, though on general politics they often diverge from the Centre party's opinions, and in There are, therefore, 120 reliable Cath-Fulda, and thus pose before the world olic votes in the Reichstag, which is composed of 399 members.

> Of course 120 members cannot be supposed to control by themselves a house of 399. But it must be remembered that the remaining 279 are so far from being a united party, that they are divided into no fewer than 13 factions under different names. Eightyone are pronounced Socialists, and 36 are Radicals of three different shades. These alone, being bitterly hostile to the Government, make it absolutely impossible for the government to rule without the help of the Centrists.

Thus the Catholics of Germany have felt the power of organization, and it organization of the Centre party in the held in Ratisbon.

The Catholic Church is now in a flourishing condition in Germany, but the Centrists assert that they still have serious grievances which must be redressed, and they cannot dissolve the Centre party till full redress is obtained. The Catholic Congress will, however, still continue to meet even if there were no political grievances to are still of the opinion that it will yet be remedied, so that Catholic interests be discovered that the true spirit of of every nature may be studied and France, when it will be fully evoked promoted, which can be done only by such an organization as the Catholic Federated Associations.

HOME RULE.

The visit of Mr. John Redmond, M. P., and his companions to the United States and Canada has awakened renewed interest in the cause of Home Rule. Time was, and not long ago, when the Irish race the world over were heartily ashamed of the want of unity apparent in the ranks of the Irish Nationalist party, and, as a consequence, little interest was taken in the struggle for self government in Ireland. The past few years has brought about a complete union of the Irish members, and now we behold a strong party in the English House of Commons, their minds set upon the attainment of local self-government. Such being the case the visit of the Irish envoys to America has been successful in every particular. The enthusiasm-with which they have been received, and the substantial contributions handed them for the carry ing on of the warfare against injus tice and oppression, is most gratifying indeed, and will serve to spur on the Irish members to still greater efforts, and these efforts will, Fulda as a home, and thus taking away | we are sure, not be relaxed until Irethe Holy Father's prestige by showing land enjoys once more a native Parlianim up to the world in the position of a ment for the transaction of all business having for object the prosperity of the country. May the good work go on, and may we in the near future witness a condition of affairs in the Green Isle that will remove from English legislators a reproach cast upon them by every civilized nation in the world. Tyranny kep't alive by self-interest dies hard, but it has to die, and the sooner the better.

GOD AND THE ORIGIN OF SPECIES.

Notwithstanding the fact that many aturalists of undoubted eminence have of late years rallied round the theory of Darwin as to the origin of species from one common source of life, there have been other biologists quite as eminent who have embraced opposite theories which cannot be reconciled with that of Darwin and his followers, and the conclusion of the untrammelled student of nature it seems should be at least that of Virchow, the eminent German prcfessor, that the theory of Darwin is still to be placed among the unproved speculations of men of admitted learn-

If it be true, as Darwin asserts, that all living species are descended from a amon origin by development, there should be for the most perfect species of living beings, as, for example, man, a complete chain of ancestors, each link of which is evidently derived from the preceding by a slight change in the development from one degree to the next. The truth of this reason has been admitted even by the most zealous Darwinites: yet what are the facts of the case?

Professor Haeckel, an earnest Darwinite, within the last couple of years thorst organized the Catholic party declared at the Cambridge Congress of Zoology that " science has established

descended through various stages of evolution from the lowest form of animal life during a period estimated at a thousand million years. Lamark, Darwin, and finally scores of other investigators won the knowledge which must now be accepted as the crowning achievement of science during the nineteenth century. Recent discoveries of fossil remains in Java, Madagascar and Australia have made still more complete the evidence of the origin of all mammalia from one common parent to man -from a single common ancestral form which lived in the triassic or permian period." He traces the descent through such cases they vote differently. reptiles to an amphbian, and thence through " Devonian fishes " to " lower vertebrates," so that " man is a primate, and all primates, lemurs, monkeys, authropoid apes and man, descended from one common stem."

It was remarked by one present that Lord Kelvin had declared that he had proved by other methods that this world as the scene of life could not be more than twenty five million years old: a pretty good age too; but Professor Haeckel found no difficulty in reducing his one thousand million to Lord Kelvin's period. The difference is nine hundred and seventy five million | imagination of their Heart." years-a mere bagatelle:

Professor Haeckel said the computation of time was not his own. He took is in a great measure to perpetuate the it from one of the most eminent geologists. For himself, he confessed he had Reichstag that the great Congress was no intuition as to the length of time required for the evolution.

But scientists are far from being agreed on Professor's Haeckel's computation. It has been confidently stated by eminent scientists that in the chain by which man is supposed to be connected with protoplasms, in no two successive links is there a single organ or bone which could by any possibility of development be derived one from the other. They are essentially different, and this single fact is irreconcilable with the whole Darwinian-Haeckelian-theory.

Virchow, who beside Haeckel appears to be a great Titan beside a Lillipution, said that in the enunciation of mere theories, a professor of science should speak modestly. He should say: "Observe this is my opinion. which is not proved. It is my idea, my theory, my speculation, etc."

We do not presume to say precise y what is the comparative standing of Hugo de Vries, Professor of Botany in the University of Amsterdam, and Prof. Haeckel; but Professor De Vries has just created a great sensation in the Congress of Arts and Sciences at St. Louis by opposing directly the Darwinian theory of the origin of species. He asserts:

" No two of the same species of aninals from the lowest species to man are alike in any important particular. Heredity does not transmit the distin guishing feature or element of an indi-vidual to its offspring, and an entirely w species may be developed within

one or two generations.' We do not believe that even if the Darwinian theory were perfectly demonstrated, it would do away with the need of an infinitely perfect God. God would be needed as the Great First Cause in any case, but that theory has yet to be demonstrated, and the demonstration must be made known to the public before it will be necessary to show that even if we accept it, there must still be a God, the Creator and Preserver of all things, the Great Primary Cause of the existence of heaven and earth, and even of the protoplasms which some scientists would make appear to be themselves the great first cause.

GROTESQUE CONDUCT IN CHURCH.

A story which is not altogether new, but which has been recalled to our mind by the frequency of sensational preaching of late years in Protestant churches, we are convinced will be interesting to our readers in this connec tion at the present moment.

We have heard within a short time of one preacher who illustrated the viciousness of the use of tobacco by extracting in the pulpit, by a chemical process, a quantity of nicotine, and then killing a cat with the product to show that the use of tobacco is pernicious We have very frequently indeed read of other practices unbecoming to the House of God, all of which lead to the inference that the respect due to the place of worship is fast disappearing. and the following story will show that this disrespect is sometimes punished on the moment in a manner as unex pected to the congregation as to the preacher himself, who has been the cause of his own discomfiture.

The incident is related as a fact b a person who was present, but we ab breviate it not to take up too much

space in our columns. A certain minister boasted on a Sunday that he could preach off - handedly from any text furnished him from the Bible without previous thought or prep aration, and to test this he invited his

desire him to preach. That he might not be suspected of previous preparation, the texts were to be handed in, written on slips of paper enclosed in envelopes and sealed, to be opened in the pulpit that the sermon might be delivered at once.

On the following Sunday morning, the pastor entered the pulpit with confidence gleaming in his eyes, and found there several envelopes lying on his Bible. When the proper time for the sermon was reached, he took one of the envelopes, saying that he would preach from this text on that day and from the others on succeeding Sabbaths, in order. Opening the envelope, he found his text, unfolded the paper and read the passage addressed long ago to the prophet Balaam, and which is found in Numbers xxii. 30: "Am not I thine

It is needless to add that the preacher was demolished for that Sunday, and asked to be excused from preaching the regular sermon for the day.

His pride was rebuked for the time being in accordance with the words of another Scriptural text: St. Luke i.51: "He hath scattered the proud in the but it does not say that the Index

INTERPRETATION OF THE SEPARATE SCHOOLS ACT.

An important judgment on the inerpretation of the Separate Schools Act has been given at Stratford by his Honor Judge Barron in regard to the 42nd section of the Separate Schools

Act. The 42nd section of the Act provides that any owners or tenants paying rates who by himself or his agent, on or before the 1st of March in any year gives to the clerk of the municipality notice in writing that he is a Roman Catholic and a supporter of a Separate School situated in the municipality, or in a municipality contiguous thereto, shall be exempted from all rates imposed for Public School purposes in the city, town, incorporated village or section in which be resides, for the then current year, and every subsequent year thereafter while he continues a supporter of a Separate School; and the notice shall not be required to be renewed an-

Provision is also made for those becoming residents at a later time also to become Separate School supporters by giving similar notice before the time assigned for appeal from the assessment to the Court of Revision.

Public School rates imposed before the establishment of the Separate School are excepted from the operation of these provisions, and also persons who live beyond three miles from the Separate School house in question.

It has hitherto been generally taken for granted that there is no other mode of becoming legally a Separate school supporter than that which is here indicated : and this interpretation of the law has been generally held by municipal officials and acquiesced in by Separate school trustees throughout the Province. But a careful consideration of the matter has led Judge Barron to decide that the Act provides other methods which have been generally overlooked.

The circumstances under which the case in point has arisen are, briefly, the following:

A number of Catholic ratepayers of the township of Ellice did not give the notice above specified. The notice was not given, either through negligence, or because by the 1st of March they had not made up their minds to become Separate School supporters. But when the assessor made his round, they informed him that they desired to be classed as Separate School supporters,

and this was done. An appeal was made to the County Court by the Public School trustees to have the Catholic ratepayers referred to placed on the assessment roll of the Public School section No. 1, Ellice. The plea upon which this appeal was founded was that whereas there had been no notice given on or before the first of March that they were Separate placed upon the Separate School roll, but must be regarded as Public school

supporters. It is noted in addition that section 48 of the Act requires the clerk of the which the names of all persons who have given written notice that they are Separate School supporters, as required the date of such notice. Any withdrawals from the Separate School roll are also to be entered here, and any disallowances of notices by the Court of Revision or the County Judge, with dates of such disallowances.

The appellants (the Public School Council on the Separate school roll. Trustees) maintained that these provisions also show that in the absence of such notices, the ratepayers cannot be has hitherto been generally supposed

ters.

Sunday any text from which they might | tion 49 provides that the assessor shall accept the statement of any ratepayer made by such ratepayer, or by anyone acting on his authority, and it shall be received as sufficient prima facie evidence for placing such person on the Separate School roll, or if the assessor knows personally any ratepayer to be a Roman Catholic, this shall also be sufficient for placing his name on said roll

> His Honor states that the Index Book does not change the law already existing, but makes the law more operative by providing machinery for the better information of all interested in the vital question of supporting schools of their own choice, and for the safe keeping, by means of registration in an Index Book, of the notice of support of, or withdrawal of support from a Separate school. The preservation of this registration might be useful against the misconduct of an obstinate assessor, or as a means of information to them whose duty it is to see that the carelessness of a ratepayer does not take from the Separate school its proper support.

The law states that the assessor shall be guided by this Index Book; Book shall be his only guide.

Here lies the crucial point of this decision. The Public school trustees held that no other guide but this Index Book should be followed by the assessor. On the contrary, the assessor must be guided by other means of information, namely, by the statement made by the ratepayer himself, or by another person on his authority, and even he may be guided by his own personal knowledge that the ratepayer is a Roman Catholic. But if he does not know by these means that the ratepayer is a Roman Catholic, he must still enquire from the clerk, and look at the Index Book. If he thus ascer. tains that there is a notice from the ratepayer to the effect that he is a Separate school supporter, he must be guided thereby.

It will thus be seen that the assessor has three modes of ascertaining when a ratepayer is a Separate school supporter, and is to be guided by these three modes in making up the assess ment roll. The Judge asserts that "he cannot say to a ratepayer: 'Because I find no notice in this Index Book, I shall not put you down as a Separate school supporter, although you inform me that you are a Roman Catholic, simply because the statute says he shall so assess the ratepayer if he gets such a statement. In my opinion subsection 4 of 48 and subsection 2 of 49 are cumulative, and together furnish various means for the guidance of the asgessor."

Again, if all hinges on the notice, why does the statute give power to the assessor to assess a ratepayer on his own verbal statement that he is a Roman Catholic?

"Section 49, subsection 2, must mean something or nothing. If it means nothing, why is it there? If it means something, it can only mean what it says, namely, that the verbal statement of the ratepayer shall be taken by the assessor as evidence for placing him in the column of assessment for Separate School purposes. As I have said, the assessor must be guided by the Index Book containing the registration of the notices of the 1st of March before he begins to make up his assessment roll and if this notice is the single test of is to be assessed as a Separate School supporter, then, what possible use is there for his subsequently accepting the statement of the ratepayer,

or acting on his own knowledge, as the law requires him to do?" It will be seen from these well reasoned extracts from Judge Barron's decision that his Honor's opinion differs in regard to this question from that which is now generally held upon this subject, namely, that the notice of the period from 1st Jan. to 1st March is absolutely required to constitute ratepayers then resident in a municipality supporters of the Separate school.

The decision states that the school which is to be held as the rule is the Public school. The Separate school is to be regarded as the exception. Therefore, if the written notice of support be omitted, and also the ratepayer School supporters, they could not be neglects to state by himself or through another who has been authorized by him, that he is a Catholic Separate school supporter, and if the assessor has not personal knowledge of the fact that the ratepayer is a Roman Catholic, he manicipality to keep an Index Book in must be put down as a Public school supporter. But "if the notice has been given or the statement of knowledge acted upon, by section 42, shall be entered, with then in any of the three events, the ratepayer may become a Separate school supporter;" and if an assessor fails to put down a ratepayer as a Separate school supporter, he might still resort to the municipal council for relief, and he may be placed by the

The law as thus interpreted by Judge Barron becomes more equitable than it regarded as Separate School support to be; for there is no good reason why a Catholic should be deprived of his The Judge takes a different view of right to be a Separate school supporter suppose that he should be punished for neglect. This would be a form of punishment inflicted on the innocent as well as those who have been guilty of the neglect in question, and it would be an intolerable injustice to deprive the Catholic School Board of the support to which it is equitably entitled because the ratepayer has neglected to Tepi received the King at the church declare himself properly, whether this was done designedly or not.

A BEAUTIFUL POEM.

A priest of this province who had been a special friend of Father De Costa, the distinguished convert, while he was a minister in a prominent New York church, sends us the following poem which he received from the writer. The lines breathe the long struggle and persevering search for the light that poor Newman and Faber so heavily sighed for, on their way to the Promised Land. But in the case of the writer, as in the case of all Mary's clients, the Sweet Star of the Sea, as a pillar of fire by night and a cloud by day, brought him safely into the Land of Promise.

How tender was thy patience, Sweet mother, in the days Of vegue uncertain service And doub!ful, wandering ways.

I did not fail in Aves Or tributary verse, And oft employed full numbers Thy merits to rehearse.

Yet something still was wanting. Sweet Mother, faith unfrigned I long delayed, and scruples High o'er my nature reigned.

T was thought that truest fealty, A loyalty sincere. Should guard thee from 'false honors,' And 'wisely bound' thy sphere,

Thus led. I failed to trust thee, And held I might not dare, To fellow thee. Sweet Mother, Alway and everywhere.

It seemed, too, one might weary
Thy sympathetic heart,
Presume upon thy bounty,
And ask too great a part.

Yet, kindest of all beings, Thou levest to dispense. In rich, unstinted measure Thy Christ's munificence.

Again, might not thou enter Between my Lord and me, To rob Him of a lustre Born of Eternity?

I feared, alas! Sweet Mother, Amszed, I own it now— That thou might dim the diadem That blaze on His brow.

I feared that fuller service
To thee His work would ma
And, dreaming oft of dar ger,
I followed thee afar.

Do angels know a sadness Amidsatheir holy mirth. To see the Queen of Heaven Light-houored on the earth?

But joy! Ob joy, Sweet Mother, Tower of ivory fair. The dream has passed I trust thes Now, alway, everywhere,

One day the veil was lifted And then came no ded grac To see in Plan Redemptive Thy lofty, ordained Place.

Thus now who pays thee homage
Thy wondrous merits won,
And honors thee devoutly
Most honors thy dear Son.

Thou wouldst not pale the splendour Of His dear bought renown, Of His dear bought renown Or wear a single jawel That glitters in His crown.

Tis thine to aid His subjects
His Kingdom to advance,
And by sweet mediation
His majesty of hance.

Who loves thee most devoutly
Leves Jesus more and more,
And learns from thy (xample,
His Saviour to adore.

Supreme of all creations,
Thou lovest to display
The glories of Redemption
Christ brings the world to day,

Through thee the world first found Him, Through thee He now will reign, And energize His children Until He comes again.

Forgive the past, Sweet Mother, Each holy effort bless, in the splendour

POPE PIUS PROTESTS.

AGAINST FREE THINKER'S DESECRATION. Rome, Sept. 26.-The Pope has addressed to the cardinal vicar a protest against the congress of free thinkers ere last week. The Cardinal Vicar will invite Catholics to attend a service

of atonement, to be held in all basilicas ol Rome on Phursday. The Pope said: A new cause of bitterness has been added to the many anxieties which, especially in our times, accompany the government of the Uni-versal Church. We have learned with versal Church. We have learned with infinite sorrow that it is asserted that the cultivators of free thought have met in Rome, while the painful echo of their speeches is unfortunately con-firmed by their grim designs. Intelli-gence is the noblest gift the Creator has granted us, but it becomes sacrilegious when substracted from depen-dency on the Alinighty, or rejects the direction and comfort of divine truth."

The Pope says the insult was made more grave by the free thinkers meeting in Rome, the city which has been destined as a depository of faith. "We therefore," the Pope adds, "will make ours the offense offered to God, gathering in our heart all its bitterness.'

More of 'My New Curate."

A new story, entitled "A Spoiled Priest," by the author of "My New Curate," is to be published shortly by Messrs. Burns & Oates. Maynooth will be the scene of the tale. The Freeman, in a notice of the coming volume, says-It will recur to the vein worked unsuccessfully by the same author in "My New Curate."

unsuccessfully, surely! Dr. Sheehan has written much since, has written abler matter, lighter matter, more skilfully written matter, but nothing more successful—in the sense of winning popular favour—than the tale of "Daddy Dan !"-London Catholic News.

KING EDWARD AT MASS.

WHY HE REMAINED STANDING AT THE ELEVATION.

In honor of the Austrian Emperor's seventy fourth birthday King Edward VII. attended Mass at Marienbad. His Majesty was accompanied by his equerries, and wore the uniform of an Austrian field mars'al. The Abbot of door and preceded His Majesty to a seat at the left of the altar. During the service the King was seen to accept the promptings of Sir Francis Plunkett, English Ambassador at Vienna, who is a Catholic, and who signified to his royal master to sit or stand. But it was noticed that at the Elevation His

Majesty stood all the time.

A discussion as to the reason for the King's failure to kneel has arisen in the European secular press. It is con-tended that by standing the King broke no convention or offered no slight to the solemnity of the Mass. In support of this contention it is as serted that soldiers by common custom stand upright at the most sacred moments of the Mass, because kneeling is the posture of the defenseless. As King Edward attended the service at Marienbad in the uniform of an Austrian field marshal, his action in not availing himself of the kneeling stoo at his feet at a most solemn moment is generally defended. On the other hand, it is declared that soldiers do not remain erect except when attending Mass regimentally, on duty or on

guard. Interviewed on the subject, a promi-

nent English cestesiastic said:
"I do not believe that the King intended any slight to the solemnity of the service by remaining standing. It was merely intended to please the feel-ings of the Protestants, for of course it has been something of a blow to them that the King should attend Mass under any circumstances. I believe the King only endeavored to please Protestant sentiment on the matter, but as to the soldiers not kneeling at the service —that is not so. I have seen soldiers kneeling in the street before the Blessed Sacrament when a priest is going on a sick call.

IN PURITAN DAYS.

STATUTES FRAMED IN BOSTON THAT MADE SUNDAY A DAY OF DISMAL

This religion of a people who be-lieved in taking literal interpretations of the Old Testament as their guide in the government of a country which they had misnamed the "land of the free," reached the height of its imfree," reached the height of its im-possible demand at the middle of the seventeenth century. A statute framed in Boston in 1653 regarding the penal ties for breaking the laws of Sunday observance are the severest of any formed before or since and show what a day of dismal gloom this day of rest must

have been. In the days of the Puritans, an observance of Sunday meant an attendance a: all the church meetings, and it meant little else. Worship in the public meeting house was compelled by law. When the bell tolled out its summons, all must go, willingly or otherwise, and notwithstandingthe difficult ties in the way of the journey. This often meant a tramp of many miles over rough ground where one carried his footgear in his hands.

At the time this severest of all stat-utes was passed in Boston, no one was allowed to go ab oad anywhere an Sunday except to church, unless there was some extraordinary need or the errand wis one of mercy. No one was permitted to go from one town to another on that day or to enter any public house for a drink. Guards were sta-tioned at the edge of the town Saturday night at sundown to see that no vehicle passed either in or out of the city from that time until the close of the following day, and labor of all sort was prohibited. Even children were not allowed to be seen in the street nor nd women to promenade. In fact, it was because the worthy town officials had heard of the grievous mis demeanor of childish laughter in public highways, and had been informed that ertain young people had committed certain young people had commuted the offense against God of walking in the fields on the Lord's Day, that the statute regulating penalties for these faults had been exacted.

Parents were responsible for the mis-demeasors of children between the ages of seven and fourteen. Over that age they were required to receive them-selves the penalty of their own misdoing. For breaking any of these laws the first time, the punishment was a severe reprimand from the chief executive of the town. If any daring child escaped for a moment the family corral to frolic upon the public highway, intoward action would not fail to bring his parents into open disgrace. For a second offense of the same kind a fine of 5 shillings was imposed, and for the third offense, 10 shillings. Adults who could not pay the fines were subject to a public whipping at the hands of the constable, who was not allowed, however, to deal out more than five as an equivalent for the 10 shillings fine, and less for the smaller one.

In the Puritan days in Boston an officer of the law was given charge of every ten houses in one neighborhood to see that the observance of Sunday was kept. His authority was supreme. He was not only allowed to keep a watch upon who came in and went out of one's house, but he had the right to go inside himself to see just what was being done.

He was an inspector. There were He was an inspector. There were inspectors for everything that might unlawfully happen. Among others, there was the inspector of youths, who sat with them in church to keep them quiet during the preaching of the sermon. The last benches of the lower floors were reserved for small boys, and the reach heading of the railery for boys. the rear benches of the gallery for boys of a larger growth. Knowledge of the American boy to-day will aid any one who needs such help in determining whether or not these inspectors earned

tory are read aright. They went because they had to and they didn't listen to the sermon either. If they had been in the habit of so doing, the stories told of them would never have been re-counted. One of these concerns an old woman who, when she was asked it she had understood the sermon, an-swered by exclaiming that she wouldn't

> understand what the good man saying.
> It is also told of a minister of the It is also told of a minister of the early time that he tried to instill good cheer into the hearts of one member of his flock by exclaiming after the ser-

"Sunday must be a great blessing to you who work so hard during the

week?"
"Indeed, sir," the good churchman replied, "I work hard enough all the week, that's certain. But then I come to church Sunday and just sit down and think about nothing."

He did not reply that he went to sleep hough he probably did. For sleep ing in church was so much a custon among the earl Puritans that one of the church officers was a man who went up and down the aisles during the services armed with a long pole with a hard round knob on the end of it. With this, in no particular gentle manner, he touched the heads of these who, sleeping, snored too loudly.

When they were dismissed finally it

was in a regular ordained manner, which ruled that the first pews must be emptied first, because here the people be emptied first, because here the people of rank and wealth sat. Occupants of rear pews were required to wait until their betters had left the church. Outside the meeting house no one was allowed to loiter to say a kindly word to a neighbor, on pain of being caught by an ever vigilant officer of the law and hurried away to the pillory. The best part of the modern church service—the kindly shaking of hands after the sermon There he prays for his people. the Puritan. The modern habit, also, of beginning to think of departures before the end has arrived is seen in the light of historical facts to be honestly inherited.

HOME AT NAZARETH, MODEL OF CERISTIAN HOME.

In the Christian's home is found rest, rest for the entire man. It is the earthly port of safety, where the frail bark of humanity may weather the storm; where the soul may nestle in peaceful hope undisturbed by the elements that ruffle the sea of life.

And how could it be otherwise? Is not this the Christian home? Christian, Christlike, therefore similar to that in which our Lord spent most of

His earthly days.

Let us go back in spirit to Nazareth, where Christ, our model, lived, and see His home, which should be forever the odel. In that humble, little town the holy home was placed: Joseph and Mary were the happy inmates. In persons three, but in spirit one; their pure thoughts ran in the same mold, their loving hearts beat in the same measure. Poor, they labored hard for their comwished for nothing more than God was ing other than to know and do His

It is this home that the Church pro poses as the model for all Christian families. Peace and good will, mutual love, sanctity, all the virtues were shining there in all their beauty, only the intervening skies made it a place different from heaven. That home is the most Christian and consequently.

selves. We mobuild outwards; purge it of all defects that impede its natural goodness and open it wide to the influence of God's grace. All the ombers of a family becoming good and ly in this way, we have union and hely in this way, we have union and peace, and all that makes happiness, or,

o other words, the Christian home.
On such a home God sends his choic est gifts and blessings. It matters not whether this home be rich or poor, whether it be known to many or few, it needs but be wholly Christian to be truly and constantly happy. — Bishop Colton in Catholic Union and Times.

THE PRIESTHOOD.

BY PERE EYMARD.

The priesthood is the most sublime dignity on earth. It is far above that of kings. Its empire is over souls, its arms are spiritual, its goods are di-vine, its glory is that of Jesus Christ Himself, Its power is divine. The priesthood engenders soals to grace and for eternal life. It has the keys of Heaven and he'l. It possesses all power over Jesus Christ Himself, whom it daily brings down from Heaven upon the altar.

It has, in the name of Jesus Christ

every gracious power. It can pardon all sins, and Almighty God has promsed to always ratify its senten Heaven. O formidable power, divine power, which commands even God Himself! The angel is the servant of the priest. The demon trembles before him. Earth looks upon him as its sav jour, and Heaven as the prince that acquires for it the elect.

Jesus Christ has made him His second seif. He is a God by participation

says St. Chrysostom, "than the rays of the sun;" nay, it ought to be the sun itself: Vos estis lux mundi. It ought to be more incorruptible than the salt, which preserves other substances from their wages.

But not even Puritan adults enjoyed corruption: Vos estis sal terrae. It ought to be more chaste than virginal going to church if the records of his chastity. The priest ought to be an Ireland become a sober country, to ac-

angel in mortal body, and, as it were,

already dead to any sensual emotion.

The humility of the priest ought to
be as great as his dignity, for all that
elevates him is from God, all that lowers him is from himself. He is of himself only misery, sin and nothingness. The charity of the priest ought to be great as God Himself, Who has appointed him His minister of charity and have so much presumption as to try to mercy on earth. His gentleness ought to be that of his good Master, Whom the people called Sweetness, Whom the children loved as goodness itself. The priest ought to be the living image of Jesus Christ, and he should say to all deformed : Creati in Christo Jesu. By his minister we are created anew in Jesus Christ.

He raises up the ruins of this magni-He raises up the ruins of this magnificent edifice and makes of it the masterpiece of grace, the object of God's complacency. Man baptized becomes again a child of God. Man sanctified becomes an honorable member of Jesus Christ, the spiritual King of the world. The priest continues the Saviour's mission on earth. attar, he continues and perfects the Sacrifice of Calvary, and applies to souls its divine fruits of salvation. In the Confessional, he purites souls in the Blood of Jesus Christ, and engen-

At the foot of the tabernacie the priest adores his God, hidden through irt of the modern church service—the ndly shaking of hands after the sermon

was considered a crime in the days of the powerful mediator between God and the poor sinner. In the world the priest is the friend of the poor, and, like his Divine Master, the consoler of the efflicted, the sick. He is the father of all. He is the man of God: Tu autem, O homo Dei! How charming, how lovely is the mission of the priest! It consists in establishing on earth the reign of truth, of holiness, of the love of God. It is to do good to man. But how holy the priest sought to be worth ily to serve the God of sanctity, and not, like the angels, to lose himself

through pride in his own dignity.

How can the priest acquire that supereminent sanctity?— By Jesus Christ. Jesus Christ loves His priest. Christ. Jesus Christ loves His priest.
He is prodigal toward him of all His
graces, all His favors. The eagle flies
with more ease and power than does
the tiny bird. Its strength lies in its The strength of the priest is in royal love of his Master, Jesus

INTEMPERANCE - IRELAND'S DEADLIEST ENEMY.

The Rev. Father Kavanagh, O. S. F. is one of the most ardent patriots in Ireland. He is a man who has Poor, they labored nard for their common support. Jesus was the most studied the Irish question deeply, obedient of children; Mary the most tender of mothers, Joseph the most devoted of fathers. They knew no will but God's, and in this lay the eight "movement, and a man who will but God's, and in this lay the eight" movement, and a man who secret of their happiness. Obedient to that holy will, all else was easy; they of oppression and blunders, yet he does of oppression and blunders, yet he does not hesitate to inform the people of Ireland wherein they have lacked. can not be classed as a temperance crank or fanatic, yet he tells the Irish people of to-day that sobriety is their greatest possible ally, humanly speakng, in the struggle for Irish freedom In a recent address, of which Mr. James R. Randall, the Southern poet, declares that he has "nover read or heard a finer," Father Kavanagh says:

the most Christian, and, consequently, the most happy which is most like the home at Nazareth.

If we would have happy homes we must make them Christian. But to succeed we must first be Christians ourselves. We must begin within and selves. We must begin within and selves. The battle of Ross cheme was frustrated by the madness f a drunken mob.

"I look upon the drunkard as the deadliest enemy to the prosperity, to the freedom, to all the hopes the Irish patriot cherishes for the welfare of his native land. But I look for the coming of the time when the drunken Irishman will be shunned in this country as a leper would be shunned. It is hard for one who loves Ireland to speak temperately of intemperance, our deadliest enemy. Let me try to do so. I do not expect the Irish nation to become nation of total abstainers; but it might, it ought, to be a nation of sober men. I do not condemn these who nen. I do not condemn these who sell drink, or those who drink moderately, but I do condemn the drunkard, for drunkenness is a crime against God, against country, and against the soul, the mind, the body of the person who is guilty of it. But do I not despair of seeing any results of the forters. our people shaking off the fetters which this hideous vice has imposed upon them. Here let me mention a movement for the abating of intemperance recently started amongst you by your own good and zealous priests the anti-treating movement. I would advise everyone of you to join it, for believe the foolish custom of treating is the cause of half the excess in dring

which prevails amongst us."

We wonder if the leaders of Irish movements in this country ever read such expressions of opinion as these. It they do, we fear the words do not make much impression on them; for priesthood is the holiest of states. The life of the priesthood eaght to be in accord with its dignity. How pure ought to be the priests life! "Purer," says St. Chrysogrem. "I'm it is a pariotic affairs. Mr. Randall, whose name we have mentioned above as praising Father K. anticipates some of the objections that may be made to it.
"The Irish nan may retort," he says,

"that England is equally guilty of the sin of intemperance; but that is no excuse. All the more, as Engiand de-generates as a drunken nation, should

celerate her triumph, sure to come at

AN ANARCHIST RUNS AMUCK.

An anarchist went into a church in Paris recently to disturb the service and did disturb it in spite of the whole congregation with two policemen added.

Here is part of the story:

"The evening service had just begun when a man in workman's garb rushed towards the altar, overturning women and children as he went, and shouting, Long live Anarchy! Down with the riests! The verger endeavored to priests!' tatores mei estote, sicut et ego Christi.
The ministry of the priest is the most glorious to God. The priest perfects divine creation by elevating man to God, by restoring him to His image and likeness, which sin had sullied and deformed: Crait in Christo Law. By stop him, but the intruder knocked him seeing which the Anarchist ran into the pulpit, and began a most violent and insulting attack on religion. In the meantime the police had been sent for, and two constables arrived on the scence. They asked the man to leave the building, but he refused, and be gan throwing Bibles and chairs at the They asked the man to leave

constable."

Now, just imagine a person—one Now, just imagine a person—one man—attempting such a programme as that in a Catholic church in Cork or Dublin or New York or Boston or Chicago. He might possibly get as far as overturning one woman or child, but that would be about "the end of his tether." As with a famous character in a famous poem of Bret Harte's who in a famous poem of Bret Harte's who is indictions enough to raise a point which is the programme as the progr was injudicious enough to farea point of order at an inopportune juncture it would probably have to be recorded of him that "the subsequent proceedings interested him no more." What sort of vergers and "members of the congregation" have they in Paris? And then fancy the police merely "asking" then fancy the police merely "asking" the ruffian to go out.—N. Y. Freeman's

RELIGION AFFECTED BY NON-CATHOLIC COLLEGES.

The university is just beginning to feel the effects of the disregard of re-ligious instruction which has been prevalent during the last twenty years. In the home and on through the preparatory school there has been a peculiar and fatal lack of religious training. The boys and girls whose characters and habits would be affected by this irreligious spirit have now reached the age when they should enter the univer-sities, and their views on life and religion are accepted by the public as those fostered by the university. There is naturally a tendency in a university environment to conform them in their skepticism. They are thrown into the company of others of like opinions, opinions that have been formed through lack of religious instruction in early life. The university training may possibly strengthen these opinions. To teach a man to discriminate is the primary purpose of education. If it does not do that, it has not served its purpose. But in doing this it very frequently causes the student to doubt the truth of what little religion he has. It is difficult to see why it should not do this. No truth is accepted on the basis of another person's authority, according to the scientific attitude of mind which is taught in the universities and

colleges of to-day. The college student is taught to question everything. Problems whose very existence never imagined are offered to him for solution. Problems which in his years of adolesence he had firmly believed were settled are being investigated and new solutions offered by his teachers and fellows. He passes through not only a mental but a moral evolu-tion. The same questioning attitude which he is directed to assume in the class room toward scientific phenomena may be unconsciously assumed by him in his everyday life toward religious dog na. Just as he doubts the occurrences of everyday life he doubts the teachings received from parent and pastor.

Do not think of your faults; still less of other's faults. In every person who the turning point of the rising of '98, was lost by the Irish drunkards in the insurgent ranks. Emmet's well-playard was jost by the frish grunkards in the insurgent ranks. Emmet's well-planned faults will drop off like dead leaves, scheme was frustrated by the madness when their time comes.—Ruskin.

CATHOLIC NOTES.

The Ratisben Congress while in session received greetings both from Pope Pius X and the Emperor William. The Pope, in addition, sent his Apo tolic

Right Rev. Mathias Clement Lenihan, of Marshalltown, Ia., was consecrated Bishop of Great Falls, Mont., in St. Rapheal's Cathederal, Dubuque, Iowa, on September 21.

Very Rev. Thomas F. Lillis, Vicar General of the Dicese of Kansas City, and pastor of St. Patrick's Church in that city, has been appointed B shop of Leavenworth in succession to the late

The opening of the third Eucharistic Congress in St. Patrick's Cathedral, New York, last Tuesday morning was one of the most imposing religious demonstrations ever witnes ed in New York, When the Pontifical High Mass was begun the state'y Cathedral contained an

Courage! The ground is very difficult to cultivate but each prayer let fall is like a drop of dew. The marble is very hard, but each prayer is a blow of Golden Sands.

Since the generality of persons act from impulse much more than from principle, men are neither so good nor so bad as we are apt to think them.



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

BY A PROTESTANT THEOLOGIAN.

CCCXXI.

We have seen how the Springfield Republican correspondent not only will not allow a Catholic writer to treat a religious question from the point of view of his own Church, and will not allow him, without protest, to regard his own Church as superior to other Christian bodies (although this is in volved in the very fact of his being a Catholic) but how he treats it as a serious grievance, that Bremond regards Christianity itself, and the Catholic Church as the representative of Christianity, as superior to the other world-religions," that is, to Judaism, Mohammedanism, Zoroastrianism, Brahminism, or Buddhism, which are the only non-Christian "world-religions" now subsisting.

now subsisticg.

This seems extraordinary indeed.
As the very essence of the claim of
Jesus Christ is, that He is the ultimate
hope of the world, as being the consummate manifestation of God in
humanity, it follows of necessity that
wheever receives Him for such, must whoever receives Him for such, must regard Christianity as superior to all the other great religions, as containing the end diment and fulfilment of that of which, they, at best, are but adumbra-tions, and some of them distortions and

depravations. depravations.

It follows then that if the censure passed by this gentleman upon M. Bremond is to be self-consistent, the gen uine acceptance of Christianity is it self to be viewed as an inexcusable offence. The Government of France offence. The Government of France is rapidly coming to this position, but this American writer seems to have

anticipated it. A French author, a zealous adherent of the Government policy, maintains the duty of the authorities, not merely the duty of the authorities, not merely to depress, but finally to extinguish Christianity in France, by rooting out the Catholic Church. That done, he evidently supposes that the few Protestant bodies left will soon disappear of these left.

of themselves.

The ground on which this French writer maintains the obligation of his Government to root out the Gospel, in its most conspicuous French form of the Catholic Church, is, apparently, not that she has such and such rites, or many all such as a validation of the control of the catholic church, is, apparently, not that she has such and such rites, or the catholic church as a control of the catholic church as a of themselves. such and such a polity, or even such and such special doctrines. He seems eerfully willing to allow her all ese. At least he makes no complaint cheerfully of them. The one essential and un-pardonable feature of Christianity, es-pecially as embodied in the Catholic Church, he views as found in its re-fusal to treat other religious as being on equality with itself, and in its claim of being the religion intended by God for the whole world, before which, therefore, all other systems ought to give way, as either evil or insufficient and antiquated.

He remarks, very truly, that the early Christians, chiefly embodied in the Catholic Church of East and West, might easily have obtained acknowledg ment from the Empire, if only they would have accepted the overtures made, at least informally by such sov-ereigns as Hadrian and Alexander Severus, to establish Christ as a god of Severus, to establish Christ as a god of the Empire, provided that the Church would receive into her temples the image of the Emperor, and of the three great Capitoline gods, and would offer libations and incense to these. She should also interchange tokens of com-ity with the other "licit religions" of the Empire, and should explicitly avow her readiness to obey every command of the Emperor, any word of Christ to the contrary notwithstanding, I do not mean that all these details of reconciliation are exact, but they seem near

enough so for our present purpose.

He does not censure the early Catho lies for refusing to entertain these proposals of the Empire. He does not think that they could have done otherwise. The Church could only answer that she could worship but one God, and one incarnate Son of God: that, while she owns that God works in all souls, and that He may go beyond all His promises, she could not recognize any of the heathen systems as authentic organs of His Spirit, and The Church could only at authentic organs of His Spirit; and that she could only obey the Emperor so far as he did not contradict the mind

of Christ.
Nor does he think that the Catholic Church gives ground of complaint by rendering the same answer to the secular power, when it makes virtually the same demands now. This is the very reason why he d sires the extirpation of Christianity, because in its very nature, especially as embodied in the Catholic Church, no compromise with it is possible. He owns that Paganism failed in its early assault upon it; but he hopes that Paganism, in its present form of Secularism, detached from all reference to supram dane realities, may be more successful and either extinguish the Church altogether, or, which would perhaps be more gratifying, bow down her neck to the acceptance of Gambetta's " Render unto Cresar the sar also the things that are God's."

The Republican correspondent, na turally, is less truculent than the Frenchman, as Secularism in this an, as Secularism in country has not yet gained such per-emptory strength, but his demand appears to be the same, namely, that Christianity, especially the Catholic Church, shall view herself as simply one of the various equal religions, which she shall not aim to supersede, and toward which she shall sustain the same friendly relations which, for instance, the Catholic monastic are expected to bear towards each viewed as having no moral right to

It evidently could not satisfy this writer's demands that Christian mission aies should own their obligation to treat sincere adherents of all the great pagan religions (Judaism and even Islam standing in a separate class) with friendly respect, and cordially to friendly respect, and cacknowledge the masses of truth some time; found in them. Such obligations time; found in them. There increasingly recognized. are Buddhist monasteries in which the struction.

visit of a Christian missionary is hailed with the ringing of bells and the sound-ing of silver trumpets. Such courtesy calls for courtesy in return and re-ceives it. Indeed some think that the Jesuits in the past (hardly in the present) have even overshot the mark in

this direction.

Then again, as to the truth found in some of the chief pagan systems, the last general Catholic Congress in Germany (reported in a Lutheran magazine) has rendered ampler justice to the good points in Baddhism than I have ever seen rendered before. Its exposition explains the cordiality with

which various Buddhist abbots and monks receive Christian missionaries. monks receive Christian missionaries. Yet all this does not imply that Buddhism is viewed by these mission aries as an equal religion, the permanent continuance of which is to be regarded with complaceancy. They endeavor to show their Buddhist friends that while the Goszal contains in a that while the Gospel contains, in a purer, and better balanced, and far more effectual form, the purity, compassionateness, justice, unworldliness, enjoined by Gautama upon his disciples, enjoined by Gautama upon his disciples, it contains infinitely more than is to be found in his system. For the mere hope of deadening the sense of suffering, by suppressing, as far as may be, all thought and feeling, and so drawing near to extinction, the Gospel quickens the moral sense, and welcomes even suffering as a means of abating the appreciation of sin, of which Buddhism appetencies of sin, of which Buddhism has but a feeble sense, notwithstanding the hideousness of its portraitures of

So also the Gospel, in place of the dreamy compassionateness of Buddhism, which the perfect are to outgrow by entering into increasing indifference to being, introduces active benevolence, of every form, as towards souls not doomed to extinction, but destined, if they will receive it, to an over-living immortality, whereby they shall be come undying agents of God's

"fresh creations," In the world of upper bliss,"

as Faber expresses it. So also, instead of an endless chain of inexorable fate, leaving each soul to extricate itself, as best it may, from ever-recurring reincarnations, by its own unassisted efforts, and promising, went to the fact of the control even to the few that succeed, only a condition hard to distinguish from nonexistence, the Gospel sets forth the Living God, Father, Son and Holy Ghost, ever helping the believing soul to every virtue, and strengthening against every vice, until it reaches, not the Nirvana of half-existence, or other extinction, but the Paradise of

Now, however friendly Christians may be, and should be, towards Buddhists, is there any possibility that they can treat the Gospel which they propound to them as morely a somewhat improved version of their own religion, as standing essentially on an equality as standing essentially on an equality with it? What can they do except to exhort them adhering to all good things which they now have, to let their faint foreshadowings of redemption be absorbed in the full light of the risen Day? Yet then they incur the censure of our writer as putting the Gospel and the Church on a plane so immensely above the other "world religions." In other words, like M. Bremond, they are accounted by him inexcusable because, being Christians, they speak and teach as Christians.

CHARLES C. STARBUCK.

Andover, Mass.

THE JUBILEE IN ROME.

MARIAN CONGRESS A MOST INTERESTING FEATURE - THE MASS AND SOLEMN CROWNING IN ST. PETER'S ON DECEMBER 8.

atically complete. and it is evident that the "Marian Congress" will be one of the most interesting features of the occasion. The organization of the occasion.

The organization of the congress has been intrusted to a special commission, under the presidency of Cardinal Vives and Mgr. Radini-Tedeschi. A great many countries will be represented at the congress by distinguished churchmen. Over a hundred manuscript works on the Immaculate Conception and on devotion to Our Lady, many of them important and interesting, have been sent by their authors to the committee. These are now being examined by a select body of reviewers and the most valuable of the will be published in Rome. Famous shrines of the Blessed Virgin all over the world are specially illustrated in this collection of Marian literature, and one interesting paper gives an exhaustive census of Marian periodicals. The sessions of the congress will be held in the vast church of the "XII. Apostoli" and in the halls of the Cancelleria and the Roman Seminary. The opening of the Marian exposition, which will occupy the eight large halls on the floor of the Lateran palace, has been deferred to November 20, ov important objects which have only lately been promised from Paris, Toulouse, Moulins, Freiburg and several Italian cities.

Of course the great event of the jubito the many

lee will be the Papal Mass in St. Peter's on December 8th, and the solean crowning by Pius X. of the mosaic picture of our Lady in the choir chapel. On December 8th, 1854, impaid to the property of the prop mediately after the Mass, in which the dogma was defined, Pius IX. set a rich rown on this image of our Lady, but the new crown is vastly more precious. It consists of twelve large stars, formed of hundreds of precious stones and united by an aureole of solid gold.
Either during the function in St.
Peter's, or on the same day in the Vatcan in the presence of the Holy Father, Perosi's new "Cantata all Immacolata" will be sung, and in the evening there will be a general illumination of the

Self-denial leads to spiritual perfection; self-indulgence to spiritual de

FIVE-MINUTES SERMON.

Twentisth Sunday After Pentecost. CHRISTIAN MARRIAGE.

My dear brethren, we shall, on this occasion, occupy the short time alotted to us with some remarks on a most important subject, namely, that of Christian marriage. We ask for your especial attention to what we have to say on this matter, on account of the great bearing which it has on your happiness both here and hereafter, and hope that you will endeavor to understand thoroughly the teaching of the Church regarding it, and that you will resolve not only to obey the laws, but also to follow her suggestions and be governed by her spirit in an affair in which your welfare is so deeply concerned.

The great majority of Christians, as

The great majority of Christians, as well as of the world in general, are called in the providence of God to the state of marriage; and their calling is as truly a divine vocation as that others to the religious life and to the priesthood. If, then, the priest or the eligious cannot expect to save his soul if he neglects the virtues and the duties proper to his state, neither can those who enter the state of matrimony, if they do not appreciate and endeavor to fulfil the requirements and conditions which God has attached to it; if they rush into it without thought, and remain in it simply from convenience or necessity, without realizing its respon-sibilities or feeling the barden which it es on their consciences. And yet this is what very many seem o do. Of course we take it for granted

o do. that a Catholic, worthy the name, will not marry a person of a different religion. But one should not marry a bad Catholic. Many appear to be indiffer-ent in this matter to their eternal salvation and act as if conscience and revation and act as if conscience and re-ligion had nothing to do with it, but they disregard and fling to the winds even the most common and obvious dictates of prudence as to their comfort and peace in this world. What possible hope of happiness in married life, for instance, can a young woman have who unites her destiny with that of a man who is evidently falling, if, indeed, he has not already fallen, into confirmed habits of intemperance; whose past and present life gives no assurance of advancement or worldly success, but, on the other hand, every indication of the drunkard's failure, ruin, and degrada-tion? What can she be thinking of who, for a mere fancy or caprice, accepts the offer of one of stand as her protector and support whose selfish and beastly appetites are sure to make him utter extinction, but the Paradise of Life Eternal, and the Lethe, which, as Schelling says, if it gives to the evil collivion of all good, gives to the good oblivion of all evil.

Now, however, friendly County of the paradise of Life Eternal, and the Lethe, which, as Schelling says, if it gives to the evil collivion of all evil.

Now, however, friendly County of the paradise of Life Eternal, and the Lethe, which, as Schelling says, if it gives to the good oblivion of all evil.

Now, however, friendly County of the paradise of Life Eternal, and the Lethe, which, as Schelling says, if it gives to the evil collivion of all good, gives to the good oblivion of all evil. much as implores him to reform? Or how can she dare to take for her hus-band one whose sensual passion is certain soon to extinguish every spark of true love he may have felt for her, and who will, before long, be unfaithful to her for the very reason that made him at first seem faithful?

at first seem lathful?

It is painful to speak of these things; but unfortunately, the frequency of such cases obliges us to do so. Such miseries in marriage cannot be considered, at least in cities like this, as exceptional and extraordinary; no they must be taken into account, not as they must be taken into account, not as mere possibilities, but as actual realities. And, of course, there are others which we have not time to enumerate; the ones of which I have spoken will the ones of which I have spoken will serve as examples. It is, then, the part not only of Christian prudence but also of worldly common sense, to make sure, as far as possible, to avoid these dangers. It is far better to remain single than to make a bad marriage; let every one, then, before taking this most important of all steps in life, look carefully where it will lead. Lot every one, and certainly every Christian, before selecting a companion for life, whose place no one else can The arrangements for the celebration of the jubilee of the Immaculate Contact take, satisfy himself or herself that the ho is thus selected has the qualities that are calculated to insure happiness to both parties; that he or she has natural virtues and good habits, well and solidly formed; at least industry, sobriety, and those qualities in general which business men, for example, try to secure in those who are to be charged with matters of less consequence than the support and care of a family.

IMITATION OF CHRIST.

OF THE DAY OF ETERNITY, AND OF THE

Gather my senses together to Thee: make me forget all worldly things; give me the grace speedily to cast away and to despise all wicked imaginations. Come to mine aid, O Eternal Truth,

that no vanity may move me. Come, heavenly sweetness, and let all impurity fly from before Thy face. Pardon me also and mercifully forgive me, as often as I think of anything else in prayer beside Thee.

dse in prayer beside Thee.

For I confess truly, that I am accusomed to be very much distracted.

For oftentimes I am not there where am bodily standing or sitting, but am rather there where my thoughts carry

There I am where my thought is, and here oftentimes is my thought where

hat is which I love.

That thing most readily comes to my nind, which naturally delights me of which through custom is pleasing to

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In our review of the sacraments in general we saw that each has two especies of the sacraments.

self: What are the matter and form in the Sacrament of Confirmation? The form is the imposition of hands with the holy chrism. The latter con-sists of the w.rls pronouncel by the Bishop: I sign thee with the sign of the Cross and I confirm thee with the chrism of salvation, in the name of the Father, and of the Son, and of the Holy Ghost." In administering the sac-Holy Ghost." In administering the sac-rament the Bishop extends his hands over those to be confirmed, praying that they may recieve the seven gifts of the Holy Ghost above mentioned. This is what is termed the imposition of hands. With his thumb he annotate the seven on the forehead them with the chrism on the forehead them with the children of the cross and using the words, "I sign thee with the sign of the cross, etc." And finally each is given a light blow on the cheek with the words "Peace be with you." All will readily recognize the presence of the two essentials mentioned.

The first two clearly point the institution of the sacrament by our Saviour.
The holy chrism is a compound of olive The holy chrism is a compound of only oil and balsam, and is consecrated on Holy Thursday by the Bishop. The oil signifies the sweetness imparted to us by the Holy Ghost; while the balsam represents the cdor of virtue which those should spread about them who have resirved the sagarment. A ready

MOST SIGNIFICANT EVENT.

says the Catholic Times, Friends of masters, the Freemasons know how to use M. Combes for their own purposes. Here is an instance of it: the Avenir du Tonkin announces that the Government of the control of the contro nor General has alloted to the Freemasons at Hanoi a sum of five thou-sand plasters for the erection of a temple on the ground belonging to them in the Boulevard Gambetta. Such an event is most significant. It proves the power which the sect possesses, and it disproves the old view that, whatever Government did against religion at home, it would support the Church in the colonies.

We can easily imagine the outery that M. Combes would have raised had five thousand plastres been given by a Governor General for the erection of a Governor General for the erection of a convent or a monastery. But, of course, in the case of a temple for Free-masons such a gift is right, appro-priate and praiseworthy. Only it does not show much neutrality on the Government's part when religious interests are concerned; for the Freemasons are the determined foes of the Church everywhere.-Church Progress.

THE OLD TRAGEDY OF LIFE

Here, close about us, if we could but open our eyes to see it, is all the intensest tragedy of human life. All that is sublimest in the poetry of the past, and strangest or most stirring in its history, has still its counterpart—will have to the end! Daily is paradise lost anew in many a yielding to temptation, from which the soul, ashamed and wretched evermore, goes forth, from its hampiness to find the forth from its happiness, to find the way guarded henceforth by the aegel with the flaming sword! Here in these ommon elements of life about conflicts waging, between good and evil, dire as those which stirred the world's old tragedians into sad, stern song! Behind the veil of commonplace which hides the deepest workings of our life from one another lie secrets dark and strange as ever wove the intricate webs of fiction; you never know how near them you may be; you may have them in your hidden life and others know You never know the day or hour at which may come to you some oppor tunity of noblest life or some sharpest alternative of sacrifice and peril.

To the cheerful all the world seems



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SACRAMENT OF CONFIRMATION

By this sacrament we receive the loly Ghost, together with all His These are wisdom, understand ing, council, fortitude, knowledge, piety and the fear of the Lord. Thus does is become clear that through this sac-rament we are made perfect Christians. Likewise does it reveal to us our condition after the sacrament has been ad-ministered and the grave necessity of

sentials, namely, matter and form. Nat-urally, the question here suggests it-self: What are the matter and form in

Just here several matters relating to the sacrament might be suggested with profit. First, the promise of our Lord to send the Holy Ghost to His disciples to sustain them in all their trails. Secondly, the fulfillment of that promise in Jerusalem on Whitsunday. Thirdly, as to what is chrism and the significance of its component parts.

have received the sacrament. A ready knowledge of these matters is necessary to an intelligent understanding of the sacrament. To learn them in youth and forget them at maturity will have served no purpose.-Church Progress.

M. Combes' friends, or shall we say his masters, for, in speaking of the rower of the Freemasons in the Government of France, the latter would seem the more correct term. At any rate, says the Catholic Times, friends or



All Thinking Men

Must take thought of the time when their energies will become impaired, when their ability to produce the necessities of life is not sufficient for the requirements of old age. Such reflections suggest the usefulness of a policy of

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CHATS WITH YOUNG MEN.

Be thy own rival, comparing thyself with thyself, and striving day by day to be self surpassed. If thy own little room is well lighted the whole world is less dark. If thou art busy seeking intellectual and moral illumination and strength, thou shalt easily be con-tented. Higher place would mean for thee less liberty, less opportunity to become thyself. The secret of progress lies in knowing how to make use, not of what we have chosen, but of what is forced upon us. - Bishop Spalding.

How to Treat a Lie. " It's pretty hard to know how to treat a lie when it's about yourself. You can't go out of your way to deny it, because that puts you on the de-fensive; and sending the truth after a lie that's got a good running start is like trying to round up a stampeded herd of steers when the scare is on them. Lies are great travelers, and welcome visitors in a good many homes. and no questions asked. Truth travels slow, has to prove its identity, and then a lot of people hesitate to turn out an agreeable stranger to make room for

" About the only way I know to kill a lie is to live the truth. When your credit is attacked, don't bother to deny the rumors, but discount your bills.
When you are attacked unjustly, avoid the appearance of evil, but avoid also the appearance of being too good—that is, better than usual. Surmise and suspicion feed on the unusual, and when a man goes about his business along the usual rut they soon fade away for lack of nourishment."—Letters of a Self-Made Merchant to His Son.

Hustler.

" Don't wait until the iron's hot, But make it hot by mustle. Don't wait for the wealth your father's got, But take off your coat and hustle." That's the word, " Hustle," with a

large H, for it is only through hustling that one achieves advertising success nowadays. No matter what you are—a bookkeeper, stenographer, advertising solicitor or clerk—work hard and do your work right. Don't grumble. The world has no time for grumblers. Be cheerful, even if it takes some effort to do it. And if in addition to doing what you are told, and doing it well, you do a little more-make suggestions will tend to improve your work and show that you are using brains-you are on the road to Successville, that town for which many purchase "through" tickets and at which few arrive. But those who do reach the place got there only by the Hustle & Hard Work railroad, the president of which is Mr. Perseverance; the superintendent, Mr. Energy, and the general manager, Mr. Ambition.—Printers' Ink.

Sacredness of Work. Few persons look with reverence on their work. Many do not even look on it with respect. Not a few affect to de-spise the field of activity which they have entered. Others consider the work they are doing merely a means of support. One who toils from early morn till dewy eve for the sake of three good meals and a comfortable bed may at least respect himself and enjoy the respect of his neighbors. The man bends over his task year in and year out, that he may make money enough to buy a comfortable house and provide the comforts of life for his family, may feel the inspiration of a noble impulse. But this is not the highest view of

Work is sacred, not only because God has ordained it as a means of supporting life, but also because He is in the work and is bringing out of it grand results. God is a worker. He is now working together with every toiler.
"We are workers together with God." The apostle wrote this with special rederence to religious work, but it is quite as true of secular work. God works to gether with the farmer in producing a harvest. When the scavenger cleans the streets and carries away the garbage he is working together with God for the health of the city.

A well known teacher, in an address delivered at the commencement of an industrial school recently, said: "I have always experienced a certain resentment against the fact that the wages of the ditch-digger and the scavenger were not the lar est of all so to be some compensation for the ignominy which they have been awarded, for what they do for me I feel a grati-tude which I cannot articulate." The teller deserves our respect and gratitude, not only for what he does for us, but especially because he is working for God and with God.

There is still deeper truth here. God works not only with the toiler, but in him. It matters not whether he work with his hands or his brain or both, God is working in him if his labor be right and worthy.

Amiability. It is not so much the great things that injure a man's business or profes-sion as the little things, the trifles that he does not think worthy of his attention. One of the worst of the little hindrances to success—if anything is hindrances to success—It anything to little in a world where a mud crack, swells into an Amazon, and where the stealing of a pin may end on the scaf-fold—is lack of amiability. How many fold—is lack of amiability. How many a clerk or stenographer has been un-able to keep a position because of an explosive temper or a lack of good nature! How many sales have been lost by the impatience or insolence or want of equanimity of a salesman! How many editors have lost valuable contributors, and publishers noted authors, simply from the lack of an even disposition to be cordial

and hospitable How many hotel clerks and proprietors have lost desirable customers by curtness of manner or inhospitable

the

ans

ers.

Y.

I know of a room clerk in a hotel whose suave manner and cordial treatment of the guests made him so valuable in attracting and holding patronage that the proprietor was glad to pay

them. In fact some of these firms are them. In fact some of these firms are so dependent upon the personality of these men that, should they leave them, a large part of their trade would go with them. The merebants whom the "drummers" visit become attached to them, and, in many cases, rather then cesse to do husiness with them. than cease to do business with them, would transfer their patronage to the firm with which they choose to connect themselves.

The largest establishment in Paris— the Bon Marche—was literally built up by the amiability and pleasing manners of its founders, as was also the fa nous grocery business of Park & Tilord of New York.

But it would be a narrow view of

amiability to look at it only as a factor in attaining material success. Its power to brighten and sweeten life in the home, in the street, in the school, in the store, office, or market—where ever it is found, is of infinitely greater value than its material influence as a

What a Good Appearance Will do Let thy mind's sweetness have its operation Upon thy body, clothes, and habitation. HERBERT.

We express ourselves first of all in our bodies. The outer condition of the body is accepted as the symbol of the inner. If it is unlovely, or repulsive, through sheer neglect or indifference, we conclude that the mind corresponds with it. As a rule, the conclusion is a just one. High ideals and strong, just one. High ideals and strong, clean, wholesome lives and work are in-compatible with low standards of personal cleanliness. A young man who neglects his daily bath will neglect his mind; he will quickly deteriorate in every way. Cleanliness or purity of seul and hody raises man to the highest estate. Without this he is nothing but a brute.

There is a very close connection between a fine, strong, clean physique and a fine, strong, clean character. A man who suffers himself to become careless

who suners himself to become cartiess in regard to the one will, in spite of himself, fall away in the other.

In training the men who are to be the guardians of our country's honor, the protectors of her rights and liberties, and her defenders from all foes, within and her defenders from all foes, within and without, what are some of the points most strongly insisted upon? Personal cleanliness and neatness in dress. At West Point Academy a "slight untidiness in dress" is pun-

ished by one demarit mark. In the larger world of business, or of society, and in every other field of progress and enlightenment, there are unwritten laws governing the care of the person just as rigid, just as inexorable, and just as far-reaching in the consequences as those which obtain within the walls of West Point Academy, or in any other institution which trains men and women for leader

Some Helpful Thoughts. Be fit for more than the thing you are

Providence shapes our lives, no matter what plans we make.

Look up. The sun is still shining. Every life has in it reasons for grati-tude. Count the blessings. After the night comes the dawn.

Man's ideal is the truest expression of Man's ideal is the trues expression of his nature, and the most potent agency in developing its powers. If the ideal we aspire to be below us, life's aim will be downward, and the nearer we appear to the smaller and the mean of the smaller and the smalle proach its realization, the smaller and littler we become. But if our ideal is above us, it will of necessity appeal to the very best and noblest in our nature, and call for the exercise and develop-ment of our highest faculties and

The supreme lesson of life is to bear with weariness of self. You will not be worth your salt afterward unless you have used the present as those do who make it their joy to do God's will. -Father Dignam, S. J.

So far is genius from being "a transeendent capacity for taking trouble, first of all," as Carlyle has it, that it is rather, as in Franz ven Vecsey's case, the capacity for doing without trouble that which other peopla cannot do with any amount of trouble.

A word is a little thing, but the good it can do is unlimited. It may save a world, or, what is of infinitely greater world, or, what is of limitely greater value, a soul. Manyaman has dropped over the brink of ruin, perhaps for eternity, when a word of bope or cheer might have saved him. You have often, no doubt, had your own life brightened no doubt, had your own life brigatened by a smile or a kindly word from an-other. Why not pass it along? If it does not fall into fertile ground, your own heart will be made better by the good intention, and God, who notes every loving deed, will not allow it to

OUR BOYS AND GIRLS. STORIES ON THE ROSARY

BY LOUISA EMILY DOBREE. The Crowning of Our Lady in Heaven THE PROVING OF JOSIE.

Miss Linton looked pleased at the praise, which was very real and more to her than many a studied criticism. "You would never take us for sisters, would you?" asked Josie, in her quiet

voice.
"No, you are not alike," said Miss Linton, Igiving a brief glance at Josie.
"I wish we were," said Josie. "I can't help it," and tears rose again to

her eyes.
"I think I can guess aboat it," said Miss Linton, who was large-hearted, sympathetic, very observant, and had noticed that Josie was always put into the background and her lovely sister

made so much of.
"I am very foolish," said Josie colouring, for it was with a sense of shame that she knew from Miss Linton's voice that she knew from Miss Linton's voice that she guessed her secret longings for the beauty her sister possessed. "I ought to be proud of her instead of—" but Josie could not put her thoughts into words. "How did you know—how did you guess? You will think me very horrid and I know I am," continued Josie, "only I do love all that is beautiful so much, and sometimes I am tempted to think it hard—the—the

Josie's hand in hers and gave it a sympathetic squeeze, and somehow or other Josie found herself telling Miss Linton a good deal of herself and her life, how

Miss Linton, who had always seen clearly how matters were, learnt a good deal more about them.

"I do try, Miss Linton, very hard, and I think, though I don't feel it less, that God is helping me," said Josie, who, usually so shy and reserved, was talking to Miss Linton as she had seldom been able to do to anyone besides her father. She did not know what it was impelled her to do it. She was obeying an impulse she could not have

explained.
"I wish, my dear, you would tell me why you kissed your rosary just now," said Miss Linton suddenly.

"I often do it—or my medal. It helps me," said Josie simply. "But how? Kissing a thing like that cannot really do anything for

For a moment Josie looked puzzled, then she answered slowly.

"It helps me to remember about Our Lady, and asking her to help me," said

It seems so superstitious," said Miss Linton, in an irritated voice, "wear-

ing medals and kissing pictures and all

that kind of thing-childish nonsense " Of course I don't think wearing a "Of course I don't think wearing in medal and kissing my rosary is going to do instead of prayer and watchfulness," said Josie, "only it makes me remember to do both, and, as I said, about asking Our Lady to pray for us. Oh, no, Miss Linton, I don't think it childish. Father was a very manly man and hated superstition, but he was never without his rosary, and he had it in his hands when he died."

Miss Linton was not a demonstrative woman, but as Josie left her studio, she kissed her and whispered in her ear: "Say your rosary for me sometimes there are other trials—other tempta-tions in life, than being jealous of a pretty sister. This is a private, mind know you won't gossip about me."

Josie raised her clear truthful eyes Josie raised her clear truchtul eyes to Miss Linton's face, and the latter said hurrically, "And of course I won't talk about you. I can trust your eyes. and a beautiful soul looks out of them." Josie returned the kiss, then she said in a low voice: "I won't forget—and I know Our Lady will help you, whatever it may be that is troubling you."

only do ask her," she added hurriedly and shyly.
Miss Linton closed her studio and then went down to her drawing room, where the lights were lighted and a ood fire was burning in the open grate.

It wanted an hour to dinner-timesolitary meal that always seemed so long. She was not lonely, though all her kith and kin were dead, and as she detested boarding-houses and hotels she preferred living alone, having usually a good many friends and acquaint-

After dinner she drew out her desk, took out a letter she had that morning received and re-read it. It was from an old friend in America, to whom she had evidently written most fully about her having given up the practice of her religion. It was not a clever letter, out it breathed the most earnest piety, and the great desire that she would seek help in this time of great suffering. Miss Linton folded up the letter again, put it away and stayed by the thinking over many things, and a sigh escaped her as she thought of the faith, once hers, which she had lost. The mptations to doubt had been dallied with, she had gradually left off going to the Sacraments, the books she had read had fascinated her, and so, little by little, she had come into the wilderness of sceptito the cism. Somehow or other she had a hankering after Catholic countries,

though she told herself that it was merely the artistic side that struck her, only the picturesqueness of the religion which was so bound up in the life of the people. But that evening she was discom posed. Josie's story of herself and her battles against the unseen fees that tried her so had touched her profoundly, and she resolved to see more of her through the winter, and to

talk to her of many things. Her plans, however, were doomed to being upset for the next day's post brought a letter from America which decided her that she must go back there at once. So all vas changed-Veronica's picture was sent to London, Miss Linton left her partment in the hands of an agent to apartment in the natus of an agent to be sublet, and she went hurriedly away, bearing with her the memory of Josie's pleading eyes and whispered request to "Say this sometimes, please." The little packet contained a resary which had been blessed by the Holy Father, and which Josie had got from one of the nuns at the convent.

Three years after Miss Linton wrote thus in a notebook she sometimes

used:
"This book has been neglected a long time. I see the last entries are made in Chicago, where I spent the winter of 18—I returned to Europe a year ago, and Denis Heriot, my nephew came with me. I wrote to my little friend Josie asking her to come to Florence and spend a month with me there, and it was nice to see her enjoy ment. She just appreciated everything thoroughly, and had read so much about Christian art that she was a valuable guide. I could see that Denis liked her very much indeed, though I cannot say he went so far as to pay her atten tions which might mislead her. But I cannot tell, of course, for certain, only my hopes rose, and so, I fear, did hers. He is a good fellow, clever, and an ex-cellent Catholic. We drove to San

begged to have Josie with me on a long visit, and she is with me now, and per-haps the visit may be of indefinite length. That Josie's heart was given length. she missed her father, and without to my nephew I could not doubt, and I knew she suffered deeply, though she never in the remotest way had alluded to the subject. She is much attached to me and I to her. I look back to that evening in my studio as a date I can never forget. Not long after that evennever forget. Not long after that even-ing I laid down my pride and my re-bellion at the foot of the Cross, and reto fight my temptations and doubt with the weapons provided for

me in God's Church. We walked out yesterday to the Osservanza, and stood for some time before that most beautiful work of Andrea della Robbia, the Coronation of Our Lady. Josie was delighted with it; we are both so fond of it. It put me in mind of the reward which will one day belong to all who strive and endure, each in his or her own way. Our thoughts had been going on the same lines, for Josie took my hand and pressed it, and I knew what she meant when she said : 'The proving comes in such different ways—doesn't it?' I nodded: I understood her; she suf fered, and would perhaps always do so for her heart was very tender. She little knows how hard I find it to endure! But we both find much comfort in the thought of that 'gracione advocate' whose eyes of mercy are always turned on her children, and who will pray for us that 'we may be made worthy of the promises of Christ,' and these promises stand sure, that no one is tempted more than he is able to bear, and that for the term of probation those who endure will receive the crown of life.

TO BE CONTINUED.

ABUSE OF OUR FAITH. IT IS NOT SO COMMON A PRACTICE AS

IT USED TO BE.

There are still some persons and a few papers that never miss an opportun ity to revile the Catholic Church and that eagerly seize on any incident that eagerly seize on any incident which may be utilized as a vehicle for the transmission of their abuse. They are not so numerous as they used to be, and in the light of the twentieth cen tury intelligence they are gradually hiding their diminished heads. In this connection the following editorial on the altered attitude of non-Catholics toward Roman Catholicity, which appeared in a recent issue of the Boston Evening Transcript, is of more than passing interest:

"The opposition of eminent laymen in the recent Methodist Episcopal conference sitting in Los Angeles to the rapid attack on the Roman Catholic Church by Rev. Dr. J. M. King and the reference to a committee of the venerable Catholic baiter's recommendations is symptomatic of a marked change in Protestant bodies' attitude within a decade. Like action led by Mr. Batler of East Weymouth was taken at the recent meeting of the Southern New England conference. The same spirit was seen in the decision of the Pres byterian Church North when it recently excised from its standards of faith de nunciation of the Pope as anti-Christ. It was shown in the generous com-ments of the Protestant press of Christndom after the death of Pope Leo XIII. It is seen in the recent large gilt by a Protestant toward the building of a Roman Catholic cathedral in St. Paul. Minn. It is conspicuously evident in Harvard's course of lectures by an eminent French Catholic on ' Re

gion and Democracy.
"Part of this change of attitude is lue to a clearer recognition of the limiations of the Protestant reformationits latent perils as well as its obvious merit. Part of it is due to a prudential desire to have the conservative force of the Roman Catholic Church remain as a bulwark of society in times when other forces are making strongly against the rights of property and the rights of individuals. Part of it also is due to a growing recognition that for many of the foreign born citizens of this country and their descendants the Roman Catholic Church is a Church that just now affords a home infinitely afer than the outer world of secular

"Here, as in Europe, it is becoming clear to the more thoughtful men that a battle is on in which Christians of all names and types must stand shoulder to shoulder if the historic faith is to be conserved, and the action of the Methodist Episcopal church conference in de-cling to be committed to undiscriminatng condemnation of the Roman Cath tic Church is a sign that a new era has dawned, for in days gone by it has been serted often that Lovola and Wesle were types of groups that were doomed to war to the knife and founders of novements that existed only to war the one on the other."

The Churches and Theirs.

" Protestants admit," says the Cath olic Forum, "that they may learn one thing from Catholics, and this is to reverence their Church as sacred to the vorship of God. They consider their worship of God. They consider their own church as a place of work and social intercourse rather than a temple of worship, and a Baptist paper regrets 'it is not a place where one meets God,' and thinks there would be a change for the better in the Sunday attendance were it so regarded. Though the Pro testant meeting house may be respected as a temple dedicated to God, the very creed of its people forbids that it should ever be what each Catholic Church is to its members, the abiding place of the Crucified Saviour."

CRYING BABIES.

Babies do not cry unless there is som good reason for it. The cry of a baby is nature's warning signal that there is something wrong. It the fretfulness and crying are not caused by exterior ources it is conclusive evidence that me very large salary to induce him to remain in his employ.

Many commerical houses owe their success largely to their ability in selecting traveling men of pleasing manners and personality to represent method and sometimes I in the crying baby is ill. The only safe and judicious thing to do is to give autumn, and Mrs. Wilcox having married fulference."

In the days when I had her as a model for the crying baby is ill. The only safe and judicious thing to do is to give autumn, and Mrs. Wilcox having married fulference."

Miss Linton was silent, but she took left for only safe and judicious thing to do is to give autumn, and Mrs. Wilcox having married for indices it is conclusive evidence that the days when I had her as a model for the crying baby is ill. The only safe and judicious thing to do is to give autumn, and Mrs. Wilcox having married for indices it is conclusive that the crying baby is ill. The only safe and judicious thing to do is to give autumn, and Mrs. Wilcox having married for indices it is conclusive to state the days when I had her as a model for the crying baby is ill. The only safe and judicious thing to do is to give autumn, and Mrs. Wilcox having married for its conclusive and provide in the crying baby is ill. The only safe and judicious thing to do is to give autumn, and Mrs. Wilcox having married for its conclusive and judicious thing to do is to give autumn, and Mrs. Wilcox having married for its conclusive and judicious thing to do is to give and judicious thing to do is to giv



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days of powder dyes are over. Maypole yields fadeless, brilliant colors and dyes to any shade wanted. No streaks. A few minutes time

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LONDON. ONT.

simple fevers, these marvellous little Tablets have given relief in thousands of cases and saved many precious lives. They are guaranteed to contain no barmful drug. Mrs. John Dobie, St. Andrew East, Que., says: "Baby's Own Tab ts are a splendid medicine for the cure of constipation and other ills that afflict children. I consider it my duty end them to all who have little The tablets are sold at 25 cents a box by all druggists, or may be had by mail by writing The Dr. Williams Medicine Co., Brockville, Ont.

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way's Corn Cure will do it. Try it and be controlled.

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THE BLACK HAND.

Reports from Italy bring the news of another Socialistic uprising in that country. The revolt is said to have been stirred up by the worst class of citizens, who are eager to have a free hand to pillage the property of the

As it has been only a couple of years off the last strike threatened by the labor leaders, the present uprising proves that there is something radically wrong with Italian legislation.

And the countless number of Italian
emigrants who are leaving the land of
their birth and day after day coming to our own country confirms us in the belief that all is not so well in United Delief that all is not so well in United Italy as the secular press and ministers of state would have us think. The government of Italy and the govern ment of France are alike in so many ways that we are led to surmise a strong sympathy dictates the policies that are responsible for like effects. Both givernments are bitterly anti-clerical, though the people of both countries are nominally Catholic; both governments are socialistic; both are tyrannical;

and both are thoroughly Masonic.
Freemasonry is undoubtedly the guiding star of all legislation that has been enacted by both governments.

And herein lies the explanation of all
that has come to pass. The revolutions
and seditions that have kept both countries in a state of terror these hundred years were concorted and made certain
in the lodges a long time before. It
was a mighty work for the lodges, that
of overturning the established order
of things and passing their heroes into the chairs of monarchs and sovereigns. But so well was the scheme hatched and so faithfully has it been carried out that success has come sooner and easier than was expected. Kings have been humiliated, but that was only in order that the lodges might move into power to carry out their main purpose, which is to squeeze out the Church and Church dignitaries who are influential among the people. Religious have been banished from their countries; priests and clergy have been hampered and so faithfully has it been carried out priests and clergy have been hampered or forbidden to exercise their sacred ministry; and the education of youth has been turned over to the mercies of the lodger. All s now e dy for de-Christianizing the world. The next generation will be pretty well de re-ligionized and the generation after it

will be thoroughly so.

A deeper significance, therefore, attaches itself to the school question than lots of easy-going people imagine. If the education of youth were not the most serious thing on earth, the govern-ments of the world on the one hand. and the Church on the other, would never have waged so relentless a war for the control of it. There has been much oratory upon the subject and patriotism has always been the shib-boleth by which anthinking people have been caught unawares. But the real issue has been Christ, His ideals, His divinity, His love and His kingdom against the devil and all his works and

No wonder, then, that confusion has become the condition of the day. Order is heaven's first law and confusion is the devil's watchword. der and rapine were brought into the world by the serpent when he taught Eve to disobey the command of God and told her that she would thereby know the science of good or evil. devil is ruling, therefore, in Italy and

The only difference between the two The only difference between the two governments is that France has more money and allows the lawless classes more liberty; so the people of France stay at home while the Italians bundle up their earthly possessions and come to America.—Providence Visitor.

A PIOUS GUESS-EXERCISE.

not look at the end of this paragraph, but read it without knowing looking man accompanied by a hand-who was the writer of it, guessing as you go along to what century he belonged:

There are many things which most justly hold me within the bosom of the justly hold me within the bosom of the Church: the unanimity of peoples and nations; authority begun by miracles, nourished by hope, increased by charity, and confirmed by antiquity; the succession of priests retains me in the Church's bosom, coming down as it does from the very See of the Apostle Peter, to when the Lord entrusted His sheen to whom the Lord entrusted His sheep to whom the Lord entrusted his sacety to be fed; in fine, the very name of "Catholic" holds, me of which not without reason the Church in the midst of so many heresies has obtained possession in such a manner that, while all heretics wish to be called Catholics, nevertheless not one of these heretics would dare to point out his own conventicle or meeting house to any strarger who inquired where was the Catholic Church.

Has not this a wonderfully modern ound? Yet it was written by St. Augustine (b. 354, d. 430) (Lib. Contra. Enis. Fund. c. 4).—Irish Monthly, March, 1904.

A CONVERT'S IMPRESSION.

The readers of the Glasgow Observer are being favored nowadays with a noteworthy series of articles bearing the general title "A Convert's First Impressions." More interesting and readable matter than is furnished by readable matter than is furnished by this particular convert's experience on joining the Church we have not met with in a long while. In the latest issue of the Observer, the writer discusses the spontaneity and naturalness of Catholic piety, and illustrates his point by many a graphic picture—among others, the following:

"Go to Ireland (and a more Catholic nation does not exist on the face of the earth), and there you see how simply and naturally the people practice their religion. There is an easy, unconven

religion. There is an easy, unconventional style about the whole thing which is truly edifying. Not one morning, but seven mornings in the week, whether in crowded cities or quiet villages, the church bell summons the faithful to Mass and Holy Communion-not after a

first and then prayers') but with an un-

first and then prayers') but with an un-broken fast—at 4 or 5 or 6 a. m., when Protestants are snor-ing in their beds. Cheerfully the people respond and Scotch folk would be astonished if they beheld the numbers who morning after morn-ing, without any obligations but purely out of devotion, begin the day with Jesus Christ, in the Blessed Sacrament. At midday the Angelus bell peals forth through streets and hills and valleys in the alternoon there is a constant stream of visitors to the Blessed Sacrastream of visitors to the Blessed Sacra ment, some remaining for long periods of time, so sweet do they find it to be in the presence of their Saviour.

"At the corner of almost every street a little shrine is fixed, from which some holy free looks down noon.

which some holy face looks down upon you as you pass. On the country roads you suddenly find yourself kneel-ing before a wayside Crucifx or Shrine of our Bie sed Lady in the fields and on the hillsides you hear the pious work-ers singing their sweet and simple

natural and simple and unaffected Catholies are in practicing their religion. l am not copying this from a guide-book, but writing what I know and have seen myself. They do not put on long faces and a special black suit and look preternaturally solemn on one day out of seven. They live in constant remembrance of their religion; and by ever-recurring fast and festival, by over-recurring fast and festival, by rosaries, scapulars, crucifixes, medals, and the Agnus Dei, it is kept before their minds and eyes." If the best of Catholics to the manner born were to be thrust into the darkness and barreness of Protestantism or unbelief for a brief period they would love their religion more than they do, be more faithful in practicing it and more zealous for its propagation. We hope that good that they are calculated to do among Protestants, as well as Catholics for whe shift they were primarily intended. "We sharit."

IRISH WOMEN.

Reviewing S'r Horace Plunkett's book on "Ireland in the New Century" a Dublin paper, the Leader, noting the author's eulogistic remarks on the chastity of Irish women, "almost the entire credit" of which is assigned to the Catholic clergy, quotes the following tribute to the same influence paid by the historian Fronde in a lecture in the historian Froude in a lecture in

New York city in 1872:
"I do not question the enormous power for good which has been exer cised in Ireland by the modern Catholic priest. Ireland is one of the poorest countries in Europe, yet there is less theft, less cheating, less house breaking, less robbery of all kinds than in any country of the same size in the civilized world. In the last hundred years impurity has been almost unknown in Ireland. This absence of vulgar crime, and this ex-ceptional delicacy and modesty of char-acter are due, to their everlasting honor, to the influence of the Catholic

clergy. It was not to praise the Catholic Irish and their clergy that Froude was thus lecturing opposite. His mission was to "curse," but like another personage who of old was sent on a similar errand, he felt obliged to some degree at least to utter words of eulogy and admiration instead

JUST ONE.

A reverend contributor to a contemporary tells a little incident which carries a lesson for many well-meaning

In Central Park, one day last summer, I was looking at a beautiful flowering

shrub. While I looked, a well-dressed, nicesomely gowned woman drew near the tree and paused to admire it. After a moment the man broke off a branch of blossoms and handed them to the lady. She took the flowers deprecatingly, I thought, and I heard her say, "You ought not to break the park rules."

His reply was, "One branch will make no difference."

I strolled along beside them, think-

ing about the philosophy wrapped up in the little scene, when, hearing a boyish shout behind, I turned and looked back.

A group of boys had been playing ball near the flowering tree, and had never thought of breaking branches from it until they saw the old gentle-man's example. But he was not one hundred yards away before half a dozen boys were at the tree breaking down branches, until in five minutes it was a

ruined and ugly wreck. I walked along, thinking to myself that this is the way anarchists are made. Respectable, well-bred people break the law in little things when it pleases them, and forget the multitude that, looking on, break the law when it pleases them until the land is filled with awlessness and riot.

STORIES OF CARDINAL WISEMAN.

Gentleness, benevolence, hospitality, were among his (Cardinal Wiseman's) notable characteristics. None could tell a story better than he. One day when the Cardinal had had some choice when the Cardinal had had some choice plants on the table, someone ventured to ask their names. "I'm afraid I can't tell you," said the Cardinal. "I am sometimes as much puzzled by botanical nomenclature as the old lady who said she couldn't be bothered to remember all the long Latin names; the only two she had ever been able to retain were Aurora Borealis and delir etain were Aurora Borealis and delir

ium tremens."
He used to relate with amusement and satisfaction how, on his last visit to Ireland, he had been characteristically welcomed by a ragged native. As soon as he had set foot on Irish ground this warm-hearted fellow pushed his way through the crowd, and, falling on his knees before him, seized his hand, at the same time exclaiming: "Now ample breakfast of ham and eggs (according to the principle of that typical Presbyterian, Dr. Guthrie: 'porridge' pless your Imminsity!'

THE UNANSWERED PRAYER

BY L F MURPHY. Through long, long years a prayer arose each

Through long, long years a prayer arose earn
day
To Him who answereth each pure request;
But no bright message came. "He knoweth
best!"
The heart cried out—but hopeful lips would
pray.
And murmur at the strange and long delay.
Without that gift, life never could be blest!
Dresming of it the heart was happiest!
Sill, out of Heaven came no answering ray.

The years field on—a heart at last forgot
A pleading pray'r that Heaven answered not.
Diviner gifts came streaming from above
In tender token of the Father's love.
One day a soul, remembering, looked to
Heaven.
And thanked its God for what He had not
given!

DIOCESE OF LONDON. DEDICATIO ! OF A CHURCH AT WEST LORN

Sunday Sapt 18 was a red letter day in the annais of the Catholic people of Bismark, the Bishop of Lundon and numerous clergy having arrived there for the purpose of re-dedicating the parish church, blessing the new bell and holding confirmation. The entarged and remodelled church has been beau-lifed within and without, and can comfortably seat three bundred people. It is indeed a cyclic to the energy, tatle and generosity of Pather Q follow and his lock. The former has been in charges some ten years and is very popular with all classes and creeds. During a fix meumbency, he has built a new church at Wallacetown, and he fly the holding of the holding and his now made the Blamark church practically a new structure at a cost of 31,500.

Inc. his word of the structure of the his mark church practically a new structure at a cost of 31,500.

Inc. his blore, Port State?

Inc. his

Delig Fight the celebrate

ECCLESIASTICAL CONFERENCE.

The quarterly conference of the clergy of the licese of London took place on Tuesday Sept. 7th at Dondon, and on Thursday, Sept. 29th at Windsor.

Windsor, The examiners at London were, Rev. George R. Northgraves, and at Windsor, Rev. Michael Ferguson, O. S. B. His Lordship, the Right Rev. F. P. McEvay, Bishop of London presided on both occasions.

DEATH OF A RELIGIOUS.

DEATH OF A RELIGIOUS.

It is with deep regret for the loss of a noble qualities which sanctified her earthly before that we record the death of Mother Mosters are record the death of Mother Mosters, which although the deceased religious had been in frail health for some time, her death was most unexpected. She had been able to attend to her customary duties until the evening of Thursday, the 22nd ult, when she was obliged to yield under the growing indications of a severe malacy. Her fill ress made rapid progress, and though every procurable aid was summaned to arrest the Master was calling His servant home. Death ensued early on Saturday morning, closing one of the most beautiful and heroic lives that may liminated the religious state in our century.

Mother de Sales, whose natal name was

one of the mest beautiful and heroic lives that have illuminated the religious state in our century.

Mother de Sales, whose natal name was Mother de Sales, whose natal name was Fora McDonnell, was born in Huntington County, Quebec and received her education from the Sisters of the Holy Cross, at Alexandria.

I 1889 she entered the Ursuline Monatery, Chatham, Ont, and two years later made her solemn profession of religious vows. In 1879 she was elected to the office of Superioress, the onerous duties of which charge she fulfilled with remarkablez all and charity during two terms of three years each.

At the earnest solicitation of the Bishop of Grand Rapids, an unber of the religions of Chatham left that home, in 1888 to establish a new foundation at Muskegon, Mich. The following year Mother de Sales was appointed to take charge of the new convent, and from then mutil her death, she continued in the responsible position of Supriforess. The labors, sufferings and struggles which she endured in her heroic endeavor to secure prosperity for her little community are known only to the Divine Master, to Whom her life and all the energies of her being were consecrated. Her task was a most ard tous one, pursued spains difficulties that would certainly have disheared a less contageous soul; but her consummate trust in Divine Providence, her great faith and plery, united with an almost mas cuine ability in business concerns, enabled her to overcome all obstacles, and bring her community to its present happy and flurishing condition.

The last Fours of this tatthful and truly condition.

His Lordship delivered a beautiful sermon,

touching upon the great sacrifices of the religious life and the incomparable reward which requires them in the future world. He spike most eloquanity of the devoted life and exemplary virtues of the decessed. The funeral correge then proceeded to St. Mary's cometery, where the flust cert minies and interment took place.

tery, where the hash cert in the sand rethered took place.

The deceased will be tenderly monried in Conada by her sister-religious of the Ursuline Monastery, Chatham, and by a host of friends who held her in high esteem before her removal to Musk gon. Of her own family there are but two surviving members, her sister, Miss Isabella McDonnell, keaforth, and her brother. Augustine McDonnell. Chatham, Ont.

A Useful Society.

A Useful Society.

On Tuesday evening last, a meeting of the young men of St Francis parieh, Toronto was held for the purpose of organizing the St. Francis Literary and A helette Association. The object of the new association is the providing of the religious, moral and physical welfare of the members and in fact all the young men of the parish. Hev. Father M Canu, parish priest is heartily in sympathy with the movement and has been elected Spiritual Director, the state of the provident of the

MARRIED.

MARRIED.

FITZGERALD O LEARY. — At St. Joseph's Church Durco on Spiember 26 h. by Rev, Fathe Kellty, P. P., Charles Fitzgerald E. G. of Granbrook, B. C., to Miss Emma Franco Deary, eldest daughter of Daniel O'Leary, E. q. "Riverside," O'Conable.

FERSONAL — Mr. George Pelton, jeweller, who has been in the employ of P. Butwistle, Eq. for the past twenty four years, has resigned his position owing to ill-health. His many friends will be pleased to hear of his speedy recovery.

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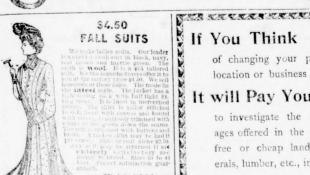
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