The Catholic Record

LONDON, SATURDAY, Nov. 30, 1907.

THE PROFESSOR | ADRIFT.

The French Presbyterian Professor, Bonel-Maury, who is visiting Canada, must have been living these years past in some secluded spot far beyond the reach of telegraph, cable and newspaper. Or he may have an extraordinary amount of what our Yankee friends call " nerve :" or again, he may think that Canadians are the " some people that can be fooled all the time."

When he assures us that the " cultural associations are merely the agents and anancial representatives of the churches and have utterly nothing to do with teaching or ceremonial," we assume that either his optic nerve is out of order or he has been reading an expurgated edition of the Laws promulgated by the French Government. Our readers know that these associations have not only complete control over the finances of each parish but are also authorized to choose ministers of worship, to determine their functions, to designate the time and condition of religious worship, to regulate, in a word, everything concerning discipline and doctrine. We think the Presby. terians should take this professor in hand. He may be ignorant of the whole question, but ignorance so crass should not be displayed by a professor in a found anything amiss in the pleasant Presbyterian college. To allow him to little trick of one minister borrowing go unrebuked may please the hopelessly another's congregation, against what diseased bigot, but it will startle those who, however they regard the Church, tion, so that the Presiding Elder might are not in league with the avowed encmies of Christianity. The Presbyter- many members as there were in the ians, who, to their credit be it said, two societies, or, at least, to imply the have not referred to Clemenceau's augmentation. policy as "extreme but reasonable measures," should take the Professor out of the lime-light and tell him that

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THE MEN WHO KNOW IT ALL.

One of the wonders of this age of patent medicines is the writer with sonorous platitudes about faith as an anesthetic, and submission to authority as mental slavery. These statements are always unaccompanied by arguments, on the ground, we presume, that they are first principles to be accepted without demonstration. And yet these individuals depend from the cradle to the grave on authority : they swallow medicine without knowing its ingredients: accept the conclusions of writers, and in many other things trust their neighbors. Are they in mental slavery? Was Mr. Gladstone proclaiming himself a slave when he said whole human family, and the best and highest races of it, and the best and highest minds of these races, are to a great extent upon the crutches which authority has lent

Are we, who, through God's grace, accept the authority of Faith, in mental slavery? Are we to be condemned because we render obedience to those whom Christ clothed with His authority and sent as His witnesses to the uttermost parts of the earth. These little people who berate us with twaddle are but echoes of some self-constituted teacher who is oftimes a scientific charlatan. The real scientists, whom they know not, are not quite so sure that man's longings and aspirations must remain unsatisfied, his doubts unsilenced, the problems of life unsolved. It is a manifestation of hardihood, not however to be coveted, to declare that Cardinal Newman was in mental slavery when he said : " I came to the conclusion that there was no medium in true philosophy between atheism and Catholicity, and that a perfectly consistent mind under these circumstances in which it finds itself here below must embrace either one or the other: and I hold this still : 'I am a Catholic by virtue of my believing in one God." And again, in his letter to the Duke of Norfolk, he says: "From the day I becam, a Catholic, now close upon thirty years, I have never had a moment's misgiving that the communton of Rome is that Church which the Apostles set up at Pentecost, which alone has the adoption of sons and the glory and the covenant. . Never for a moment, have I wished myself back: never have I ceased to thank my Major for His mercy in enabling me to make the great change, and never has He let me feel forsaken by Him, or in distress, or in any kind of religious trouble."

In Paterson, N. J., on Tuesday of last week Very Rev. Dean McNulty, the week Very Rev. Dean McNulty, the week Very Rev. Dean McNulty, the week Very denomination. The objection of this tribute was the golden jubilee of the honored priest.

THE PRIVILEGED CLASSES.

There are, to our mird, two privileged classes in this country - babies and students. Far from us any cavilling at the exuberance of spirit among the babies, but among the students we should like to have it within due bounds. It should not invade the domain of the hooligan. If it must manifest itself in horse-play it should avoid the things that can be done by any unlettered blackguard.

THE MODERN WAY.

In the course of a speech, at London, Mr. Jerome K Jerome confessed t at although well fed he was not happy. For there were eight millions of poor people in this country who did not know what dinner meant, who were living the lives of wild beasts, without the wild beasts' privilege of making a bee line for his food when he saw it.

THE ITALIAN METHODIST MIS SION.

Writing in the Sacred Heart Review, Nov. 2, the non-Catholic, Dr. C. Starbuck, says: Dr. Stackpole, once at the head of the so called Italian Methodist mission, has shown sufficiently what a farce it is. Dr. Stackpole was a zealous proselytizer, but he wanted the exact facts and figures given and that did not at all suit the purposes of the bishops and secretaries at home. These do not seem to have may be called an archdeaconal visitabe able to report home four times as

As we know, the Methodists at Rome have canonized the date of Victor Emanuel's entry and have dedicated a in white washing atheists and garbling church to Venti Settembre. Here documents he is doing no service to ret they live in all comfort and good fellowship with the Gariba dians, Atheists, Socialists, worshippers of Giordano Bruno and other true unbelievers conjoined with them in the sweetly uniting Ulster formula: "To Hell with the Pope."

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certain type, he thinks, and not without reason, that we are not averse to this kind of thing. So let us not pose as injured innocents. The "stage Irishman," as well as the caricatures of monks, will disappear the moment we deign to make a protest in an effective manner.

THE PREACHERS AGAIN. Some time ago we commented on an address of a Protestant Episcopal Bishop, in which he stated that the preachers' influence was on the wane. We gave some reasons to show that the pulpit but reflected the opinions of the pew, and that the average preacher does not touch upon unpopular truths. He may weave commonplaces on patriotic and aesthetis topics, but he must always keep his finger on the pulse of his congregation. When he wishes to be up to-date he can hazard criticism of the Bible to the acquisition of some notoriety and the bewilderment of those who believe that our friends promote the cause of pure and unadulterated Christianity. These preachers have done more than modern scepticism to fashion a creedless and churchless multitude. Lately, Dr. Aked, who ministers to the Oil King and other Baptists, declared that he did not believe one word of the Book of Jonah as history. Our Divine Lord, however, believed otherwise. (Matthew Chap 10 verse 40.) Schleirmacher has well said: "Protestantism, in the presence of Rationalism, is like an iceberg gradually melting before the sun."

That results, therefore, may correspond to our wishes, We have deemed it expedient to extend to all dioceses the regulations the Bishops of Umbria very wisely adopted for their dioceses many years ago. We quote their own

"To extirpate the errors already the instructions of propagated and to prevent their tiffs be carried out. further diffusion and to remove those teachers of impiety through whom the pernicious effects of such diffusion are perpetuated, this august assembly, following the example of St. Charles Borromeo, has decided to establish in each romeo, has decided to establish in each of the dioceses a Council consisting of approved members of both branches of the clergy, which shall be charged with the task of noting the existence of errors and the devices by which new ones are introduced and propagated, and to inform the Bishop of these errors so that he may take council with them as to the best means for sel with them as to the best means for nipping the evil in the bud and for preventing it spreading to the ruin of preventing it spreading to the ruin of souls, for preventing it gaining strength and becoming daily more and more widely diffused, which would be still worse." (Acts of the Assembly of Bishops of Umbria, November, 1842) Chapter ii, Article 6) We, therefore, decree that a Council of this kind, which We are pleased to name "the Council of Vizilance," shall be established in every diocese at the earliest possible date. The persons summoned to participate in these Councils shall be chosen somewhat after the manner We have prescribed above for the be chosen somewhat after the manner We have prescribed above for the selection of Censors. They shall meet under the Presidency of the Bishop, every two months on an appointed day; their deliberations and decisions shall be placed under the seal of secrecy; in virtue of their office they shall watch most carefully for every trace and indication of Modernism, and they shall exercise this virilance not

The Councils of Vigilance must not overlook books dealing with the pious traditions of certain places, or with sacred relics. They must not allow these questions to be discussed in newspapers or periodicals which aim at stimulating piety. Neither should these questions be discussed with an air of levity, in which a note of scorn is discernible; nor should they be treated in a dogmatic manner, especially when, as it often bappens, what is stated as a certainty either does not pass the limits of the probable, or is based on pre-conceived opinions.

SACRED RELICS AND APPARTITIONS.
Let this be the rule in respect to

Let this be the rule in respect to sacred relics:

When Bishops, who alone are judges in these matters, know for certain that a relic is not genuine, let them remove it at once from the veneration of the faithful; if the authentication of the faithful; if the authentication of the faithful; if the authentication of the relic happen to have been tions of a relic happen to have been lost through political or social up-heaval, or in some other way, let it lost through political or social upheaval, or in some other way, let it not be exposed for public veneration until the Bishop has verified it. The argument of prescription or well-founded presumption is to have weight only when devotion to a relic is commendable by reason of its antiquity. This will be conforming with the Decree issued in 1896 by the Congregation of Indulgences and Sacred Relics, which prescribes that: "Ancient relics are to be held in the same veneration they were always held, except in ation they were always held, except in certain cases where there exist indisputable reasons for believing them to

be false or supposititions."

In passing judgment upon pious tradition, let us not lose sight of the fact that the Church, in matters of this kind, displays so much prudence that she will not permit these traditions to be published in book form, unless the utmost caution has been observed and unless the declaration imposed by Urban VIII. be inserted. Even when these conditions have been fully complied with, the Church does not guar-antee the truth of the fact narrated; she simply does not impose any inhi-bition in regard to believing these bition in regard to believing these things, unless human argument cannot be adduced to substantiate them. Thirty year again Sacred Congrating at the substantiate them the substantiate them the substantiate them. There are any one substantiate them the substantiate the substantiate them the substantiate the substanti

Finally, we require of the Councils of Vigilance that they keep a continuon said a strict watch over social organizations and over books dealing with social questions, lest the spirit of Modernism may find a lodgment in them; they should also take care that the instructions of the Supreme Pontiffs to carried out.

Lest these instructions should be forgotten, we will and ordain that a year after the publication of these letters, and every three years thereafter, the Bishops of all dioceses shall forward to the Holy See an exhaustive and sworn report on all the subjects with which these our letters deal. The report, also, shall contain information as to the doctrines current among the clergy, and especially of those current in seminaries and educational institutions, including those not subject to the authority of the Ordinary. We impose the same obligation upon the Generals of religious orders in reference to those subject to their authority. BISHOPS' REPORTS. ence to those subject to their authority. THE CHURCH AND SCIENTIFIC PROGRESS.

These things, Venerable Brothers, We have deemed it necessary to write to We have deemed it necessary to write to you in the interest of the spiritual welfare of every believer. Undoubt edly the enemies of the Church will distort them for the purpose of repeating the time-worn calumny which represents Us as inimical to learning and to human progress. These accusations, which are constantly refuted on every page of the history of the Christain religion, We purpose answering in a practical manner by founding a special seat of learning; which, with the co-operation of the most distinguished Cath olic scholars, shall be devoted, under olic scholars, shall be devoted, under the guidance and magisterium of Cath olic truth, to the advancement of all branches of erudition and science. May God grant that We may be able to carry out this design with the assistance of all those who have a sincere love for the Church of Jesus Christ. But We shall treat of this subject on

the Pope."

THE STAGE IRISHMAN.

With all due descrence to our correspondents, we have no hesitancy in saying that the life of the "stage Irishman" has been protected by Irishmen themselves. We have seen men with Irish blood in their veins enjoying the antics of a clown caricaturing the Irish race. Now what is the entertainment promoter to do? He guages prosperity by the box office receipts. When these are not diminished, though buffons say "bedad," wear red whiskers, and speak a language known only to comedians of a certain type, he thinks, and not with
with all due descrence to our correspondents, we have seen may be a prove in Catholic publications of a style inspired by one power of the faithful and which days of the picty of the faithful and which and one will be possible to approve in Catholic publications of a style inspired by one picty of the faithful and which and one with a possible to approve in Catholic publications of a style inspired by one picty of the faithful and which and one will be possible to approve in Catholic publications of a style inspired by one would novelty, which seems to deride the picty of the faithful and which and one will be possible to approve in Catholic publications of a style inspired by one picty of the faithful and which dwells on the introduction of a new regulations of the modern soul, on a new social vocation for the clergy, on a new social vocation for the clergy, on a new construction of the modern soul, on a new regulations of a similar sort." (Instruce S. C. NN. EE, EE, 27 Jan., 1902) Language of this description must not be tolerated which and the prosesses in an eminent degree all the their attention be concentrated espect and the youn the form when some and that the possesses in an eminent degree all the their attention be concentrated espect and the youn in whose labors and the time for what have Apostolic Blessing to you, to your clergy and to your faithful.

Given at Rome at St. Peter's, on the

CATHEDRAL.

The quality of timeliness, always to be found in the monthly discourses delivered by Cardinal Gibbons from the pulpit of the historic Baltimore Cathedral, characterized in an eminent de-gree His Eminence's utterances on November 3. To a nation stirred to its centre by financial troubles the weighty centre by mancial troubles the weighty observations of the venerable and universally respected and beloved prince of the Church on the evil of over solicitude came with a far-reaching

over solicitude came with a far-reaching calming effect.

The Cardinal's theme was "Solicitude of Mind," and his text was: "Why are ye fearful, O ye of little faith?" Matt. viii 23.27. He said in part:

"The heart of man is very appropriately compared in the sacred Scripture to a restless ocean, which is ever heaving and sighing or in a tempestuous

ing and sighing or in a tempestuous rage. It is ever in motion, and never wholly at rest. Our heart is as much swayed by the breath of prosperity and the winds of adversity as the sea is influenced by the storms that sweep

ver its surface.
"I do not pretend to read your hearts, my brethren, but I venture to say that there is scarcely a member of the congregation before me that is not agitated by some vain hope or fear. Each of you has his daily round of cares, which flow and ebb like the tide. As soon as one care subsides another rises in your breast in endless succes-

"Those of you who are more favored in your temporal condition may be pre-occupied by the rise and fall in stocks. Those of you who are in more modern circumstances are solicitous about your

Translated for The Freeman's Journal.

ENCYCLICAL ON "THE DOCTRINES OF THE MODERNISTS."

BY HIS HOLINESS POPE PIUS X. POPE.

To all the Patriarchs, Primates, Archbishops, Bishops and other Ordinarles who are at peace and in communion with the Apostolic Sec.

CONTINUED FROM LAST WEEK. VIGILANCE COMMITTEES.

But, Venerable Brothers, how can any beneficial results ensure from our laying down rules and regulations if the latter be not enforced strictly and firmly?

That results, therefore, may correspond to our wishes, We have deemed.

Translated for The Freeman's Journal.

Been approved, nor have they been condemned by the Holy See, which is they seed to be accepted on truth, loss and the Holy See, which imply has allowed them to be accepted, belief in them being based on human faith and on the traditions which are corroborated by trustworthy testimosy and by reliable documents."

Deem approved, nor have they been condemned by the Holy See, which is miply has allowed them to be accepted or of a member of your household.

BENCY SULCITOUS.

"Now, the religion of Christ, which was established to prepare us for future biliss in the world to come, onotributes the same time to our happiness in the world to come, onotributes at the same associated with them and which are corroborated by trustworthy testimosy and by reliable documents."

OCONTINUED FROM LAST WEEK.

VIGILANCE COMMITTEES.

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That results, therefore, may correspond to our wishes, We have deemed.

The providence of many godes.

Whose the Holy See, which we have deemed on truth, in assumeth the world to come, onotributes the same time to our happiness in the world to come, onotributes as far as it is an beat at itself, or in a devotion based on an apparition, in so far as the same time to our happiness in the world to come, onotributes as far as it is an beat at itself was the same time to our happiness in their burden. If He does not subdue the storm that assails us, He at least helps us. He enabled Peter to walk upon the waves.

"St. Paul says: 'Be not solicitous

about anything (observe that he nakes no exception of any cause whatever). but by prayer and supplication let your petitions be made known to God.' Instead of consuming ourselves with vain fears, he exhorts us to lift up our hearts to heaven for light and strength.

St. Peter expresses the same thought in these few but touching words: Cast your care upon God, for He hath care of you. Deposit the bundle of your solicitudes in the arms of your Heavenly Father. He will dispose of

"But let me set before you the beau-tiful exhortation of our Saviour on this subject in His Sermon on the Mount: 'Be not solicitous,' He says, 'for your life, what you shall eat, nor for your body, what you shall put on. Is not the life more than the food, and the body more than the raiment? He who giveth more can afford to give less. Can you imagine that God gave you life without making suitable provision life without making suitable provision to sustain it? He is not like a cruel tyrant who takes a capricious pleasure in torturing his subjects. Nor is He like those unnatural monsters which are said to devour their off-pring as soon as they are born. No. A God of infinite knowledge. He knows what is ne dful for you; a Creator of infinite power, He can supply all that is necessary; a Father of tender compassion, He is concerned about your reasonable wants.

GOD KNOWS OUR NEEDS.

"Indeed, He knows our needs far better than we know them ourselves. How often have we set our hearts on obtaining some cherished object, and God mercifully withheld it from us, conscious that it would prove to us a curse instead of a blessing, like a prudent parent who denies to his child a bundle of fire-creakers or some danger a bundle of fire-crackers or some danger ous toy that might prove hurtful to

him. "We should never forget that God is our Father, of whom all paternity in heaven and earth is named, and that

"I appeal to your own experience Look on the years that have passed Apostolic Blessing to you, to your clergy and to your faithful.

Given at Rome at St. Peter's, on the eight day of September, 1907, in the fifth year of Our Pontificate.

PIUS X, Pope.

THE EVIL OF OVER-SOLICITUDE.

TIMELY DISCOURSE BY CARDINAL GIBBONS IN THE BALTIMORE CATHEDRAL.

The quality of timeliness, always to be found in the monthly discourses

Look on the years that have passed, with their long chain of hourly vicissitudes and varying incidents. Mustyou not gratefully acknowledge that your steps have been guided by a special Providence, reaching from end to end mightily, and ordering all things steps weetly? When did the great Dispenser deprive you of your wishes, were you not compensated by blessings of a higher order? And if your Heavenly Father has been so thoughtful of you Father has been so thoughtful of you in the past, why doubt His protecting care in the future? It is time enough to distrust the paternal vigilance of Divine Providence when He begins to

neglect you.

EXCESSIVE ANXIETY. "But you will say: 'I am discontented with my condition in life; I am devoured by the desire of possessing more affilient means; I wish to have a more capacious residence, better fur-nished apartments and a more elegant wardrobe. I would like to have a more ample fortune to distribute in the cause of religion and charity.

the cause of religion and charity.'

"Almighty God, Who promises to aid
us in procuring the means necessary
for our support, has not promised to
indulge us in our luxurious tastes.

"Which of you,' continues our Lord,
by thinking can add to his stature one
cubit?' What good will all this fretful
ness and grawing care do? It will not

cubit?' What good will all this fretfulness and gnawing care do? It will not add one inch to your height, or one onnce to your weight, or one cent to your wealth, or one jot to your happi That excessive anxiety to which you yield weakens the intellect and dissipates the energies of the will and in capacitates you for the due performance of your duties, while an abiling trust in God enables you to work with a concentrated mind and a hearty

Our Saviour goes on to say : ' Be not solicitous, saying what shall we eat, or what shall we drink, or where with shall we be clothed. For after all these things do the heathens seek. For your Father knoweth that ye have need of all these things. Seek ye first the kingdom of God and His justice, and all these things shall be added unto all these things shall be added unto you.'

"Here is the most powerful argument to know that it is God's will?

The second second

that the same divine wisdom that num-bers and names the stars of the firmament counts the very hairs of your head. You know that the same omni-potent God Who supports and nourishes the angels in heaven feeds also the worms of the earth. 'God,' says St. Augustine, created the angels in heaven and the worms in the earth.' His omnipotence and providence are not more manifested in the creation of one than

vast storehouse containing all things essential to the wants of man. If you look about you, you will behold the mountains clothed with virgin forest. mountains clothed with virgin forest. If you delve into the bowels of the earth, you will find an inexhaustible supply of coal and other minerals. If you cast your eyes around you, you will see the valleys smiling with harvests of grain and fruit. What God said of old to Adam He says also to you: 'Rule over the fish of the sea, and the fawls of the air, and the beasts of the

fowls of the air, and the beasts of the field, and over all creatures that move on the face of the earth.

"But you will say: 'If God has such an eye to our wants, if His providence watches over us, may we not fold ence watches over us, may we not fold our arms, sit down idly and do rothing? May we not even squander what we possess, trusting in the Lord to replenish our coffers. May not the capitalist hoard up his treasures and give no employment to others? May not the son of toil frequent the tavern and read the papers all day and enjoy a perpetual holiday?

DANGER OF OTHER EXTREME.

DANGER OF OTHER EXTREME.

"God forbid that while you are admonished to avoid the extreme of solicitude, you should fall into the other extreme of idleness and improvidence. If our Lord points out to you the care His Heavenly Father takes of you, He

His Heavenly Father takes of you, He expects you at the same time to coperate with Him. 'God helps those that help themselves.'

"It is true, indeed, that God feeds the birds of the air, but He dees not deposit the bird's breakfast in its nest. The bird must rise early to find it. 'The early bird catches the early worm.'

"It is true that God crowns the mountains with forest trees and enriches the bowels of the earth with coal and other mineral deposits. But it is

and other mineral deposits. But it is equally true that these minerals cannot be of service to man without hard

not be of service to man without hard and patient toil.

"It is true that God gives fecundity to the earth, so that it produces grain of all kinds for the nourishment of man. But it is equally true that before these crops can be utilized man must cultivate the soil, plant the seed, reap it and gather into barns. Christ multiplied the loaves in the desert to remind us of the bounty of Divine Providence. He the bounty of Divine Providence. He commanded the people to gather the fragments to point out the duty of human industry.
"SUFFICIENT FOR THE DAY IS THE EVIL

"The upshot of Christ's teaching is this: You should be active and industrious without excessive solicitude, diligent and laborious without anxiety. Labor to-day as if all depended on your own right arm and brain; trust to to-morrow as if all depended on the pro-vidence of God. Use to-day, for it is yours; trouble not yourselves about the morrow, for it belongs to God, it is the morrow, for it belongs to coul, it is still in the womb of futurity, and may never be born to you. Be not solicit-ous for to morrow, for to-morrow will be solicitous for itself. Sufficient for the day is the evil thereof. Do not derange the order of Divine Providence by superadding to the cares of to-day the solicitudes of to morrow, which are often imaginary or magnified by the imagination. Like a skilful general, concentrate your powers on the formid-able enemy that confronts you now. Do not scatter your forces by striving at the same time to encounter an enemy yet afar off, and who may never approach you. Endeavor to pass through the cares, as it were, without care. While the mists of perplexity and anxiety may hover around the imagina-tion and disquiet the senses, never let these vapors ascend to the higher and more serene at moschere where the soul is enthroned and communes in undisturbed union with her God.

"The moral Ruler of the universe al-ways holds the reins of government, which Heneversucrenders. So long as He directs the charlot which carries you and your fortunes, happen what will, you have nothing to tear, provided you place your trust in Him.

'Hose in the Lord, and do good, and

He will give you the desire of your heart. Be not solicitous about anything, but by prayer and supplication let your petitions be made known to God, and may the peace of God, which surpasseth all understanding, keep your heart and min's in Christ Jesus." -Philadelphia Catholic Standard and

"Why am I afflicted so?" is a cry

LUKE DELMEGE.

BY THE REV P. A. SHEEHAN, AUTHOR OF MY NEW CURATE," "GEOFFREY
AUSTIN: STUDENT," "THE
TRIUMPH OF FAILURE," " CITHARA MEA," ETC.

CHAPTER XXXVI. BOAST AND ITS CONSIQUENCES.

In the cool, gray dusk of his little parlour Luke saw things in a light somewhat different from their gaudy colouring under the gas jets. The clapping of hands, and the eager faces and the flattery had passed away; and there remained but the stinging remembrance that for the third or fourth membrance that lof be had been accused of coquetting with heresy. With his clear-cut ideas on theological matters, he knew right well that this susplicion had been accused of a moment: sould not be sustained for a moment and he was so conscious of and he was so conscious of his own deep attachment to every jot and tittle of the Church's teachings that he grew by degrees very indignant at the shameful assumption. All the applause and enthusiasm were for cotten. Of the handsome become applause and enunquism were for gotten. Of the handsome bouquet of praise and adulation offered him a few nights before, alas! there only remained a few withered leaves and the

wires that cut his fingers.
"I don't think the game is worth the candle, "said Luke to himself. "Let me calculate the matter nicely."

And he wrote down this calculation neatly and in the most approved form of book keeping, thus:

DR.	OII.
1. A good deal of an- xiety and delib- eration about lec- ture subject, etc.	1. A little flattery.
2. Six weeks' hard work on encyclo- pædias, books, magazines, etc.	2, A little applause.
3. Three weeks' hard work at writing, correcting, revis- ing thirty pages of manuscript.	3. A good deal of criticism, mostly unjust and unintelligent.
4. Expense of typing same.	4. Accusation of her-
5. Expense and incon- venience of jour- ney, hotels, bills,	5. One tiny paragraph in a local news- paper.

venience of jour-ney, hotels, bills,

6. The nervous fever of lecturing.

Luke totted up, and then proposed seconded, and passed unanimously the resolution: "The game is not worth resolution: "The game is not worth the candle."

And Luke said to his soul, "Sleep

6 Oblivion.

now, and take thy rest!"
Beaten back, then, and baffled once more, it was a happy thing for him that just now all the flowers of human respect and affection were opening up their beautiful chalices in the warmth and sunshine of his own smile. the next few years —the years of per-fect manhood and strength, and alas ! fect manhood and strength, and alas! also of decay, for now his hair began to be streaked with silver and the lines deepened about his mouth—were very happy, and the mighty enigmas of life became no longer too personal, but only the puzzles of the academy and the porch. His ilumination was not perfect, and once again his mighty Master woke him up with the sharp edge of the sword of trial. But these years of middle life were very smooth years of middle life were ver, smooth and peaceful, and the prophecy of Father Martin was well fulfilled. Luke had found his America in Ross

He was helped on in great measure by a new experience. He had noticed, with mixed feelings of pleasure and surprise, that the village children were totally unlike in demeanour and contotally unlike in demeanour and con duct and methods of expression to any children of whom he had hitherto experience. And it shows how abstracted and wrapped up in his own thoughts he must have been when i was some months before he was aware of the contrast and the originating Then it was suddenly revealed to him that the respectful, subdued attitude of the children, their reverence in church, their brisk politefirm, were very unlike the rampant and reckless beisterousness of youth. For some time further Luke was either indifferent to, or unconscious of, the cause. Then, one day he came into school at an unexpected time and was the children ranged around the wall and holding their arms and heads in different degrees of attention and reverence. The silence was so deep and the absorption of the children so great that Luke's entrance was

dren so great that Luke's entrance was not noticed, and he heard the master, a grave man of middle years, saying: "Reverence is the secret of all relig ion and happiness. Without reverence faith, nor hope, nor love of each of Reverence is the motive the Commandments of Sinai-reverence of God, reverence of our neighbour, reverence of ourselves. Humility is ounded on it; piety is conserved by t; purity fluds in it its shield and buckler. Reverence for God, and all that is associated with Him, His minis-ters, His temple, His services—that is religion. Reverence for our neigh bour, his goods, his person, his chattels Reverence for our--that is honesty. Reverence for our-selves—clean bodies and pure souls— that is chastity. Satan is satan behe is irreverent. There never yet was an infidel but he was irrever-The jester and the ent and a mocker. mime, the loud laugher and the scorn er, have no part in the kingdom. These very attitudes you now assume betoken reverence, They are the symbols of something deeper and

Here he saw Luke, though the children's eyes did not direct him; and he said, without changing his

'Children, the priest is here !" The children raised their heads gently, their arms still crossed on their breasts, and bowed towards

'Now," said the teacher, "you will pass into your desks, and sing

' In the sunshine; in the shadow.'

The children moved to their places, singing the part song, not loudly, but sweetly; and the master turned to wards Luke. A grave, silent man; his attitude, too, betokened reverence. He was a man of middle age; for his pointed beard was streaked with white

hairs. He was tall and angular in appearance; but his whole manner was subdued, not with the instinct of fear and watchtulness, but with the gentleness of an urbane and thoughtful spirit. And he was a mystery, which was another attraction to Luke. He had an only daughter, a girl of twenty years or thereabouts, living with him; but his antecedents were known only to Dr. Keatinge, the pastor, who had found him out somewhere, and brought him to Rossmore to take charge of his little school. So much Luke had heard; and then dismissed the subject. It was trivial and commonplace. In his former visits, too, he had seen nothing remarkable, probably because he was too much engrossed with his own reflections. To day, he was surhairs. He was tall and angular in

own reflections. To day, he was sur-prised and pleased.
"Where did you find material for that excellent discourse!" said Luke.
"In my own experience, sir," said

Mr. Hennessy.
"How have you trained the children so beautifully in the limited time at your disposal?" asked Luke, who knew well the red tape regulations of

the National Board.

"It would be impossible, sir,"
answered the teacher. "But I supplement the day's teaching at night."

"At night?" said Luke, wonderingly, "I thought night schools were

ly. "I thought night schools were things of the past."
"We don't call it school," said the teacher. "But, perhaps, sir, you would come up some evening to see what we are doing. It may interest "I shall be delighted," said Luke

"But do you often speak to the children in the way I have just heard?"
"Yes," said the teacher, though "Yes," said the teacher, though this was supposed to be an assumption of a higher privilege. "I think the moral training of children the most necessary part of education. The National Board provides for the intellectual department; there is the midlectual department ; there is the mid day hour for doctrinal and catechetica day hour for doctrinal and catechetical instruction. But the training of youth in moral culture must be left to the teacher; and in my humble way, I try to discharge this duty."

With your permission I shall come up this evening." "At what hour?"

"We hold our little soirces, sir," said the teacher, smiling, "we dignify them by that name, from 7 to 9 o'clock."

"I shall be there," said Luke. "By the way, how many children on the

" Fifty-six," said the teacher.

"Fifty-six," said the teacher.
"How many in attendance?"
"Fifty-six," said the teacher.
In the evening Luke went to the school. It was well lighted; and it looked bright and cheerful to eyes that had just brought in with them the gloom of the night. The deeks were unmoved; of the night. The desks were unmoved but the school harmonium was open and here and there around the room full blown chrysanthemums threw out their colored blossoms of light frag-rance and great lov-liness. All the village children were there; the country children alone were absent. The master touched a gong when Luke entered: the children stood up re entered: the children stood up respectfully; and the master's daughter
presiding at the harmonium, they
sang a pretty glee in part time—a composition of the master's. When they
were seated, the master read for them
a poem called The House of Hate. The
children then took up their lessons for the following day, the master's daughter moving gently through the desks and guiding their young hands and minds. Meanwhile Luke and the desks. and guiding their young hands and minds. Meanwhile Luke and the master were in close conference. The whole system appealed strongly to Luke's sympathies and ideas. Here, at least, was positive, practical work. No note of criticism, or complaint; no theorizing about great political possibilities; no finging of charges; and above all and this touched Luke more above all, and this touched Luke more closely, for it was his own great weakness, no fretting with enigmas; but the quiet positivism of work, ennobled only by the motive, and the eat possibilities it awakened. And it was quiet, unpretentious work, unacknowledged by the world and un seen—the work of great principle and a

"Why do you insist so strongly on reverence?" said Luke. "It seems reverence?" said Luke. "It seems to be the burden of all your teaching." "Because I think, sir," replied the master, "that it is the secret of all religion and therefore of all nobleness."
"And you think it necessary?"

"I think it the first necessity for ou race and for our time."
'Our race?" questioned Luke

with opened eyes.
"Yes, sir. We are always alterna "Yes, sir. We are always alterna-ting between reverence and irrever-ence in Ireland. Our literature and language are quite full of sarcasms, as well as of great ideas. And sarcasms, as about the most sacred things. Great

wit and madness are nearly allied. too, are great wit and irreligion."
"But now," said Luke, "with all our splendid idealism there can be but little danger ?'

"No," said the master, "except that one ideal may supplant and destroy another. All ideals are opposed. At least," he said modestly, "so I have read. Would you kindly say a great to be the said and say a said to be said word to the children, sir ?" he said, as

word to the children, sir 7" he said, as the gong again sounded. "Certainly," said Luke. And he did, generously, warmly, emphatically. It was work, work, with an object. And Luke realized that there was something in life beyond

The little soul for the little that holds the corpse, which is man.

At eight o'clock all work was suspended. And the remaining hour was devoted to the practice of singing, particularly the preparation of Church hymns, etc., varied with the little glees and part songs. Just before 9 o'clock the master read a chapter from the Gospel of St. John, recited one decade of the Rosary, and the children rose up te depart. The master and rose up to depart. The master and his daughter stood near the door. As the children passed the latter, they bowed respectfully. The master took each child by the hand as they passed into the night. There was not the

where," soliloquized Luke, as he went homewards. " Moral culture, ' rev-

home wards. "' Moral culture,' reverence,' attitudes,' where?

But this school was a perpetual wonder and attraction to him during these years, until at last came the great cross, and behind the cross—the great illumination.

The aged Canon having cast aside all the other subordinate anxieties and in terests of life retained but his love for his niece, Barbara Wilson, and his intense and beautiful pride in the prosperity of his parish. This, indeed, was more than justified by the happiness of his people; and the Canon's parish became the great object-lesson to his diocese and country. And eminent political econonomists came from afar to see the great Sphinx-problem of Irish contentment solved, once and forever. Only one held out against the general enthusiasm—one sceptic, The aged Canon having cast aside all the general enthusiasm—one sceptic, Father Cussen.

'You're a horrible Cassandra,' said

"You're a horrible Cassaudra," said one of his conferes, "if I may apply the term. You are forever croaking of ruin in the midst of success."
"Time will tell," said Father Cussen. The Canon's recreation, in his old age, when he rode no longer, and cared little for driving, was to stroll down in the evening to the village post office, and there watch, with intense gratification, the vast piles of Irish agricultural produce that were about to be sent by parcel post to England. It sent by parcel post to England. It was a rare and delightful exhibition. was a rare and deligned exhibition.

Huge canvas bags containing poultry;
square boxes full of rich, yellow butter; cans of cream; larger boxes yet,
filled with consignments of eggs, each egg nestling in its own dry fresh moss; and even small tin boxes of amber honey—these were the exports that filled the little office to the ceiling, and made Miss Carey, the postmistress, declare, again and again, to the infinite delight of the good Canon, that the Government should, by sheer force of such gentle circumstances, build a new postoffice. One such evening, as the Canon entered the office, he saw a young man, entered the office, he saw a young man, leaning against the counter and chatting with Miss Carey. The conversation clearly was about the vast resources of the parish, for the young man, whom the Canon took to be a groom, for he was dressed in riding suit and flicked his boot with a short whip, was

ust saying :
"And you calculate the net profits from this admirable plan should be about—how much a year did you say? "The Canon knows better than

said the postmistress. "He has create the industry." She looked significantly and warningly at the Canon; but the latter took no heed.

I have carefully-ha-gone into "I have carefully—na—gone into details, sir," he said grandly, "and I have found that, season with season, the net profits of these agricultural—ha—exports average from fifty to eighty

You quite astonish me," said the om. "I did not believe that such groom. "I did not believe that such things were possible outside of Belgium or Normandy."

This might have shown the Cano that his stranger was not a groom; and Miss Carey hummed significantly as she stamped the parcels, and looked at the Canon in a way that would have paralyzed or petrified any one else.

But the Canon went on:

"I assure you, sir," he said, "I depreciate rather than—ha—exaggerate our net income from these industries.

My parish has been called a happy Arcadia' in the midst of the-ha-how

ling deserts around."
"I'm sure I congratulate you, sir," said the stranger, flicking his boot im-patently with his whip. "'A noble peasantry their country's pride'—is it

You have quoted correctly, sir," said the Canon. "The peasantry are the backbone of the country." "It is really so interesting," said

the stranger, taking out a notebook,
"and I am so often asked in my—well
—travels about the prosperity of the
Irish people, that I should be glad to
have it, in black and white, from your

the porter will direct you back
your hovel, or place of residence.
"I'm really—ha—surprised," g
the Canon. "This is so utterly
pected. Perhaps you do notknow who I am." lips that such an account can be auth-enticated. I think you said the net income from these industries varies from fifty to eighty pounds a week; that is from three to four thousand per annum ?"

Precisely so, sir," said the Canon. 'And, as I have said already, this is rather under than over the real esti-

mate. "It is really most interesting," said the stranger. "I'm sure I'm extremely obliged for the information. One favor more. Whom have I the honor of ad-

The pastor of this parish, sir," said

the Canon, with great dignity. "Canon Maurice Murray." "Oh, I should have known," said the stranger with great courtesy. "But I have been absent on my travels for ome years, and I am quite unacquaint ed with this interesting place. the honor to wish you good evening. "Good evening, sir!" said the Canon, bowing the stranger out.

'An extremely interesting gentle said he, turning to the postmis
"What a powerful educationa -ha-factor has travelling become !

Miss Carey did not reply.
"No letter from Austria or Hungary for me?" he asked.
"No, sir!" she replied. It was the hundredth time she had to say no

she almost wept for her aged pastor. A few days later there was a scene in a certain agent's office in Dublin. clerks saw an interchange of courtesies between a stranger and their master heard themselves peremptorily ordere from the office; thought they heard heated language and even profane; and one said he heard the swish of a ridingwhip and a heavy souffle and a fall. But, no, they were mistaken. For Cap tian Vermont and his agent were, like Mr. Kipling's canonized saints—" gentlemen, every one."

men, every one."

But, when the clerks were ordered back to the office, the agent was gone; and there only remained the stranger, and the who was dressed very like a groom. And he was very pale, and trembling with excitement.
"Which of you is head clerk here?"

he said, turning round.
"I," said a young Scotchman.

" Henry Simpson."
" Well, Simpson, "Well, Simpson, you take charge here, until I appoint another agent. I am Captain Vermont. And when you are sending out notices for rent on my estates in Limerick and Kerry—when take charge

The twenty-ninth of September.'

said Simpson.
"Well, stop that reduction of 25 per cent., and call in all arrears. And, mark you, all of you, no more—non-sense. By G—I won't stand it." And

sense. By G—I won't stand it." And Captain Vermont departe!.

And so, over happy Arcady, the model parish of Lough and Ardavine, the shadow (ell—the shadow long threatened, but never feared. For had they not their mighty Samson, patriarch and king? and was it not a tradition in the parish, that landlords and they not their mighty Samson, patri-arch and king? and was it not a tradi-tion in the parish, that landlords and agents sourried about and looked for rat-holes to hide them from the terrors rat-holes to hide them from the terrors of his face? He was indignant. The old leonine spirit woke within him, when he found his people in danger At first he laughed the threats of the agent's office to scorn. Call in arrears! Nonsense! They dare not do it. But, when the rumble of the smooth mechanism of British law began to be heard afar off, and writs came to be served on two or three of the principal parish on two or three of the principal parish ioners, the Canon saw that business was meant. He called his people to gether, and told them he was going to Dublin to settle the matter without further ado. They gave a mighty cheer: and felt the battle was won. cheer: and felt the battle was won. Father Cussen was silent. He called his league together; and bound them solemnly to stand firmly shoulder to shoulder. He then demanded their receipts from the rent office. They brought the grimy bundles—yellow, stained, rumpled, torn. He examined brought the grimy bundles — yellow, stained, rumpled, torn. He examined them closely. Quite so : The very thing he expected.
"Did you pay your March rent?" he said to one of the farmers.
"To be sure I did, yer reverence," he replied

Did you get a receipt in full?" he asked

"To be sure I did, ' the farmer re-plied. "There 'tis in your hand, yer reverence.
"This can't be the receipt," said
Father Cussen. "It is dated five

Father Cussen. years back." "Tis the last resate I got," said the

farmer, thoroughly frightened.
" Quite so. And you see there are due five years' arrears, amounting to over £260." Father Cussen examined all the other

receipts. One by one was antedated, thus certifying to arrears due.

The fire that burned so hotly in the aged Canon's breast on his journey to Dublin, burned up also his little physi cal strength. And it was a bowe weary man that tottered down the steps of the Shelbourne Hotel next morning. The waiter helped him to

the pavement.
"Shall I call a cab, sir?"

"Oh! no," said the Canon. "I feel quite strong—ha—quite vigorous!" The excitement of entering the agent's office, and making a stand for his poor people, gave him a little unnatural vigor, as he asked, in his own grand way, the group of clerks

that were writing behind the screen:
"Can I see Mr. Noble this morn ing ?" No," said Simpson, shortly, "you

"Then when might I have thehonor of an interview with Mr. Noble?

said the Canon.
"I suppose," said Simpson, "whenever you have the honor of meeting "I regard that reply as an impertin

"I regard that reply as an impertinence, sir," said the Canon.

"Now, look here, old gentleman,"
said Simpson, coolly, "if you have
missed your way, and strayed in here,
the porter will direct you back to
your hovel, or place of residence."

"I'm really—ha—surprised," gasped
the Canon. "This is so utterly unex
matted. Perhams you do not—ha—

"I have not that honor," said Simp-on, "and to be very candia, I don't

much care." "I pass by that gross discourtesy, sir," said the Canon, "as I'm here on business. My name is Maurice Canon

Murray, parish priest of Lough and Ardavine." "Well, Maurice Canon Murray, parish priest of Lough and Ardavine, would you now state your business as braffy as possible, for our time is

pr_cious?"

"I came, sir," said the Canon,

"I came, sir," said the Canon, enquire the meaning or object of this gross outrage on my parishioners."
"What outrage do you speak of?"

queried Simpson. This serving of writs, and demand for a wholly unreasonable rent," said

the Canon.

"You call yourself a Christian clergyman," said Simpson, "and represent a legitimate demand for moneys due, and which, under proper management, would have been paid at any time for the last five years—an out

rage ?" I see," said the Canon, who felt his strength rapidly ebbing away, "that it is—ha—useless—to discuss matters with a subordinate. Please let me know Captain Vermont's Dublin

"He has no city address," said Simpson. "His country address you should know better than I." "I regret to say-ha-I have not-

the honor—of Captain Vermont's ac quaintance," said the Canon, as the room began to swim around. "Oh! dear; yes, you have," said impson. "At least it was you that Simpson. "At least it was you that gave Captain Vermont the happy in-formation that he was steadily robbed of three or four thousand a year by

your excellent parishioners. "Me, sir? How dare you, sir? That is an un—sertion—rantable—wa please, might—chair—have?"
One of the clerks rushed out and

One of the clerks rushed out and placed the falling Canon in a chair. "Yes," said Simpson, bitterly and mercilessly; "and they would have met their demands were it not for the interference of disloyal and turbulent priests like you—"
"Stop that, Simpson," said the

clerk, who held the fainting Canon upright in his chair. "Don't you see the gentleman is fainting?"
"Me, sir—distur—loya!—turb—"
"What is your hotel, sir, please? and I shall fetch a cab."

"Shel—tel," murmmured the broken voice, as the lips fell twisted by para lysis, and the right hand lay helpless at the cide. t the side.
"The Shelbourne!" cried one of the

"The Shelbourne!" cried one of the clerks. "Quick, Harris, or we shall have an inquest here!"
And so the poor Canon, on his mission of mercy, met the first forerunner of dissolution in an agent's office. His limp, heavy form was pushed into a cab, and in an unconscious condition, he was carried to the Mater Hospital where he remained many a geary where he remained many a weary month. And despair settled down on Lough and Ardavine. They had the bon fires built there that were to celebrate fires built there that were to celebrate
the Canon's truimphal return, and the
League Band that had serenaded him
so many years ago, and tried to infuse
some patriotism into him, was practis
ing, "See the Conquering Hero
Comes!" Then the news arrived.
Their king their natriarch, their Their king, their patriarch, their mighty champion, was stricken down in the fight. And what hope remained?

CHAPTER XXXVII.

DISILLUSION.

Wearily and anxiously the months passed by in the parish of Lough and Ardavine. All work was at a stand Ardavine. All work was at a stand still. The people were paralyzed. No one knew, from day to day, when the dread messengers of the law would swoop down and commence the work of destruction. The post-office was now empty. The post-mistress was idle. The great export of trade of the parish was a thing of the past. Worst of all, the great father and friend was lying on his bed of sickness in a Dublin hos pital. They had not heard from him for some time; and then his message was fairly hopsful. He assured them that the landlord would not proceed to extremities. He was partly right. that the landlord would not proceed to extremities. He was partly right. The case had got into the English press; for the buyers at Manchester were losing heavily by the enforced inactivity of their clients in Ireland; and the Canon had written from his sick-bed a strong letter to the Dublin sick-bed a strong letter to the Dublin the contractions. and London press on this new instance of injustice and rapacity. And so the office hesitated to enforce instructions, and repeatedly received from the land-lord in Paris; and all was wrapped in surmise and uncertainty.

Father Cussen was savagely exult-ant. His prophecy was fulfilled to the letter. He had foreseen the evil day and was prepared for it. It was sure to come, he said. Better now than to come, he said. Better have that later on. One sharp tussle; and their tenure was secure forever. Only let them stand shoulder to shoulder, and all the might of England could not disodge them.

Luke went over to Lisnalee. The good old father was grievously troubled. Lizzie and her husband were anxious, but determined. Was there no chance of a settlement, asked Luke.

"None whatever. The landlord was demanding an impossibility. That margin of 25 per cent reduction just kept them alloat, and gave them heart to carry on their industries. If they paid that, al: the profits of their skill and labor were sacrificed. And then, to demand arrears, due over thirty vears-the thing was monstrous!

Father Cussen said the same, adding: "You see, Luke, it's all your beautiful law and order! The man is doing a strictly legal thing; and a strictly brutal thing. He wants this three or four thousand a year, which your sister four thousand a year, which your sister here and the rest are making, not out of the improved condition of his prop erty, but from their own industry. He wants it to stake it on the red at Monte Carlo; and he must have it, or roin!
And the law says, Yes! It is brutal,
but strictly legal! And it will be
carried out at the point of the bay

onet."
Luke returned to Rossmore with a

There was a great mission given in the parish of Rossmore during the month of May in that year. Like all missions in Ireland it was weil attended. People flocked from near and far to hear the sermons, and go to confession. The good Fathers had a busy time, and Luke was kept in church from early morn till late at night. This distracted his thoughts, and made him happy. The closing demonstration-that m touching ceremony of the renewal of baptismal vows-was a wonderful sight There were over fifteen hundred per sons in the large church. The heating was stifling; but they did not heed it.

Mothers brought their babies from
their cradles, lest they should lose the
glory and benediction of that night;
and they held the tiny fingers around the wax candles, and spoke their vows even for the little ones, who had no need of renewal. All felt regen erated after a good confession and communion; all were happy, with that strange, beautiful sense of lightness and peace that one feels after a good sincere confession; all were prepared to live for God, and to die rather than all into the hands of His enemy. Luke was more than bappy; he was buoyant, even enthusiastic. He had had a glor-ious week's work, and he felt sustained by the mighty tonic. And he knew his good pastor was pleased and grati-fled; and this, too, was a great pleasure. But there will be always some little accident to mar great events; and it occurred this evening. One poor fellow forgot himself; but not-mithetending his condition he had in withstanding his condition, he had in sisted on coming to the closing of the mission. He kept fairly quiet during the sermon; but just before the candles were lighted for the concluding cere-mony, he became troublesome. Luke mony, he became troublesome. Luke saw the commotion, and, gliding down by the side aisle, he ordered the delinquent to rise up and follow him.
The poor fellow obeyed, and came out into the yard. Luke ordered him home. But this was resisted. The young man stood, with legs wide apart, and sway-ing to and fro. His candle, bent with the heat, was twisted around his hand, and he was weeping and blubbering like a child. "Come now, like a good fellow,"

said Luke ; "go home, and no one will

miss you."
"I wo'not go home," was the reply.
"I wants the bilifit of the bission; I

"How can you gain any spiritual beneat in your present state?" pro-tested Luke. "Go home, and go to

"I wo'not go home," the poor fellow protested, "Oh! oh! to be turned out ov the House of God, and the last night of the bission! Oh! oh!"

"Twas your own fault," said Luke. "You have disgreed us all to-night. Go home now, like a good fellow!"

"I wo'not go home," he replied, reeping. "I wants to go back to the weeping. "I wants to go back to the House of God, an' to get the bilift of the bission. Oh! I do—a."

"You shall not return to the church," said Luke, determinedly.
"I cannot have the congregation disturbed this evening. There, I'll get some one to take you home. You can sleep it off, and come to-morrow for the pledge. There, your candle is gone.

pledge. There, your candle is gone and 'tis all over."

That extinguished cardle was decisive. The poor fellow turned away, ashamed and sorrowful, and went to-

asamsed and sorrowin, and went towards his home in misery.

Luke was very angry. He quite
ignored the vast, plous congregation
inside, and the glorious work that had
been wrought during the week. He
saw only the one blot, and that saying,
"the bilifit of the bission," haunted
him during the week. He had worked
himself into the fine fury of those who
are angry and sin not, by Su iday morning; and at last Mass on that day he
delivered a fierce invective on the
abu e of divine grace, on the folly of
mistaking the means for the end, on the
superstition of supposing that the mission was a light coat of armour, that
would save them from relapsing during
the year, without any corresponding wards his home in misery. the year, without any corresponding effort on their part to co-operate with

effort on their part to co-operate with grace, etc.
On Monday morning he set out on his annual holiday. It was now ten years since he had left England, and although repeatedly invited by his old conferes to cross the Channel, he had always declined. He dreaded the returned the conference of the conf turn of his first experience of the contrasts between the countries. He was now fairly happy; and he did not care to plunge again into the fearful des-pondency that haunted him during his first years on the home mistion. But now he had cast the past so thoroughly behind him that he no longer dreaded the experience; and he had a secret longing to see once more the place where he had spent the first years of his preisthood, and the faces of old friends. He called at the Cathedral. All was changed here. The old staff had passed away, removed by promotion or death; and new faces were all around him. There were the old dinaround him. There were the old dis-ing-room and library; there was the table where he was drawing his map when suddenly ordered to Aylesburgh; there his bedroom? But the Bishop? Dead. The good, kind old Vicar?
Dead. Sheldon? Gone to Aylesburgh. Oh, yes! he knew that. That
faithful friend had never forgotten his
Irish comrade; in fact, it was Father Sheldon's querulous invitation that had conquered Luke's repugnance to visit England again. Was had conquered Luke's repugnance to visit England again. Was his name remembered? Oh, yes. The story of his struggle with the Bishop for the Cappa magna had come down by tradition; for, whenever a young priest tried to put that splendid vestment on the Bishop, he was warned, Remember Delmege! Oh, yes! And it was also remembered that he it was who had brought around the lamentable anostave of Halleck.

lamentable apostasy of Halleck.
"It's an utter and calumnious false-

hood," said Luke.
They lifted their eyebrows and looked at one another. Luke was glad to get away.
Father Sheldon, really delighted to

see his old friend, received him in English fashion, with cool, courteous wel-"Good heavens!" thought Luke;

they're all stricken into stone

By-and-bye Father Sheldon thawed out, and the old spirit of camaraderis "The years are telling on us all, Delmege," he said. "I'm as bald as Julius Cæsar, and you have more silver

than silk in your locks.' "Everything seems changed here," id Luke. "I'm just wondering how I

said Luke. "I'm just wondering how I ever liked this place."
He looked around and contrasted this place with his own little home in Rossmore. He thought of his garden, his flowers, his books, his pictures, his horse, his freedom, the total absence of anxiety about debts, his sense of freedom from responsibility, the patient gentleness of his people, their rever-

ence, their love. "How is John Godfrey?" he asked.

" And Mrs. Bluett?"

" Dead."
" And the Lefevrils?"

"Clotilde is married to your friend Halleck. The others are in the South of Europe, Cap St. Martin, or some other English hive."
"But Halleck is not here?" said

Luke, somewhat nervously.

"Oh, no. He gives lectures occasionally at the Royal Society; picks up stray apostates from France or Italy, lionizes them, and then drops

"Then he has never returned to the Church ?' "Never. You put a bad hand in him. "If I didn't know you were joking, Sheldon, I would resent that remarks. They flung it at me at the Cathedral

also. It appears to be the one un-fragrant memory I have left. And Clotilde?" "Remains an artist, and haunts

South Kensington. "But her religion?" "Oh, she's an 'eclectic.' So she says. Which, as you know, is another savs.

and a prettier name for heretic.' " And poor old Drysdale! Gone too, to his reward. He was a good man. He never knew how much I reverenced him; and how grateful I am for his ex-

ample."
"So he was," said Father Sheldon,

rising. "Now, you'll s holidays here, Delmege one or two of your fine heresy, though, mind."

NOVEMBER 30, 1

Luke was going to But Father Sheldon cont "Ah, what a pity, Delme let me draw that tooth the Serpentine. You would us to-day."
"Thank God for the said Luke. "I li stroll a

said Luke. "I listroll a see if I can recognize an He passed a ong the H recalled to memory the shop doors. He visitee house. It was a larkestablishment. The shathim. Was Mrs. At No; but Miss Atkins Miss Atkins tripped of stared. Oh, yes! shouther speak of Father and ministered there me had ministered there m Perhaps he would cal mother might be at hom "How did I ever con strange people?" asked

e passed down en mesmeri must have b He turned from a st found himself in Prim was abominably paved v stones, and an open g the centre of the lan But it was dear to him. it in the broiling days He had slipped over the in frosty January. I en welcome.
Dead and forgotte

suppose," he said. Hof loud whisperings beh open doors. you 'tis him! Would grand walk annywhere at all. Sure, he's av counthry!" "But I I'd know him if he was In an instant every

There was a hurried co

doubtings and fears; Moriarty, rubbing her in her check apron, door, flung herself on rough stones; and so weeping, smiling, she hands, covered them kisses, whilst her gre out word after word, other in their fury of: Oh! wisha! wisha! I'd see this day? Of ree! pulse of my headred thousand welcoday! Oh! praise be Lord an' Your Holy Father, sure we thouse you again! Ye Mary McCarthy! Ye over ye all? Don't y priest? Yerra, yer and manny's the time Oh! wisha! wisha! w on! Wisha: Wisha is agin! Yerra, and ye, how are ye? An parish priest now it thry!" And da capo "Wisha, yer reveother, "sure 'tis w other, "sure 'tis wyou. An' here's l

her! 'Twas you bapt "And this is James Don't you remimber, christenin', because open all the time?" Oh, Lor', sure the forgive theirselves fo blessed day. Mike all. That's all about

"But, perhaps yes be goin' away so s min would have a cha "I shall remain for Father Sheldon," sa has kindly asked m Sunday, and to say a old congregation."
"Is't to prache, ye glory, did ye hear ye hear that, Kate?

goin' to prache or Prodestan' in the cit "Wisha, yer revel hard a right sarmon "That's thrue fo they mane well, po haven't the flow." "Look here," so touched by this over come back with me all about it. Ireland and, and she wants

"We wish we coul thousand times over use ? We've a little give us at home."
"That's true, too, the bailiffs and the

troubles.
"An' sure they're are all lavin' the reverence, an' flying "The fools are," could live at home what's become of

ians?"
"Oh, they're he ence," said Mrs. little pitying smile ity. Then, going of staircase, she shou at once, Jo Kimo. rotty ? Come down see yere own priest
"Don't spake al
she warned Luke,
an' the poor man
his child."

And Gioacchim Stefano came dow wept, and kissed and he caressed their own beauti went away, feeling hundredth time the words: "Love th

And he wonders to love this gray, s lamp and asphalt; except in that one the aliens. And h joy he would get and its mountains, its pretty cottages of his people. An a new set of brevia pastor, with good rising. "Now, you'll spend all your holidays here, Delmege; and get up one or two of your face sermons. No heresy, though, mind."

Luke was going to protest again. But Father Sheldon continued blandly: "Ah, what a pity, Delmege, you didn't let me draw that tooth that day by the Serpentine. You would be here with us to-day."

"Thank God for that, whatever," said Luke. "Ill stroll around here and

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I Gone too,

a good man. I reverenced in for his ex-

her Sheldon,

said Luke. "Ill stroll around here and see if I can recognize any old faces." He passed a ong the High Street, and recalled to memory the names over the shop doors. He visited one Catholic house. It was a large commercial establishment. The shop girls stared at him. Was Mrs. Atkins at home? No; but Miss Atkins could be seen. Miss Atkins tripped downstairs, and stared. Oh, yes! she had heard mother speak of Father Delmege, who had ministered there many years ago. had ministered there many years ago. Perhaps he would call again, when

other might be at home.
'How did I ever come to love these strange people?" asked Luke of him-self, as he passed down the street. "I must have been mesmerized."

He turned from a side street and found himself in Primrose Lane. It was abominably paved with huge rough stones, and an open gutter ran down the centre of the lane to the river. But it was dear to him. He had visited it in the broiling days of midsummer. He had slipped over these horrid stones in frosty January. He had always en welcome.
Dead and forgotten here, too, I

suppose," he said. He became aware of loud whisperings behind him from the open doors.
"'Tis him!" "Tisn't!" "I tell

you 'tis him! Wouldn't I know his grand walk annywhere!" "Yerra, not at all. Sure, he's away in the ould counthry!" "But I say it is 'uman! I'd know him if he was biled!" In an instant every door was blocked. There was a hurried consultation, some doubtings and fears; and then Mrs. Moriarty, rubbing her hands flercely

in her check apron, burst from her door, flung herself on her knees on the rough stones; and sobbing, laughing, weeping, smiling, she grasped Luke's hands, covered them with passionate whilst her great love tumbled out word after word, jostling one an-other in their fury of affection. Oh! wisha! wisha! did I ever think

Oh! wisha! wisha! did I ever think I'd see this day? Oh! asthore mach ree! pulse of my heart! Oh! a hundred thousand welcomes this blessed day! Oh! praise be to You, sweet Lord an' Your Holy Mother! Oh! Father, sure we thought we'd never see you again! Yerra, come here, Mary McCarthy! Yerra, what's come over ye all? Don't ye know yere own priest? Yerra, yer reverence, manny priest? Yerra, yer reverence, manny and manny's the time we spoke of you! Oh! wisha! wisha! wisha! and here he is agin! Yerra, and I forgot to ask ye, how are ye? An' I suppose ye're a parish priest now in the ould country!" And do come

sh priest now in the state of t you. An here's little Mary, yer reverence; sure you ought to know her! 'Twas you baptized her!'
"And this is Jamesy, yer reverence!
Don't you remimber, how you said he

was winkin' at you all the time of the christenin', because he had wan eye open all the time?"

Oh, Lor', sure the min will never

old congregation."
"Is't to prache, yer reverence? Oh, glory, did ye hear that, Mary? Did ye hear that, Kate? His reverence is goin' to prache on Sunday. Every Prodestan' in the city will be there!"

take his departure.

"Yes," replied the sick woman;"
"That's thrue for ye, thin. Sure
they mane well, poor min, but they
haven't the flow."

"Look here," safd Luke, deeply
touched by this ovation, "ye must all
come back with me to Ireland. That's
all about it. Ireland is your motherland, and she wants ye all."

"We wish we could, yer reveal."

"We wish we could, yer reverence, a thousand times over. But where's the use? We've a little livin' here, which the bailiffs and the landlords wouldn't

give us at home."
"That's true, too, Kate," said Luke, remembering his own impending

"An' sure they're sayin' the people are all lavin' the ould country, yer reverence, an' flying to Americky?"

"The fools are," said Luke. "They could live at home if they liked. But what's become of all my little Ital-

what's become of all my fluter last ans?"

"Oh, they're here yet, your reverence," said Mrs. Moriarty, with a little pitying smile of racial superiority. Then, going over to the foot of a staircase, she shouted: "Come down at once, Jo Kimo. Are ye there, Carrotty? Come down at once, I say, an see were own priest."

see yere own priest."
"Don't spake about the monkey,"
she warned Luke. "Sure, he's dead;
an' the poor man feels it, as if it wor

his child."

And Gioacchimo and Carita and Stefano came down, and smiled and wept, and kissed the priest's hand; and he caressed them with words of their own beautiful language; and went away, feeling in his heart for the hundredth time the truth of his sinter is words: "Love the poor. Luke, and words: "Love the poor, Luke, and 'twill make life all sunshiny.'

the old man's eyes; and a workbox for Mary, that would make her big eyes twice as large with wonder; and a grand chibouque for John, that would be the talk and admiration of the

countryside.

"Come over; come over," he said, when bidding good-bye to Father Shelden. "Come over, all you Saxons, and we'll show you our green fields, and our glorious mountains, and our seas; and we'll put some of the love of God into your cold hearts."

But Father Shelden only laughed. countryside.

But Father Sheldon only laughed. "No, thank you! I haven't many years to live; but I don't care for a

years to hve; but I don't care for a sudden and unprovided death." And so the friends parted. "To put the thought of England out of my head forever," thought Luke, as he passed through London, "lest the idea should ever revive again, I'll see it at its worst.'

And he went down to the Bank and the Exchange. Before he realized it, he was wedged in by a huge bank of humanity—a swirling, tossing mass, moved hither and thither by some common impulse, that seemed to make them utterly oblivious of each other. Pale-faced men, all dressed in morning questioned each other, or iranged and jotted down something with trembling hands. He passed through into the Exchange. Here again was a swirling, well dressed crowd. Groups here and there discussed some mighty problem; clerks, with bent heads, jotted down names and investments; you heard everywhere: "Santa Fes," or iranged to make and investments; you heard everywhere: "Santa Fes," or iranged to make and investments; you heard everywhere: "Santa Fes," the such longer. I know because I saw it written in a book of mother's once. It was eager to learn, however, and the heart that had longed so for some one to love poured out its love on the Sacred Heart, winning in return such treasures of grace that, ere long, he was allowed to prepare for his First Communion.

"You will see in a short time. She "You will see in a short time. She "You will see in a short time." Tyres." It was a horrid Babel; and it was made worse by the accents of calm despair with which one man announced his failure and his ruin, and the tone of calm triumph with which another boasted the successful issue of some perilous investment. The air was hot and thick with the breath of many mouths and the dust of many feet. But they headed not. They worshipmed at mouths and the dust of many feet. But they heeded not. They worshipped at the shrine of the great god Mammon. Luke stared around for the idol. There were white marble statues erected here and there to successful worshippers of the past. But there was no idol, no image of the great god himself. No need. He was enshrined

in every heart; and lo! here was a victim. A young man leaned heavily, as if drunk, against the wall, his feet wide apart, his hat far back on his head. He was the very picture of despair. Luke saw one gentlemen nod-ding to another, and winking over his shoulder at the ruined man : Luke fled from the Mart of Mammon The next evening Luke was in Dublin at 7 o'clock. He went out after dinner to finish his office, say his rosary, and make his visit. Hestrolled intermediate Cardiner Street Church. The

into Gardiner Street Church. The twilight outside was deepened into gloom within the walls; yet he could see that the Church was pretty ind with devout worshippers here and there. He passed up along the central aisle, and got into a quiet nook under the Lady Altar. He was bent down for a few minutes in prayer. When he raised his head, he found h was wedged in a dense crowd that filled the benches on every side, and left no possibility of escape. They were of all classes, ages, and conditions of life, reverence won't whole Church was brilliantly lighted, and the great organ pealed forth with a sweet hymn to our Blessed Lady.

"I shall remain for a few days with Father Sheldon," said Luke. "He has kindly asked me to remain over Sunday, and to say a few words to my old congregation."

"Is't to prache, yer reverence? glory, did ye has"

"Is there not somebody I might get to come and sit with you a while?" said Father Logan, as he prepared to

this statement that the hearer shud-

dered.

"I think you ought to be in a hospital now. This is surely no place for you. Can you not walk at all?"

"Never have walked. Why, that's what's the matter. Something wrong with my back, and the legs are all twisted."

Father Logan was deeply moved. This helpless sufferer at the mercy of such a guardian! But perhaps the

story was not true.

"Wait a while," he said. "I'm just going to Mrs. Gillan. I want her to look after a sick woman. Then I'd come back and we can have a long

talk."

He was back in a few minutes, looking very grave. The child's story was evidently true, and the question was how could the grievous wrong be

righted.
"Now, first of all," he said, "I want to be your friend, you know. Tell me all you like; what you want and what I can do for you. And how you pass the days."

"I'm busy, working!" There was such importance in the voice and look toat the priest repressed the smile that rose at the idea of such a frail atom of humanity working.

But when, from under some newspapers, the child produced a few ar-

ticles of wood, exquisitely carved, he

"You will see in a short time. She went to get a proper bed for you, and we will make you comfortable very A look, almost of distress, came into

A look, almost of distress, came into the child's pinched face. He hesitated a moment, and then, stretching out a thin, painfully thin, hand, he grasped Father Logan's coat.

"Just a moment. Will they move me?"

"I don't think that is possible, Loys. I thought that the 15th of August would be a good day."

"The day Our Lady went to Heaven! Yes, beautiful, But I think I've made up my mind for the other. I loved Him for such a long time before I knew

"Yes, of course, onto a nice, fresh Him."
soft bed." "And all my things, too? Oh, I'll have to tell you. I hid it from her the night she pulled away the mattress, but now it's day and you'll see. Promise I may keep it."

"If it's any treasure of yours, my

poor boy, you may keep it and welcome. Don't you want Mrs. Gillan to

The boy shook his head.
"Give it to me, then, and I'll take care of it till you are settled in your new bed."

And, stooping, he received what seemed an old newspaper folded into a small square.

In a few minutes the exchange was made. A man from a neighboring shop had brought a small iron bed

stead, together with necessary appur stead, together with necessary appur-tenances, and in a short time Loys was reveling in the luxury of a soft mattress and clean bed clothing. His joy was of short duration. "What's the use of your spending the money?" he said, with a sob. "She'll only sell it."
"Not this time I think." said

"Not this time, I think," said Father Logan. "You see, now I've arranged with Mrs. Gillan to look after you, and see that you get sufficient food and are not ill used. I'll have to go now, but, if you like, I'll come

emotions to the good priest's heart. It was a representation of the Sacred

Heart.

Heart.

"Do you know, my child, what it means?"

"No; 'twas in the book she burnt. It must have been my mother's. I don't remember her at all, and then the pain makes me forget. But I love the kind face, and I make up little stories about it."

"What do you make up?" asked.

stories about it."
"What do you make up?" asked
Father Logan, eagerly. He had forgotten all about his uneasiness and
the work he must do before sunset.
This little one, so wonderfully brought
under his notice, must be a child of

morning"

Carefully closing the door behind him, he turned down the narrow passage, whose walls were dark with age and the accumulated dirt of years. At the third door he stopped and knocked again, and hearing some shrill ory of "Come in!" opened. He knocked again, and hearing some shrill ory of the dingy, squalid room. At first he thought it was empty, but afterwards saw in the furthest corner a rough bed, made of boxes, on which were spread some ragged clothing. Out of the rags pered a thin, sharp face, lit up by plereing black eyes. He started back, the resemblance to a rat was so striking. Then, recalling his errand, he asked for Mrs. Gillan.

"Other side. What is it you want her for? Thought you might be a doctor coming to see me."

"To see you" said the priest, crossing the room to the speaker "Why are you ill?"

"I should think so, Why, I've been in three hospitals, but they couldn't care me!"

There was such an unselfish pride in this statement that the hearer shuddered. and treat with such coldness; of the vision of the humble nun, and from that the picture of the Sacred Heart.

The keen black eyes were dimmed with tears when the story was ended, and the voice quivered that spoke: "I'm sure I heard all that before,

but the pain makes me forget. Come and tell me often, for I never want to

The said of the sa

March Commercial Comme

table, and that could be fastened across the bed and enable Loys to nave his treasures and carvings in fr nt of him. But of all the gifts, what Loys loved most was the rosary, sent to him by another little invalid to whom Father Logan had spoken of him. But how different were their condi-tions! The little girl, surrounded by every luxary and comfort love could devise and money procure, and the boy bereft of all save what charity vouch-sa'ed. Loys loved to hear of Gertruie, her beautiful homeor wonderful toys. ten he would sigh at the hearing but always, if he did, he would say. "Never mind, I'll have a beautiful home, too, some day, and I shall be able to walk then."

He could not rest until he had

learned to say the rosary, and then as he would explain quaintly, he never had any more lonely hours, for pain and weariness were forgotten while the beads slipped through his frail fingers and his loving heart followed all the joys, sorrows and triumphs at Jesus and moved hither and thither by some common impulse, that seemed to make them utterly oblivious of each other.

Pale-faced men, all dressed in morning costume, silk hat, morning dress coat, gloves, glided along singly or in twos or threes; but every face wore an expression of intense anxiety, as men questioned each other, or frantically dragged note books from their pockets and jutted down something with trembuling hands. He passed through into Mary. He was very happy now, for,

Communion.

"Father," he said one evening in June, "I would like to make my communion on the feast of the Sacred Heart." "I don't think that is possible, Loys.

"But I don't thing you'll be ready by then, and, besides, I'll have such a busy day. You will have to wait, Loys."
"Very well," he answered, bravely; but the tears gathered in his dark eyes, and his lips quivered.

eyes, and his lips quivered.

Father Logan, gazing earnestly at him, was struck by his look of extreme delicacy. The skin seemed transparent, the eyes darker than ever, transparent, the eyes darker than ever, by reason of the deep shadows of pain beneath them, and he noticed how much weaker he had grown. The books, the pictures, all were laid aside; only his rosary was his constant com

panion.
"Perhaps, after all, Loys, we'll say June," he said, as the thought crept into his heart that the boy might celebrate the feast of the Assumption with the countless hosts who press round the throne of Mary Immaculate.

The boy's eyes shone with love and joy, and, drawing forth a tiny package from under his pillow; he handed it to the priest.
"I did it for you," he said. "I

meant to give it to you on the feast, but I'll give it now, and perhaps on the feast you'll bring Him to me."

gravely.
Yes, it was, after all, the feast of the
Sacred Heart when the King of Love
came to the little longing heart. The
frail thread of life was worn, and now

Loys lingering in agony on the threshold of eternity, was awaiting the coming of the Lord he loved so dearly. Father Logan summoned in haste, feared lest he should be too late, but the boys treabling voice reassured him as he crossed the threshold.

"I'm waiting, Father—oh, such terrible pain! But I know he will take me when he comes.'

me when he comes."

Then, folding his trail hands, he made his last confession and prepared to receive Him Lord and Love, and, having received, lay so still that he seemed lifeless. The moments passed. Father Logan feared that he noted the trembling of the hands that alcohold. trembling of the hands that clasped of the the crucifix, and caught the whisper of the first aspiration he had taught him,

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Then again thee is the vibrating rake, a feature norfound on any other spreader. You know that when first starting the machine, or stop it.

Then again there is the vibrating rake, a feature norfound on any other spreader. You know that when first starting the machine, or stop it.

Then again thee is the vibrating rake, a feature norfound on any other spreader. You know that when first starting the machine, or stop it.

Then again thee is the vibrating rake, a feature norfound on any other spreader. You know that when first starting the machine, or stop it.

The against the cylinder and clog it. Perhaps great chunks will be throw out until the load is properly fed. The vibrating rake, a feature norfound on any other spreader. You hand the vibrating rake, a feature norfoun

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Santanan water water water water

"Heart of Jesus, burning with love—"
He drew back. Not by word or motion would he break in on that holy moment when the weary little soul was resting

of:en."

"Oh, do come every day! I get so tired, all alone. Give me my parcel now. I'll let you see it, you've been so good."

Lovingly he unfolded the paper, and disclosed a torn, soiled picture, the first glimpse of which brought a rush of emotions to the good priest's heart. It

And, as his agony increased, not one cry or complaint broke from him, only the holy names of Jesus and Mary. Then the tremor ceased, the lids drooped over the shadowed eyes, and Father Logan, bending over him, caught the last utterance:

"Heart of Jesus, burning with In the eastern sky the light gath ered and spread in faintest hues of rose

and amber; the morning star, quivering on the deep blue of the zenith, paled before the coming day. Another feast of the Sacred Heart had dawned upon the waiting world, and in the darkened room the good priest kneit in prayer beside the little lifeless form of the weak lamb now gathered into the bosom of the Good Shepherd.—C. M. in the Annals of Our Lady of the Sacred

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LETTERS OF RECOMMENDATION. Apostolic Delegation. Ottawa, June 18th, 1905.

Mr. Thomas Coffey:

Mr. Dear Str.—Since coming to Canada I have been a reader of your paper. I have noted with satisfaction that it is directed with intelligence and ability, and, above all, that it is imbred with a strong Catholic spirit. It strenususly defends Catholic principles and rights, and stands firmly by the teachings and authority of the Church, at the same time promoting these lines it has done a great deal of good for the welfare of religion and country, and it will do more and more, as its wholesome influence reaches more Catholic himes. I therefore, carnestly recommend it to Catholic hims. With my blessing on your work. mas Coffey : s reaches more more to Cathe, carnestly recommend it to Cathe, carnestly recommend it to Cathe, cless. With my blessing on your work to which the cathe cathe carnes were sincerely in Christ.

DONATUS, Archbishop of Ephesus,
Apostolic Delegate.

Ottawa, Canada, March 7th, 1900.

Mr. Thomas Coffey:

Dear Sir: For some time past I have read your estimable paper. THE CATHOLIC RECORD, and congratulate you upon the manner in which it is published. Its matter and form are both good; and a truly Catholic spirit pervades the whole. Therefore, with pleasure, I can recommend it to the faithful. Bleesing you and wishing you success believe me to remain.

Yours faithfully in Jesus Christ
† D FALCONIO, Arch. of Larissa,
Acost. Deleg.

LONDON, SATURDAY, Nov. 30, 1907.

FRANCE. I.

Republican Left and the Socialists, which by the withdrawal of the Radicals from the Socialists threatened to reduce the Bloc by about fifty votes. Many of the Socialists in theory at least are anti-patriotic and anti-military. At a Socialist Congress held at Nancy lately, the president, whilst opposed to this double danger pleaded strongly against disturbing the union of the Bloc, which, notwithstanding other d fferences, is first, last and always anti-clerical. A resolution was passed, stating that : "The Radical and Socialist Radical Congress, not separating the mother country from the republic, imposes on all adherents of the party an obligation to refuse their suffrages to any candidate who ad ocates the disorganization of the armies of the Republic either by desertion in time of peace or by insurrection and a general strike in presence of the enemy. Under this reservation, repudiating all compromise with the parties of social conservatism, the Congrees declares that the party remains resolved to collaborate with all the elements of the Bloc of the Left in the work of social, fiscal and political reforms which it has promised to the country." This patch work may do for a time; but it cannot stand much strain. One thing only is evident that both Radicals and Socialist Radicals prefer union against clericalism and compromise to vigorous action.

II. For some months past individuals have here and there been appropriating some of the religious articles belonging to the Churches which pro mised a likely and lucrative sale as antiquities and works of art. Its explanation was easy and natural. But the anti-clerical press of Paris could not lose the chance of making a sensation. They charged the pastors and curates with these robberies. It was hinted that various rectors of parishes were too glad of a chance to get rid of articles which they feared would be confiscated. It was further stated that dealers in antiquities had had letters offering such articles for sale which had every appearance of having been sent by the parish priests of these churches. The theory fell through. A man now in custody for the thefts had in his possession at the time of his arrest a stock of notepaper printed with the addresses of various presbyteries; and this very notepaper was ordered from Clermont Ferraud, a town where one of the robberies had taken place. This man, who has been passing under an assumed name, claims to be a secularized member of a religious order, and that he was asked to sell articles belonging to his former monastery for school purposes. No evidence whatever has been forthcoming of any private bargains between rectors and art dealers.

The re-assembling of the French Chamber makes the Catholic world anxious for the much tried Church of that country. Things have gone along churches with little or no change. From some motive or other silence has been maintained by the press-either because Morocco and their own quarrels gave the Bloc enough to think about,

because in the Separation they had

They have no right of property. Re pairs are needed, but the Catholics have no power in the matter. The remark applies to same the presbyteries. Everywhere the priests are at the mercy of the mayor and his colleagues, who again are at the mercy of the prefect. It depends upon what kind of a bargain is made whether he interferes or not. In cases of severity the prefects are silent : when the presbytery is let at a low or even moderate rent they step in and quash the contract. The Church has been deprived of her ancient seminar es for ecclesiastical education, of the stipends of her clergy, of the revenues from funerals, of her funds and pion foundations. In a word, as the Paris canon puts it : "The Church which has the right and the need to possess, no longer possesses that right. A Church of France without legal guaran tees, without sanction, without social status, such an hypothesis implies the material impossib 1 ty to subsist." Such is the position before the Session, and it is most likely that things will be rendered far worse. Already the screw has begun to turn. A bill introduced last July is to be hurried through simplifying the devolution of ecclesiastical properties. By it M. Briand proposes to quicken the process of handing over the property of ecclesiastical establish ments to the communes and of relieving the communes of any responsibility for the cost of the repairs of churches. The aged and the dead are to be despoiled. Diocesan benefit funds and houses of retreat for aged and infirm priests are to be confiscated and handed over to the departments, A split has taken place between the and the collateral heirs of pious founders of Masses for the dead are to be deprived of the right given them by the Separation Law of claiming the bequests. That all this and more is before the Church seems eviden even from the very dissensions amongst the anti-clerical party. The only chance of keeping the Bloc together is by rallying the divisions and taking more drastic measures against the

Church. Look where we may the sky

over the hills of France is dark and

lowering.

SOCIALISM. Continuing our remarks upon Social am we start with the general principle that according to distributive justice the strong must bear a portion of the burthen which their weaker brethren cannot carry. Still more is this the command of Christian charity, inculcated by the Apostle, insisted upon by all teaching of the Church, and forming the economy of the kingdom in which there are neither rich nor poor, but Christ is all in all. Charity on the part of the rich and patience on the part of the poor-much more of the former and a little more of the latter are both needed. These are the common ground whereon many who differ can meet and find a remedy for some of the ills of society. Other conditions than those which present tendencies indicate are required to have charity scatter its superfluous wealth with mplicated by the laws of value, by tion, and, without mentioning too many, by money itself. Nor is the problem capitalist and the laborer. In so far as we may distinguish the poor as a class kingdom of socialism. There are to be no poor : all are to have plenty. Workmen there will be, for all are to be workmen, not in the sense of wagepoor. Lator is the only thing the only thing they will reward. "The ject, " of Socialism is two things-(1) that the land and all the machines, tools and buildings used in making needful things, together with all the canals, rivers, roadways, ships and trains used in moving and distributing needful things, and all the shops, markets, scales, weights and money used for dividing needful things shall be the property of the whole people (the nation); (2) that the land, tools, machines, trains, rivers, shops, scales, money and all other things belonging to the people shall be worked, managed, divided and used by the whole people much as before. Services undisturbed in such a way as the greater number of regard to land it presents a problem by itself by reason of its fixed amount, whilst its products increase or decrease. Tuen there are cases of cities which present the anomaly of land increasing in value without the owner expending

THE CATHOLIC RECORD. for no number can be thought or division made without the fixed unit. Herein is the difficulty, or, more candidly, the error, of Socialism in common with so modern theories: all is relative, nothing absolute, nothing fixed. The differences between intellectual and physical labor, the character and proportionate powers of the workmen, the contrast between the easy and the diffi cult tasks of life will have to be bridged before the gulfs of evident social separation can be crossed. One German author suggests that all, women in oluded, should take their turn at the different employments. Thus one man would be a lawyer for a year, a doctor afterwards, and then change round to run a train. It is impractical. But there are other more serious objections which we may take up another time.

MODERNISM. 1II. We must still ask the patience of our

readers in what may appear to be s

weary campaign against an imaginary

foe who is thought to be lurking in the woods. We have not yet cleared the way to answer our contemporary the Church Times, nor have we indeed noted all the modernist errors. They are many in number and devastating in ffect. We can take only the principal ones. What are we to think of these wolves in sheep's clothing, these apolo gists of Christianity, doing their best to upset all the explanations of two thousand years, to overturn the most magnificent and scientific system of earning which ever illumined the ways of truth and paths of civilization? When the Church for twenty centuries has taught her own supernatural origin. the mysteries of her Divine Founder and has borne testimony to countless supernatural facts, then Modernists appear upon the stare claiming that it is all false, and that the whole Christian temple from the great corner stone He is, says Pius X., the Eternal Son of upon which all is erected to the sacrithe living God. ficing altar and the sacramental tabernacle, is only frost-work, never reality, nothing but a dream of poetry. Let us first take miracles. science does not admit of miracles they must be suppressed and the facts otherwise explained. The Gospel mir acles, according to Modernists, are legendary narratives deprived by criticism of any historical authenticity Philosophy goes farther than history for it proves the impossibility of attri buting to divine intervention those remarkable phenomena which are entire ly due to the evolution of the spontan eous energies of nature. As for other miracles they are either unverified or the sentimental results of faith. Mir- ical work. After two years' resi acles being thus swept away prophecies also suffer similarly. Their teaching concerning Christ has the same unblushing evolutionary and unreal pretension. Since faith is the work of sentiment and the will, not of the reason, still less of the critical spirit, the Christ of faith is God in the mind of the believers-not God in Himself-only man who had no consciousness of the final messianic mission except in so far as circumstances imposed it upon Him. prudent generosity or help the poor to Least of all had He any consciousness use to best advantage the fruits of of that apotheosis with which Christian their labor. The problem has been faith endowed Him. The Church is another rock against which Modernism the powers of production and distribu- stumbles : and it would, for selfish considerations, serve Modernism to get the Church out of the way. It essays altogether concerning the rich and the the task. Theologians hold the Church poor; it more seriously concerns the to be a society of supernatural origin, invested with divine power, capable of exacting obedience from the State and distinct from the laborers, skilled or from reason. This could never be adunskilled, they are eliminated from the mitted : the Church must be suppressed, and its existence, being explained by evolution, its prerogatives are taken away and its importance gone. It originated in the faith of the first earners or laboring for others, but in disciples of the crucified Christ, who, the sense of being producers. The aim in their "hallucination" attributed which socialism presents to the world to Him a divinity which He never posis to do away with capital and the sessed. These first disciples told it to others-and so a group was formed, Socialists will recognize and the a society, a rudimenentary hierarchy was constituted quite naturally bound root idea," says a writer on the sub- together by a legend, God living henceforth in their faith. All this and the history built upon it, the perfect ion of the initial organism, the devel opments added thereto, are nothing but the natural evolution of that historical society whose vast hierarchy culminates in the Sovereign Pontiff and in the infallibility of his teaching. For the man of faith, all this is superna tural because his faith makes it so, because he imagines and wishes it to be supernatural. For the Modernist it is no such thing: it is a mero episode in the history of religion, a simple step across the indefinite field of the autono nous transformations of humanity, a have been conducted in cathedrals and the whole people shall deem fit." In turn in the evolution of the world's social order. Revelation and Holy Scripture suffer in the same way. And that was in him in such abundance. here it is well to note that the true

der of irreligion and the ridicule unbelief. At no time has the Church shown more her reverence for the Bible than now when modern criticism throws one half away and sees in what it is pleased to leave only the fables of twilight history and the shadowy outlines of poetic fancy. A rationalism claiming autonomy could not see truth beyond the limits of its own jurisdiction. A spirit evolving from its own inner consciousness the organism of a divine religion could not submit to any power other than that of its own emanation. No revelation therefore: it is impossible. No conversation is possible between finite man and the Being to Whom we attribute infinitude. Never has God, if there is a God, spoken to man; for man is incap able of understanding Him. Further more, since human thought is autonomous, no truth coming from any other source whatever can enter the soul, germinate there or live there. Revelation, therefore, as the supernatural word of God to man, is suppressed. The name, if retained, may comprise all religious ideas of purely human origin to which faith in its delusion has attributed a transcendental character. The Bible may be called holy by reaso of the religious work which it has in view, but no more. It is not holy through any divine authorship or special inspiration. Not only does the objection stand against the Bible that God cannot communicate a thought to man, but historical criticism and rationalism have overturned the authenticity, the canon and the inspiration of the Scripture. It will thus be seen that in con demning Modernism the Holy Father is defending God's cause. He is the Champion of the supernatural, proclaiming above the confusion tongues the divinity of Christ, the Church, Holy Scripture. It is the voice of St. Peter answering the question: "What think ye of the Christ?"

DEATH OF A DISTINGUISHED

IRISHMAN. There died on the 18th of November, in Rochester, New York, one of the most prominent Irish Americans in the Empire State-Dr. J. W. Casey. He took high rank amongst those ambitious and talented young men who found little prospect for distinction in any walk of life in their own country. Dr. Casey was a native of Limerick, and arrived in Montreal in 1852. He was then quite a young man, but, equipped with a liberal education, he readily found employment at cler dence in Montreal be moved to London, Ontario, being book-keeper in the Free Press office until 1858. At this time London was visited by the Hon. Thos D'Arcy McGee, who was actively engaged delivering addresses in Ontario cities which captivated immense audi ences of all classes of the people. The reputation of James W. Casey had gone before him, and in London the great Irish statesman, poet and orator met him and offered him the manage ment of a paper called the New Era which Mr. McGee had just established in Montreal. Here two kindred spirits flowing measure of those brilliant qualities which mother Erin bestows upon her sons and daughters-both intense lovers of their country-both enteriog warmly into every movement best calculated to raise her from her fallen state. On the suspension of the publication of the New Mr. Casey went to Buffalo, New York, where he studied medicine Shortly after receiving his diploma the civil war broke out, and he was appointed surgeon of the 105th New York regiment. This position he held until the close of the conflict. Amongst the Irishmen of Rochester Dr. Casey was always in the front rank. He organ ized the Munroe county land league, and was instrumental in rendering material aid to his fellow-countrymen in Ireland who were engaged in a death struggle with the landlords. His life was a model for his fellow-countrymen. To the mean and sordid phases of political, social and commercial life he was an entire stranger, and no man in the city of Rochester possessed in a greater degree the esteem of all classes of the community. In 1867 he married Miss Lester, a member of one of the oldest and most respected Catholic families of Rochester. In 1873 Mrs. Casey died leaving two children, one of whom is now Dr M. L. Casey, and the other Miss Anna J. Casey. For over forty years Dr. Casey had been connected with St. Mary's Hospital, a large institution conducted by the Sisters of Charity. Here he had full score for the kindness He was also physician for St. Ann's defender of God's Word, the Bible, is Home, a very large establishment erect-

the Catholic Church. Jealous of the ed by Bishop McQuaid for the susten-

truth and the deposit of faith entrusted

ance of aged women. At all hours of

grouped on the verandas of St. Ann's Home, reciting the Prayers for the Dead as the funeral procession slowly passed the institution on the way to the cemetery. On the day of the funeral, Wednesday, Nov. 20, a Solemn High Mass of Requiem was celebrated in the cathedral, the Coadjutor Bisof Rochester, Right Rev. Dr. Hickey, being present in the sanctuary. A large congregation filled the sacred edifice. At the cemetery were present, besides Bishop Hickey, a number of priests. The Bishop performed the last rites of the Church at the grave. There were also grouped about the grave Sisters of Charity from St. Mary's Hospital. From outside the city there came Rev. M. M. Hassett, DD., Rector of the cathedral at Harrisburg, a cousi of the deceased, and Hon. Dr. Coffey, a member of the Senate of Canada, also s cousin.

Peace to the soul of the kindly, the gentle, the loveable Dr. Casey, one of the noblest men who ever came from Ireland to America. May it be that his faith and good deeds will bring him eternal bliss.

A HOT TIME OVER OYSTER STEW.

Our friends the Orangemen had an oyster supper in the town of Mitchell on a recent evening. This is in itself a very small matter and we would not refer to it were it not that some things were said upon the occasion which proved beyond question that in certain sections of the Province of Outario there prevails a density of ignorance which is simply astonishio and not ignorance alone but

brutality. And such will pe the outcome so long as men take their inspiration from schemers who pander to the lowest instincts that they may be elevated to positions for which nature never intended them. The Mitchell Advocate informs us that amongst other things the speakers severely denonnced the Separate school system. But here it might be said that, judging from their utterances, it would appear as if they were the mortal enemies of everything coming from the printing press save the Orange Sentinel. They also, the report states, termed the Premier of Canada " s traitor and said he lied." The speakers claimed for Orangeism suffi cient power to overthrow any Government. There will be an accounting day for these despicable characters who take advantage of the crass ignorance of the men on the conession lines to stir up hatred of their neighbors. We trust the day will come and come soon when will pass away that abominable spirit which keeps alive in Canada the feuds of other generations across

THE INTELLECTUAL FUTURE OF CATHOLICISM.

By W. H. Mallock in the Nineteenth Century. Considerable interest has been excited during the past two months by a has taken place which this review and elsewhere, as to attitude of the Roman Church towards the knowledge of the modern world. Into the details of the arguments put forward I do not propose to enter. It will be enough to call attention to two Catholic writers, though they may look on modern rnowledge as reconcliable with some for nof Protestantism, assume it to be so obviously and so essentially inconsistent with Catholiism that Catholic apologists can meet it only by ignoring or else trifling with it. The other point is that the Catholic writers themselves appear to regard their Church as in a position of such great, though temporary, diffi-culty, that it must reserve its defense for some future period, and forbear even to hint at present what the char-acter of their defense will be. I shail endeavor in this article, so far as space will permit, to show that both sides are equally, and both astonishingly, in

he wrong.
I shall endeavor to show that if the Christian religion hold its own at all in the face of secular knowledge, it is the Christian religion as embodied in the Church of Rome, and not in any form of Protestantism, that will aurvive, in the intellectual contest. I shall en leavor to show, also, that the outlines of the great Apologia which Rome, as the champion of revelation, will offer to the human intellect, instead of being wrapped in mystery, are, for those who have eyes to see, day by day becoming clearer and more comprehensive, and that all those forces of science, which, it was once thought would be fatal to her, are now, in a way which consti-tutes one of the great surprises of his-tory, so grouping themselves as to affird her a new foundation.

PRESENT RELATIONS OF SCIENCE TO RE LIGION.

Christianity, as we look back over nineteen centuries of its existence, will be seen to have passed through two similar, though contrasted, crises, greater and more momentous than any others that can be compared with them The first of these was the ultimate and decisive victory which Christian theology gained over the secular thought of the ancient world. The second is the victory, no less decisive, which the secular thought of the modern world has gained over Christian theology. The first of these events is summed up ken too large a bite. Services, it is any labor upon it. But how is Social-to her, the Church has always treast true, go on; clergy and people are in their churches, but merely as strangers.

The unst of these events is summed up the complete annihilation of the belief in the words of the Empression of the belief in the words of the Empression of the belief in the words of the Empression of the second may be summed up in the pluntary of the complete annihilation of the belief in the words of the Empression of the second may be summed up in the complete annihilation of the belief in the words of the Empression of the

words which, willingly or unwillingly, the Church, then so triumphant, has had to utter to another teacher, words almost identical: "Thou hast con-quered, O Galileo." The significance of this last confession it is impossible of this last confession it is impossible to over-estimate. It means that in the eyes of the very Church itself, which once claimed to be the cust diam of all knowledge, science has established its position as the sole and final authority with regard to all subjects amenable to its methods and apprehension; and that the question which now confronts us is not, as it was once, whether theology can find room for science, but whether science can find room for theology. It is for Christianity, not for science, to give this anity, not for science, to give this question its answer; but if the answer question its answer; but if the answer is to carry the least weight, Christianity must look science fully and steadily in the face, and master, in their full meaning, the teachings which it would roconcile with its own.

The teachings of science, as bearing on the question of Christianity, will be found to group themselves into two great classes, which we may, with accuracy sufficient for our present purpose, describe respectively as the

pose, describe respectively as the cosmic and the historical. By the osmic teachings of science, I all those teachings which bear on the relations of man to the matter of which this planet—his habitat—is formed, and the relation of this planet to the solar system, and to the universe. By the historical teachings of science, mean all those teachings which bear since his species first came into exis tence, and especially on such of his developments, social and individual, as have taken place since he first began

to be civilized.

Now, of these two sets of teachings, Now, of these two sets of teachings, the former may here be set aside—the teachings by which man's old view of the universe has been so completely revolutionized, and so incalculably enged. For these teachings, if they affect the mainly by their tendency to reduce the whole human race to insignificance,

whereas it is the essence of Christian-ity to invest it with some solemn and eternal import. If these teachings, then, form any real obstacle to our continued acceptance of Christianity of any one kind, they are equally an ob-stacle to our acceptance of all the others, and indeed to our acceptance of any religion whatsoever. We must therefore start with assuming that they can somehow or other be disposed of and that religion, in spite of them, still has some locus standi; for otherwise, if no religion can be to crated by science at all, it is obviously superfluous to discuss which of two forms of Christianity has the best intellectual equipment for effecting a final peace with We assume, then, that the Christian religion is a religion which may be true possibly. Our sole question whether, in the face of ad knowledge, men can any longer believe it to be true actually: and the answer to this depends upon two great issues which have been raised, and are being thrust before us, not by cosmic science, but by historical. One of these issues s the validity of the various proofs on which the truth of the Christian religion has been hitherto supposed to rest. The other is the number and character The other is the number and character of the dogmas, or distinct propositions which the Christian religion enunciates, and without which it is not Christianity. The scientific history, then, with which Christianity has to reckon, is of two kinds—firstly, the history of the Ribbs as revealed to us by scientific the Bible, as revealed to us by scientific oriticism; and secondly, the history, as revealed to us by similar means, o dogmas or propositions with regard to human or divine events as are held to be essential to the Christian religion

to-day.
SCIENCE AND BIBLE CHRISTIANITY. And now let me sum up in as few words as possible what science is tend ing to do in the directions that have just been indicated, firstly with regard to the Bible, and secondly with regard to Caristian doctrine. It tends to annihilate completely, in the eyes of every thinking man, the two great principles which are the foundation of what is called Reformed Christianity. The first of these is the principle that the Bible contains in itself a c dication of what Christian doctrine is and is also its own warranty that every and is also its own warranty that every-thing which it says is true; the second is the principle that if any further guide is required, we shall find it in the beliefs and practises of Christ's earliest followers, the fundamental assumption of every school of Protestantism being that it own creed is that of the first Christians, given back to the light by the removal of the super-structures of Rome.

Both these principles the scientific study of history is rendering, year by year, more completely untenable-indeed, we may say more completely unthinkable. Whilst increasing the interest of the Bible in many respects, in is exhibiting the Biblical books utterly incompetent, in themselves, to supply us with any system of coherent doctrine, or to prove it. Whilst in-creasing the interest of the history of the Christian Church, it is showing us that the Christianity of Protestantism, no less than that of Rome, is, instead of being primitive, the gradual growth of centuries; and that of the simplest creed professed in the austerest of Little Bethels, as truly as that which echoes under the dome and amongst the incense of St. Peter's, we may say that it resembles the creed of the first Christian age only as a man of fifty may

esemble a child of five.

I will briefly substantiate and illustrate both hese facts; and will then go on to indicate the supreme conclusion that is emerging from them—a conclusion which alike in the spheres of dialectics and history is dissolving the entire intellectual basis of the Reformation.

THE EFFECTS OF SCIENCE.

Let us begin with

Let us begin with the change which science has effected in our conception of the Bible. This change amounts to the complete annihilation of the belief Omniscient Spirit in su that every statement cont was, when properly unde jutely free from error, ore message frangit with authority. In rice of science has forced on us tion that, whatever truth books may contain, been embedded in a mas pretending to be histor cences pretending to and in the frequent incu duct not only immoral b It has forced on us a rec of something still more resomething which concernors of the Bible, but has forced us to recog truths recorded in its p accepted by us, if they accepted by us, it they only on such grounds are our acceptance of them it ordinary historian; and cepted by us, if they spiritual, only because thing in ourselves which endorse them as morally satisfactory. HIGHER CRITICISM AND

NOVEMBER 30, 1

That the change thus ted is a reality of the m kind and is no mere inveniation of anti-Christian shown by reference to the apologists of Christian through the control of the change of the control of the change of will confine myself to Protestants whom the most decidedly, and we pulse would be to minim possible ; and for exam ence I will go to three present Protestantism Sacerdotalist, an intelled his party; another is t exponent the English ses of Evangelical the with liberal sympathic German, one of the pro-devout scholars of Eu the English o these is the editor o volume of High Church which he bimself has essay on Biblical in second is the Dean The third is Professor CANON GO

Canon Gore, as mig xpected, maintains t science, the supernat ever, but it is impossi stronger language t tion of what the Bible to defend its inspirati new grounds. His e an elaboration of this sonsists of hints as grounds will be; but more emphatic passag an acknowledgment how real is the chang new defense necessar he justifies himself wi of the Bishop of Oxion Canon Gore tells us recent charge that tures of the Old Te going throng's a proparallel for acuteness carefulness of metho ness of apparatus, s which they began to l code of inspired lite tainly not since the d Lord's life on earth vestigation, Canon (clares, is effecting conception of what the acceptance of helioce PROFESSOR E Professor Harnac

when it was sgree standing and expositi regulated by any 'ore out of regard to the text, to make use than those universe the spheres of philo The application of logy has produced still vibrates through domain. . . . Ho about?" he proceed has it been? No on everyone has done sequence of the hi rise of which indica the history of man than has been produ eries of natural sci tion of what knowled ered ' The only German critic is, th curious and utterl confines his revoluto the Old Testar from applying the whereas the latter that their application and with regard to he considers hims servative, his con-shall see presently structive practica with regard to the And now let us t

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borne by the Dean an article which December in this re tion to Dean Farral
Its Meaning and i
certain of his con
from Professor Har
ises are absolutely
dinal point he insis his entire volume from Genesis to Re ture of truth and e so prevalent form facts our credence, would, if not aband reduce their religi and that the forem ern Christian Apo skeptic and the in as a whole, but a ous and uninspired, he replies in one place that the required authority is to

prepared to affirm this, his principle leaves us exactly where it found us,

such a faculty is quite unknown. Let

in any particular age, "and may for many ages have been beld by their predecessors;" but yet if ultimately any recognized branch rejects it, the agreement was llusory and not complete, and the authoritative Christian con-

sciousness was not really repre-sented by it. It might well seem that,

in this case, we could never be certain of anything; and that, however willing we might be to submit to what the

Christian consciousness dictates to us,

it is impossible to distinguish what it did dictate from what it did not. The

the Christian consciousness which expressed itself in the three creed is

ever again to speak with the same authority, and help us to answer the new order of difficulties which modern

knowledge, as he admits, is daily forcing on us, he tells us nothing. Indeed, he has nothing to tell us. Is it possible to imagine a more pitiable fallure than this to supply Christianity with a liv-

LORD HALIFAX'S VIEW OF THE LIVING

EXTERNAL AUTHORITY. It will, however, he said that the

does; but it happens that as to this question of authority, no other Pro-

estant school is in any better posi

tion. Indeed, so far as the church, in its present condition, is concerned, the arguments of all other schools are

should override, on occasion, the de-cisions of the English courts, and even

the authority of the English Bishops themselves. The leader of the ex-treme High Church party uses almost the same language as the Low Church or Broad Church dean. He appeals

with equal vagueness to the agreement of all branches of the Church, as the true test and source of

ing intellectual basis?

Omniscient Spirit in such a manner that every statement contained in them was, when properly understood, abso jutely free from error, and contained for e message fraught with supernatural authority. In place of this belief science has forced on us the recognition that, whatever truths the Biblical books may contain, these truths are embedded in a mass force—in legends pretending to be history, in reminiscences pretending to be prophecies, and in the frequent inculcation of contact not only immoral but monstrous. duct not only immoral but monstrous duct not only immoral but monstrous. It has forced on us a recognition, also, of something still more revolutionary—something which concerns not the errors of the Bible, but its truths. It errors of the Bible, but its truths. It has forced us to recognize that the truths recorded in its pages are to be accepted by us, if they are historical, only on such grounds as would secure our acceptance of them if stated by any ordinary historian; and are to be accepted by us, if they are moral and spiritual, only because there is something in ourselves which prompts us to endorse them as morally and spiritually

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tisfactory. HIGHER CRITICISM AND THE BIBLE That the change thus briefly indica-ted is a reality of the most momentous kind and is no mere invention or imag instion of anti-Christian critics, can be shown by reference to the writings of the apologists of Christianity them-selves, and apologists belonging to the most diverse and antagonistic schools. will confine myself to the evidence of I will connoe myself to the evidence of Protestants whom the change affects most decidedly, and whose natural im-pulse would be to minimize it as far as possible; and for examples of such evience I will go to three writers who re present Protestantism of three widely different kinds One of them is an English Sacordotalist, an intellectual leader of his party; another is the most popular exponent the English Church possesexponent the English Church possesses of Evangelical theology touched with liberal sympathies; another is a German, one of the prefoundest of the devout scholars of Europe. The first on these is the editor of Lux Mundi, a volume of High Church apologetics, to which he bimself has contributed an essay on Biblical inspiration. The second is the Dean of Canterbury. The third is Profe-sor Harnack.

CANON GORE Canon Gore, as might naturally be expected, maintains that, in spite of science, the supernatural inspiration of the Bible is as defensible now as ever, but it is impossible to admit in stronger language than his, that science has so revolutionized our concep tion of what the Bible is, as to force as to defend its inspiration on practically new grounds. His entire essay on "The Hely Spirit and Inspiration" is an elaboration (f this thesis. It partly sonsists of hints as to what the new grounds will be; but its plainer and more emphatic passages are devoted to an acknowledgment of how great and how real is the change which makes a new defense necessary. In doirg this he justifies himself with the authority of the Bishop of Oxford. The Bishop, Canon Gore tells us, has said in a with the whole intellectual and spiritual condition of the world of Greece and Rome; and it finds that the evidence of such connection is unmistak able. The consequence is that the sayings and discourses of the Lord, and the image of His life itself, not only take their color—from the history of the time, but they are also seen to possesse certain definite limitations. They belong to their time and environment, and they could not exist in any other. Canon Gore tells us, has said in a recent charge that "the Holy Scrip-tures of the Old Testament are now ging through a process of analytical criticism which has, as we believe, no parallel for acuteness of investigation, carefulness of method, and completeness of apparatus, since the days in which they began to be regarded as a code of inspired literature, and cer-Lord's life on earth;" and this investigation, Canon Gore broadly declares, is effecting a change in our conception of what the Bible is, which, not greater, is certainly not less, acceptance of heliocentric astronomy.'

PROFESSOR HARNACK.
Professor Harnack uses language Professor Harnack uses insugase which is almost precisely similar. "The most decisive step of all (in religious thought) was taken," he says; when it was agreed that the under standing and exposition of the Old and New Testaments were neither to be New Testaments were neither to be regulated by any 'creed,' nor be allowed ent of regard to the sacredness of the text, to make use of other methods than those universally recognized in the spheres of philology and bistory. The application of this rule to theology has produced a revolution which still vibrates through the whole of its domain. . . . How has this come about?" he proceeds. "Whose work has it been? No one has done it, and everyone has done it. It is a consequence of the historical sense, the sequence of the historical sense, the rise of which indicates a revolution in the history of mankind, no less great than has been produced by the discoveries of natural science. The concep tion of what knowledge means has al-tered. The only difference between the English High Churchman and the German critic is, that the former, with a curious and utterly illegical timidity, a curious and utterly integreat time of the confines his revolutionary admissions to the Old Testament, and shrinks from applying them to the New; whereas the latter knows and admits that their application extends to both; and with regard to the latter, though he considers himself a critical con and with regard to the latter, though he considers himself a critical con servative, his conclusions are, as we shall see presently, even more de structive practically than they are with regard to the former.

And now let us turn to the witness borne by the Dean of Canterbuy. In an article which I published last December in this review, I called attention to Dean Farrar's work "The Bible: Its Meaning and its Supremacy." In certain of his conclusions he differs from Professor Harnack; but his premises are absolutely the same. The cardinal point he insists upon throughout his entire volume is that the Bible, from Genesis to Revelation, is a mixture of truth and error; that the view, so prevalent formerly, according to DEAN FARRAR so prevalent formerly, according to which it was a book demanding in all its which it was a book demanding in all its facts our credence, or even our respect would, if not abandoned by Christians, reduce their religion to an absurdity; and that the foremost duty of the modern Christian Applogist is to show the skeptic and the infidel that Christians are generated to defend, not the book and that the foremost duty of the modern Christian Apologist is to show the skeptic and the infidel that Christians are concerned to defend, not the book as a whole, but select passages only.

These, according to the Dean, are in-

deed supernaturally inspired, but all the rest—and the rest is a large pro-portion of it—we may abandon, as un-concernedly as we m ght abandon the books of Livy, to the secular critic, who may destroy or spare it as he

Here, then, we have the admission of three distinguished theologians, who may be taken as representing the whole drift of opinion among the Pro-testant or reformed churche-; and from hese admissions there follows one great conclusion which is not only obviously implied in them, but is also enunciated by these writers themselves. That con clusion is this, that the Bible, taken by itself, is no guide to true Christianity, and affords no proof that such and such doctrines are true. It is a guide and a proof only when some authority outside the book is able to ear mark what is true and essential in it, and disting uish this from what is indifferent and fallacious. We will return to this point presently; but there is another matter which we must consider first.
We have glanced at the results of

criticism on the character and author ity of the Bible. It remains for us to see how it has affected our conception of Christian doctrine.

HIGHER CRITICISM AND CHRISTIAN The result in the latter case is analogous to that in the former. Just as it has destroyed the idea of a self sufficient and historical Bible, so does it destroy the idea, equally cherished by Protestants, of a self-sufficient, an infallible, a complete primitive Christianity. It has, of course, been always known that two of the Creeds at all events were not composed till long after the Apostolic Age. It has also been known that in the Apostolic Age itself orthodoxy had to combat various forms of heresy but historical criticism is now elucidating a new truthmarely, that the content of orthodoxy was only very gradually arrived at by DOCTRINE. was only very gradually arrived at by the orthodox; and that the nature and mission of Christ, as understood by his immediate followers, was something widely different from the conception of them which pervades Catholicism, and any of the Christian bodies that broke away from Rome. The historical way of regarding the New Testament, may not (says Professor Harnack) and will not (says Professor Harnack) and will not, overlook the concrete features, in which and by which the life and the doctrine (of Christ) were actually fashioned in their day. It seeks for points of connection with the Old Testament and its developments, with the religious life of the Synagogue, with contemporary hopes of the future, with the whole intellectual and spirit-

long to their time and environment, and they could not exist in any other. And if this is true of the life of Christ Himself and the doctrines recorded by the Evangelists, which He enunciat d with His own lips, it is still more emphatically true of the earliest com ments on them, and the earliest de

ments on them, and the earliest deductions from them, which we find in the apostolic epistles. So far are apologists like Canon Gore and the Bishop of Oxford from being right in fancying that criticism is affecting the Old Testament only, that the New, though in a different way, is suffering an area greater change. an even greater change. REV S BARING GOULD.

For an indication of what his change is let us go to a treatise on St. Paul, by another Anglican writer. This writer is the Rev. S. Baring Gould. matured thought." That is to say, the greatest of the early English thinkers, who claimed to have been converted by

who claimed an lave seek control of a special reversition of Christ—even he is represented as a man who won his way to the truth very slowly and not without many errors; his writings, which are accepted as part of the sacred Canons, embody his errors and his blunderings, no less than his truths; and even his matured thought was not and even his matured thought was not final or satisfactory. Even in the Epistle to the Romans, Mr. Baring Gould says, "the Apostle was mable to think clearly, and consequently could not express what he felt in intelligible form." Instead of having revealed to us once and forever, an infallible theologic system, he, "never having received a philosophic education," had done nothing more when he died than make an "attempt" to formulate one. "He saw certain possibilities, he persectived materials having the same certain possibilities, he persections are the same certain possibilities. "He saw certain possibilities, he per-ceived mysteries, behind the facts of Christ's life, and these he suggested; but he had not the discipline of mind, but he had not the discipline of mind, acquired by education other than that of rabbinic schools, to think out a complete system of theology." But, as Mr. Baring Gould goes on to observe, in a passage which is the most impressive in his whole book, Paul as his thought matured, and experience taught its lessons to him, had grown to see that a system of theology was needed, that "men had minds as well as souls," and that a doctrine of revelation which that "men had minds as well as souls," and that a doctrine of revelation which could give no intellectual account of itself never could hold its own. "The Primitive Church," Mr. Baring-Gould proceeds, "is sometimes extelled for being undogmatic. It was only as her

Precisely: it was the Church which buit up Christianity as we know it now, and gave us the doctrine for which Protestants, as well as Catholics, have suffered martyrdom. That is to say, these doctrines, in the forms in which we have all received them, have protected them, have and impressed on our be found "in the verifying faculty of the Christian consciousness," and in another place that it is to be found in the principle thatGod never reveals anything supernaturally that we could possi-bly find out by our own normal powers. The value of this latter principle may the value of this latter principle may be estimated by asking the Dean of Canterbury whether everything in the Bible has been supernaturally revealed by God for which there exists no sufficient ordinary evidence. Unless he is presented to all the this big original. which we have all received them, nave been given us, and impressed on our acceptance, not by the Bible itself—by the Old Testament or the New, by the recorded words of Christ, or the authorities of His immediate followers—but by some anthority external to all these records, these recorders, these canonical and inspired reasoners, and not only external but also poster and not only external but also poster ior to them. This is the truth which ior to them. This is the truth which Profestantism came into existence to deny; and this is the truth which, under the compulsion of secular criticism, and the scientific study of his tory, Protestants of all schools are now unanimously reafficing. Professor Harnack, the Evangelical, bears witness to it in his history of Caristian degmas. Canon Gore, the Sacerdotalist, repeats the conclusion of the Evangelical, "It is impossible to say," he tells us, "what we should make of the New Testament record, what estimate we should be able to form of the person of Jesus Christ, and the meaning of His life and work, if it was contained simply in some old manuscripts, or unearthed in some way by antiquaries out of the Syrian sand." THE CRUCIAL QUESTION : WHERE IS THIS

AUTHORITY ? Here then, we have focalized and summed up the effect of scientific knowledge on all Protestant forms of Christians equally devout draw from their individual study of it the most creater. Christianity. The original Protestant position set forth by divines like Hooker who denounced as one of the fundamental errors of Rome, the doc trine that "Scripture was insufficient without tradition" is, by the Protes tantism of to day, being itself denounced and repudiated; and a doctrine which and repudiated; and a doctrine which in some respects at all events resembles that of Rome is more or less explicitly being set up by them in its place. This is the doctrine as a guide to truth, or as a proof of it, Scripture is altogether insufficient unless it is guaranteed and interpreted by some authority external to itself; and this applicable has to answer two sets of authority has to answer two sets of questions: Firstly, since the Bible is a mixture of truth and error, it has to separate for us the inspired passages from the erroneous; and secondly, since the inspired passages imply more than they say, since the Christian Creeds are deduced from, rather than contained in them, and since equally earnest men have deduced from them very different conclusions, this author ity must separate for us what is ortho dex in dogma from what is heretical, just as it separates for us in the Bib e inst as it separates for us in the Bib e the divine elements from the human. It is this authority, then, which, for the modern Protestant, is now confessed to be as it slways has been for the Catholic, the intellectual and logical foundation on which Christianity rests; and for the Christian world for the day the surgeme problem is: Of of to-day the supreme problem is: Of what does this authority consist, and how are we to identify its utterances?

One Church, that of Rome, gives a clear and definite answer. The authority in question is the Church of Rome itself, which from time to time, under very special conditions, and as the occasion happens to demand, infallibly enunciates the truth through its elaborately organized Councils. We will come to Ro e presently; but we must first consider the position of Protestantism, of those churches and parties which, whatever their other differences, are, with regard to this question of author ity, united in being opposed to Rome

ity, united in being opposed to Rome TWO VIEWS HELD BY PROTESTANTISM Among Processants, broadly speaking, we find two views current which are not, however, practically so antagonistic as they seem. One is expressed formally in certain articles of the Church of England, which deny intallible authority to any kind of Council whatsoever. The other is a view held, in direct defiance of the Articles, by High Church or Sacerdotal Anglicans, according to which Councils constituaccording to which Councils constitu-ted an in allible authority, as Rome maintains they still do, up to the time of the schism between the East and West, when Councils that were truly Æ umenical ceased to be possible any longer, and when consequently these oracles of the Holy Spirit became dumb, and have remained dumb ever

Dean of Canterbury represents the opinions of one school of Protestants only. And in some respects so he since. NEITHER VIEW SATISFACTORY TO REASON. The Dean of Canterbury may be taken as representing the former opinion—the opinion that Councils were never infallible. The English Church Union and its leaders may be taken as representing the latter—that there were infallible Councils once. substantially the same as his. This is there were infallible Councils once. Now, though these two parties differ as to the earlier Christian centuries, they differ definitely as to these centuries only. With regard to the whole medieval and modern life of the Church they agree. They agree that if the Church has any teaching autherity now, this authority does not speak in the manner in which Rome claims it does. If it ever spoke infallibly through (Ecumenvery clearly shown by certain recent utterances of Lord Halliax, who has endeavored to set up a standard of universal Catholic teaching, which ever spoke infallibly through (Ecumenical Councils at all, it has at all events found for itself some new mode of utter-ance. The question, then, for the Pro-testant apologists of to-day is: By what means does this authority speak now? And to this question, it is daily grow-ing more apparent, Protestantism can give no reasonable answer. means does this authority speak now?
And to this question, it is daily growing more apparent, Protestantism can give no reasonable answer.

FARRAE'S THEORY OF "CHEISTIAN CONSCIOUSNESS" INADEQUATE.
To demonstrate fully that such is the

Apostles were living truths. . . each containing a mystery enfolded but un developed within it. In the gospel of St. Mark, and probably in the first edition in Hebrew of St. Matthew there was no record of the birth of Jesus Christ. In the first years of the Courch all that believers asked was 'How are we to prepare for this second coming? But when the Messianic perspective became distant, then men began to ask, 'Who is Christ? Is He a prophet, or is He divine? Is He the Word Incarnate, or an emanation from the Pleroma?' It was the function of the Church to answer these questions."

General Conclusion: Necessity of Some Living, external attributes. The some Living, external attributes. The some place that the required authority is the particle. It will be enough here to in dicate a few of the facts and arguments which does not, as an unintended result, reduce his own position to an absurdate, which does not, as an unintended result, reduce his own position to an absurdate, and when it speaks, he can formulate no theory which does not, as an unintended result, reduce his own position to an absurdate, and which she when the can formulate no theory which does not, as an unintended result, reduce his own position to an absurdate, and which she was the reaction and the can formulate no theory which does not, as an unintended result, reduce his own position to an absurdate, and the can formulate no theory which does not, as an unintended result, reduce his own position to an absurdate, and when it speaks, he can formulate no theory which does not, as an unintended result, reduce his own position to an absurdate his position and which she was the reduction of the can formulate no theory which does not, as an unintended result, reduce his own position to an absurdate his position and when it speaks, he can formulate no theory which does not, as an unintended result, reduce his own position to an absurdate his not reputations. The sum of constant position to an absurdate his not reputative. The can formulate no theory wh which does actually supply Protestants with even the basis of any common

doctrine.

How Protestant Teachers Differ.

The Deal of Canterbury, and his school, altogether reject the sacer dotal theory of a miracle-working priesthood. Lord Halifax and his school maintain not only that such a priesthood was ordained by Christ, and is sustained by the Holy Ghost, but also that its existence is essential to the life of the Christian Church and that no church is a oranch of the Catholic Church without it. Canon Gore maintains that, how and this is precisely what the Dean, instead of affirming, denies; for his fundamental contention is that the credibility of the Bible is to be tested by the same where as we apply to all ever scientific cri icism may alter, in some respects, our view of the Scrip-ture narrative, it does nothing what by the same rules as we apply to all other writings. And here again we must ask, how does this last position; gree with his theory of "the verifyin; faculty of the Christian conscious ness?" For in testing the credibility of ordinary human writings and a faculty is on the unknown. Let ever to weaken the evidences of Christ's divinity. He gives us to understand, it is true, that when he speaks of scien tific criticism, he means such criticism when uninfluenced by an animus against Christianity. We will, therefore, compare his views with those of a critic as religious as himself—a critic, moreover, who joins with Canon Gore in declaring that scientific criticism, as applied to the New Testament is by us, however, waive these objections, and consider in its own merits the theory of the "Christian and consider and the consider and the consider and the consideration of the "Christian and the consideration of the consid merits the theory of the "Christian consciousness," as our ultinate and au-horitative guide. The first question we shall have to ask with regard to it is, By what means does this verifying faculty speak to us? And to this question the D:an gives two contradictory answers. In one place he speaks of this faculty as though it were seated in the no means, as many suppose, 'increasingly radical' in its results. Professor Harnack (for it is he I allude to) de clares that it does nothing to alter "the main lineaments of the personality of Christ, and the true point of His say christ, and the true point of his sayings." But what, when he says this, does Professor Harnack mean? He meins, as we find on referring to another passage, that this scientific criticism, which he regards as so un destructive, has de-troyed at all events are balled in these things—the miracfaculty as though it were seated in the heart or soul of each individual Chrisour belief in three things—the miraculous birth of Christ, His resurrection, quely opposite conclusions; and he gives us to understand that what he and His ascension. What shall we say, then, of any Protestant doctrine of agreement—of the claim that any livmeans by the Christian consciousness is exclusively expressed in those beliefs as to which all Christians agree. But ing authority is present within the Protestant church which preserves Christian doctrine intact amid the here again another question arises—a question which is raised by the Dean of Canterbury himself. How is the fact of critical storm-when the very men who this binding agreement to be known? In the first place, says the Dean, no agreement is binding, if it is general only in any one branch of the Church. If any belief thus authenticated "is rejected are the most eager to put this author icy forward, are found to be contradicting each other with regard to the very rudiments of the faith which this authority imposes on them, and can not agree that it imposes on them even a belie' in the resurrection of their by other acknowledged branches, it is by other acknowledges branches, it is not an essential part of the Christain faith" But this, he continues, is by no means the whole of the truth; for a belief may have been ratified by the agreement of the entire Christian world

SCIENCE DESTROYS PROTESTANTISM.
Such is the condition to which, as an intellectual system, Protestantism is being reduced by the solvent touch of science; and year by year, as scientific knowledge increases, and as the consciousness of what it means becomes clearer and more diffused, the intellect-ual bankruptcy of Protestantism be-comes more and more evident. The position of Rome, on the other hand, is being affected in a precisely opposite being affixed in a precisely opposite why. In exact proportion as Protestantism exhibits its liability to vindicate for itself, either in theory or in practise, any teaching authority which is really an authority at all, the perfection of the Roman system, theoretically and practically alike, becomes in

ARRESTED A 2 YEAR OLD BOY.

Pittsburg, Pa .- George Shaffer, 2 ears old, was arrested on a warrant d charged with trespassing. A thbor swore that George tore up s lawn and flower beds. But the purt declined to hear the case. The tle son of Mrs. John Cline of Aylner, Ont., was only a year older han baby Shaffer when his mother oticed that he suffered with severe attacks of Billousness. She tried everything she could think of, but the boy grew steadily worse. "I cannot praise Fruit-a-tives too highly," writes Mrs. Cline, "I have tried so many different kinds of medicine for my sen. He has had billous attacks ever since he was three years old, and since he began to take "Fruit-aives" he has been so well." "Fruit-aives" are the ideal medicine for children, as well as grown folk. They ard pleasant to take and mild in action-being made of fruit juices and tonics. 50c a box. At all dealers.

ness is being emphasized yet farther by the ignominious failure of Protestantism to provide any equivalent. Who can conceive of four Catholic theologians, all claiming to speak in the name of the Church of Rome, but holding opposite views, and expressing them with equal vehemence, as to the nature of the priesthood, and of the sacraments, the authority of General Councils, and even as to the question whether Christ rose from the dead? The idea is ab urd. There are many doctrinal questions as to which even Rome has as yet defined nothing; but the doctrines which she has defined she has defined clearly and forever; and she will forever stand by these and she will forever stand by definitions, or will fall by them.

INTELLECTUAL CONSISTENCY OF ROME In this way it is, then, that modern historical criticism is working to estab-lish, so far as intellectual consistency is concerned, the Roman theory of Christianity, and to destroy the theory of Protestantism for it shows that Christian doctrine can neither be defined nor verified except by an authority which, as both logic and experience prove, Rome alone can with any plausi-bility claim. To vindicate, however, the Roman theory of authority as a theory of Christianity, which is logically consistent in itself, is but half of the task which lies before the Roman apologist. He will have to show not only that this theory is logically consistent with itself, its postulates having been once admitted, but that also its postulates are in their turn consistent with lates are in their turn consistent with
the tendencies of scientific knowledge.
This consideration brings us to a new
aspect of the question, and here we
shall discover in a yet means thing
way the unique capacity of Rome for
defending the Christian faith and, without being false to any one of its present principles, turning modern science
into its principle witness and supporter. THE DEVELOPMENT OF THE CATHOLIC

OHURCH.

Modern Protestants, those especially of the Broad Church school, have shown themselves arxious to appropriate the word "evolution," and apply it in various ways to Christianity, and the moral life; but they are generally equipped with the loosest conception only of what evolution, in a scientific sense, is. They regard it merely as a technical synonym for development, or at all events for such development as arises from struggle, and from the survival of the fittest. They fail to lay stress on the two most important facts which t is topossible did dictate from what it bean of Canterbury, however, it is topossible that the Protestant theory of authority provides us with some definite means by which this necessary distinction may be drawn. Those doctrines are essential, are floal, and are really statified by the Christian consciousness, which have been formally sanctioned at d those doctrines only. But what, according to the Dean, does this formal sanction consist of? Does it consist of the decisions of Cuncils? It certainly does not do that; for he follows the English Articles in distinctly repudiate the English Articles in distinctly repudiate ing their anthority; and yet he indicates that this sanction is embodied in definite formularies. How, then, as unparalleled in former ages, as the sole foundation on which any doctrinal find this process with some reasonable theory of itself, is now being recognized, with a clear-insess unparalleled in former ages, as the sole foundation on which any doctrinal find this process of change from a condition septicle by Rome is, in consequence of this fact, being brought into increasing the content of the process of change from a condition sense.

The definite formularies settled? And form

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FIVE-MINUTE SERMON.

First Sunday of Advent.

PENANCE. When you shall see these things come to ss. know that the kingdom of God is at

It may seem strange to some that the seasons which precede the celebration of the great festivals of Christmas and Easter, festivals of great joy as they are, should be ordered by the Church to are, should be ordered by the Church to be kept as seasons of penance. Advent is ushered in by the proclamation of the Gospel prophecy of the Last Judgment read to us on last Sunday, and again to-day we are reminded of awful terrors which our Lord foretold will appear before the coming, or advent, of the kingdom of God. In one sense the kingdom of God is already come. It is the Holy Catholic Church, of which Jesus Christ is the King, and in another the Holy Catholic Church, of which Jesus Christ is the King, and in another sense we may say that the kingdom of God is constantly coming by the preaching of the Gospel, and the spread of the doctrines and morals of Christianity among men, and the consequent reign of that divine peace and joy which Christ brought into the world.

If the Church calls us to penance at these easons it is because penance is

If the Church calls us to penance at these seasons it is because penance is the necessary means of obtaining divine peace and joy, and when we are, so to speak, at one with God, and free from the slavery of the kingdom of satan, then is our daily prayer answered, "Our Father who art in heaven, Thy kingdom come!" Then begins the blessed reign of Christ in the soul, of which the spoke when the said. "The blessed reign of Christ in the soul, of which He spoke when He said, "The kingdom of God is within you." That is the end of our Lord's advent at Christmas and at the Day of Judgment: to establish the kingdom of God in the hearts of men in life, and give them the glorious kingdom of God in eternity.

How does penance prepare one for such a state of exalted purity, of spiritual peace and joy? By removing all obstacles which stand in the way of the reign of God in our souls. There are

obstacles which stand in the way of the reign of God in our souls. There are obstacles put in the way by the senses and by the spirit. There is a pure gratification of the senses and there is an impure gratification of them. We all know this; too often we know the latter to our bitter sorrow. And so constant and severe are our temptations, and so frequent are our falls, that nothing short of positive acts of mortifica tion of the senses, both penitential re-straints and penitential self punish-ments, will break the chains of our senments, will break the chains of our sen-sual slavery, and enable us to offer these self-inflicted pains, in union with Christ's passion and death, as satisfac-tion to our justly offended God. The lives and deaths of the saints, the lives and deaths of the saints, the apostles, martyrs, confessors, and vir gins all teach the necessity of this penance of the senses for the purification of the flesh. Let a wan give him self up to the unbridled mastery of his senses, and at once the reign of divine peace and joy is over in his soul. How happy, on the contrary, is he who with a good will offers this penance to God. A little self-denial in food or drink, in clothing, in money, amusements, or the clothing, in money, amusements, or the too common luxuries indulged in. Do we not all know how much these acts of we not all know how much these acts of penance aid us in purifying and controlling our rebellions senses, and make us feel fit to stand in the presence of the all-holy God?

Then so many of us can never hope to get purity of spirit and feel ourselves fit for the near friendship of God unless the make war, so to speak, upon

unless we make war, so to speak, upon our spirit, upon our self-conceit, our self-will, and our self-love. We must do penance by acts of self abasement, contrition, opedience, if we would crush out our pride, anger, and uncharitable out our iride, anger, and unonaritation mess, and chase away all sorts of bad desires and imaginations which stain and degrade the soul. We are, unhappily, living in an age of spiritual pride. The common, daily reading in newspapers, magazines, and novels clearly shows the prevalence of this satanic spirit. The arrogant, selfsatanic spirit. The arrogant, self-conceited discussions of religion, of divine truth, by infidels, agnostics, and even by many so called Christians, are all inspired by the same spirit. Can a man touch pitch and not be defiled? Can we daily read such things and not mourish the same evil spirit within us? Here is a good chance to do penance in order to keep the spirit pure and satanic spirit. The arrogant, sel Here is a good chance to do penance in order to keep the spirit pure and humble. Restrain the curiosity of your mind. Read only what is fit to be read by the children of the kingdom of God. Such a restriction, you say, would be a very severe penance. I say that it ought not to be; but since it, in fact, would be as you say it is plain your ought not to be; but since it, in lact, would be, as you say, it is plain your spirit sadly needs some such penance for its purification, for you are far from being fit to live in the kingdom of God, and enjoy its atmosphere of heavenly peace and joy. Think of this and begin to act at once. Do something to purify your senses and your spirit as you shall be moved by the Spirit of all purity and grace to do, and a happy Christ mas will be your sure reward.

THEY ARE NOT THERE.

Has it ever occurred to you, how difficult it is to purchase a Catholic paper, book or periodical from any of our public news stands? Step up and look over the glaring array of motley colored books offered for sale at any newstand and see how many Catholic authors are to be found among them. Who e fault is it? Perhaps the news dealer will say that he has no call for dealer will say that he has no call for such works, or that he tried to sell them and couldn't, and we are of the opinion that he is telling the truth. It is a sad fact, says Catholic Advance, that the majority of Catholics of our day do not relish Catholic books or papers; they prefer the yellow back class, not so much because they are cheaper, as the matter is more sensa tional, and requires no intellectual effort to understand it. Catholic news is too dry, and the beautiful moral of the Catholic story savors too much of going to church to satisfy the kind of a base they have acquired for literature. Don't blame the newsdealer; he would handle Catholic literature if there were any buyers in the market.

He alone is happy who has learned to extract happiness, not from ideal con-ditions, but from the actual ones about

HOMES FOR THE HOMELESS.

STORY OF FATHER DEMPSEY'S RE
MARKABLE WORK IN ST, LOUIS.
Catbolic Universe
Two or three inquiries received from
readers interested in the work done
for homeless men in St. Louis by Rev.

Pimothy Dempsey, make opportune the following experpts from an account of this charity which recently appeared in the St. Louis Globe-Democrat:

in the St. Louis Globe-Democrat:
Father Dempsey has taken it upon
himself to better the condition of the
poor workingman. He has worked out
a plan which was under consideration
for many years before it was put into
execution. His idea has been tried elore, but without much success. It has always been difficult to get the cooperation of the great army of men who are befriended, and they need

inst such a personality to make them go the right way.

Father Dempsey maintains two hotels, as he calls them, for working men without homes. These hotels are his charity headquarters, and are the principal field for his work. principal field for his work.

There is an air of home about these

hotels which attracts the lonely man. Two hundred and thirty six men were housed in the Carr street house one night recently and six were turned away and directed to other quarters.

THEY ALL WANT WORK. THEY ALL WANT WORK.

Father Dempsey says that most of
the men who come to him for help and
who stay at his hotels for a night want
work. He doesn't know the word
"tramp." From his experience for
years with men who have come down
in the world to poverty or who have
cotten there by some means or other. gotten there by some means or other, a small per cent are lazy or unambi-

" I have found the heart of the poor working man responds quicker to a kind act, or word, than any other member of society," he remarked the other day. of society," he remarked the other day.

'Get a despondent man a job after he
has been wandering about the streets
in search of employment for days and
nights, and he never forgets it."

An old man fell sick in a dingy

An old man fell sick in a dingy corner at Morgan and Eighth str-ets a short time ago. A woman found him there unconscious. What did she do? Get the police? No? she went at break neck speed to Father Dempsey. Her first thought was of the man who had set her husband on his feet and put bread into the mouths of her little children thereby. This man was taken to the priest's place and cared for. He grew well and strong. He was poor and despondent, and the words of the Samaritan cheered him. He was given tree lodging until he got well enough to work, and now he is in a good position, which Father Dampsey

THE MEN AT HOME.

In the first place a clean bed with two sheets is given. The man, if he so wishes, can shine his shoes in the morning free of charge. He has a locker, well ventilated, to which he is given a key, and where he may store his things if he is a regular lodger. Then a shower or plunge bath is at hand, with hot or cold water. Towel-are provided. Hair brushes and combs are at hand for every one.

In the evening the reading room is open to them. Here is a piano to be played by any one who can play. The best music is at hand and men who perhaps have not heard this sort of melody for years in their wanderings seem to take a wonderful interest in it and sit by the hour to listen.

One evening recently 155 men sat about this recreation room. Every one

of them was buried deep in some mag azine article. One was reading a sci-entific journal; another an essay on astronomy, and another a popular ser-ial. Another, amusing as it may seem, clutched a volume of Lord Chester field's letters, worn and soiled, and was thinking of nothing else. Father Demsey has given 1,116 free

lodgings in six months. He has secured permanent employment for 300 men who were idle, despondent on the streets of St. Louis. His employment bureau is the most popular branch of

"I can generally find work for the men," he said the other day; "they don't know where to go for it. I have put myself in touch with employers who know me and take the men I rec-ommend. I have found that the hap-piest moment of this class of applicants is the moment when they hear that I am going to get them a job. They want to work badly. They want to be of some use in the world."

THE ROVING SPIRIT.

"I wish to correct that roving disration to correct that roving dis-position. It is what drags a certain class of men to the bottom of the so-cial ladder as I have found by experi-ence. I try to create a love of home in them and to put them with men of their own kind, where they may make friends and not feel like changing their location every year or six months. I location every year or six months. I say I will give you a home. My hotels have all the advantages of a home"

The question came up as to the quarrels which might naturally arise among such a miscellaneous gathering of men Father Demsey assured me that he had yet to learn of a quarrel among them. There had as yet been no arrests made from his hotels. There had been nothing stolen since last January, when two suits of clothes had been the property of the suits of clothes had been the property by the suits of clothes had been the property by the suits of clothes had been the property by the suits of clothes had been the property by the suits of clothes had been that the property by the suits of clothes had been the property by the suits of clothes had been the property by the suits of clothes had been the property by the suits of clothes had been the property by the suits of clothes had been the property by the suits of clothes had been the property by the suits of clothes had been the property by the suits of clothes had been the property by the suits of clothes had been the property by the suits of clothes had been the property by the suits of clothes had been the property by the suits of clothes had been the property by the suits of clothes had been the suit

taken away by a transient boarder.

To run these two hotels it aggregates a cost of \$500 current expenses monthly. There are no profits in this scheme. If there happens to be a surplus it is applied to the greater comfort of the guests. There is help to be paid. They are mostly men and wo-men whom Father Dempsey has be friended in times past and whom he

needs as his assistants. Father Dempsey has a dozen or more correspondents whom he has at least

one time set on their feet.

"Write to me now and then," he told them. "I want to know how you are getting along."

Well-penned letters that showed

often and its contents and style were "classic." "The man was simply down for a while," he explained. "I gave him a little boost and he did the rest. He is making a fair income now despite a clashlement."

GUESTS NEVER ABUSE HOSPITALITY. One remarkable thing about Father Dempsey's institution is the care which the men exercise to avoid breaking the

rule of the house. They never soil the floor with mud or tobacco. There has never been a case of intexication in the hotels.

There is a large group of men who make this hotel their permanent home. A small room is to be had for \$1 a week and with it go the same conveniences that are given for a dime. Father Dempsey's church is just around the corner, and a large number of them go there on anday for service. There are notices in the hotel rooms of the hours.

of the hours.

At the present time Father Dempsey is able to accommodate two hundred and fifty men at all times. In the autumn the number of applicants increases and the first cold weather generally fills up his entire wardroom of beds. This winter he has provided against an over-crowded house by the installation of about a hundred new cots of iron, painted white with snow white sheets and pillow slips. The sh ets and bed linen are changed everytime the occupant of the bed changes. Where a mechanic who has dirty work to do, occupies a bed, the linen is changed three times a week, but for the ordinary man two sheets are good for three nights. creases and the first cold weather genare good for three nights.

are good for three nights.

It is Father Dempsey's opinion that St.
Louis is badly in need of an institution of this sort for women. It would
have to be run along different lines,
but it would be widely patronized.

There are many honest, homeless
women in the city who would flock to a sanctuary—women who work and make their own livings. Father Dempsey is a close newspaper

reader, and is up on current events. He looks for wretchedness in police reports and when brawls are recorded in the daily press.

FATHER MATURIN AN IRISHMAN.

An Irish exchange has the following interesting note about Father Maturin, whose conversion to the Church som

whose conversion to the Church some years ago was widely noted:

"It may not be generally known to your readers that Father Maturin is an Irishman, having been born in Dublin, and having graduated in Dublin University. After a most distinguished career as an Anglican elergyman, embracing such different spheres of action as the Established Church in rural England, a long resid-Church in rural England, a long residence in Capetown and in Phladelphia, and a missionary career amongst the well known Cowley Fathers, he at length found the truth in the one true Church about a dozen years ago. The Maturins, a Huguenot family, have been settled in Ireland for over two centuries, and it is somewhat remark able that in almost every generation the representatives of the name were the representatives of the name were Protestant clergymen. The late Rev. William Maturin, D. D., who died about twenty years ago, was the father of our distinguished visitor of this week. He was many years rector of Grangeg rman, in this city, and was no less distinguished for his great merit as a preacher than for his earnest and lifelong, advocacy of what are known lifelong advocacy of what are known as High Church views. The father of the late Rev. Dr. Maturin was even more widely celebrated, being indeed no other than the famous Ch ries Robert Maturin, also a clergyman, and one of the most renowned preachers of his day, but known wherever Engl's literature is known as the author of the powerful tragedy of 'Bertram' and of the enthralling romance of 'Melmoth the Wanderer,' and other works of fiction admired by some of the greatest writers of an age of great writers. He died in the same year as Byron to whom he was somewhat akin as a writer .- Sacred Heart Review.

WRECKED IN HARBOR.

The sky made a whip of the winds, and lashed the sea into foam.

And the keen blowing gale tore the flags and the sails of the ship's that were plunging

home;
Of the ships that were tossing home on the black and billowy deep.
But who shall reach to the wrecks, the wrecks, where the ships and their captains sleep?

On, wrecks by the black seas tossed. In the desolate ocean nights! Lost, lost in the darkness! lost In sight o' the harbor lights!

The sky made a veil o' the clouds, and a scourge o' the lightning red.

And the blasts bowed the maste of the ships that fared where love and the sea-guils led; Of the ships that were faring home with love for the waiting breast; But where is the love that can reach to the wrecks where the ships and their captains rest.?

Oh, ships of our love, wave-tossed In the fathomless occan nights! Lost, lost, in the blackness, lost In sight o' the harbor lights!

There was once a ship of my soul that tossed o'er a stormy sea,
And this was my prayer, when the nights
gloomed drear: "Send my soul's ship gloomed drear: "Send my soul's ship safe to me: Send my soul's ship safely home, from billows and blackened skies?" But where is the soul that can reach to the depth, the depths where my soul's ship lies?

Oh, ship of my soul, storm tossed In the far and the fearful nights, Lest lost, in the blackness! lost In sight o' the harbor lights!

FRANK L STANTON in Atlanta Constitution LIQUOR AND TOBACCO HABITS

A. McTAGGART, M. D., C. M. 75 Young Street, Torons. Canada. References as to Dr. McTaggarth profession standing and personal integrity permitted

y; Sir W. R. Meredith, Chief Justice Hon. G. W. Ross. ex-Premier of Ontarto. Rev. John Potts D. D., Victoria College Rev. Father Teefy, President of St. Michael's

told them. "I want to know how you are getting along."

Well-penned letters that showed their temporary distress was through no fault of incapacity to make a living, and that they were not idle from lazi ness, often come to him. Father Dempsey remarked that one fellow especially wrote him a letter very



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" IS GOD HERE ?"

A young man had been rather pro-ne, and thought little of the matter. fane, and thought little of the matter.

After his marriage to a gentle, plous wife, the habit appeared to him in a different light, and he made spasmodic efforts to conquer it. But not until a few months ago he became victor, when the clear evil was set before him by the glaring evil was set before him by a little incident, in its real and shock

one Sunday morning, standing before the mirror shaving, the razor slipped, inflicting a slight wound. True to his fixed habit, he ejaculated the single word "God!" and was not a little amazed and chagrined to see a little amazed and chagrined to see reflected in the mirror the pretty pic ture of his little three-year-old daugh ter, as, laying her dolly hastily down, she sprang from her seat on the floor, exclaiming as she looked eagerly and expectantly about the room, "Is Dod here?"

Pale and ashamed, and at a loss for better answer, he simply said, "Why?"
"Cause I thought He was when I

"Cause I thought He was when I heard you speak to Him."

Then noticing the sober look on his face, and the tears of shame in his eyes as he gazed down into the innocent, radiant face, she patted him lovingly on the hand, exclaiming assuringly:

"Call Him again, papa, and I dess He'll surely come."

He'll surely come."

Oh, how every syllable of the child's trusting words cut to his heart! The still, small voice was beard at last. Catching the wondering child up in his Catching the wondering child up in his arms, he knelt down, and implored of God forgiveness for the past offenses, and guidance for all his future life, thanking Him in fervent spirit that He had not "surely come" before in answer to some of his awful blasphemies. Surely "A little child shall lead them."—The True Voice.

We are always making character, both our own and others, either for good or evil. By the emotions we cherish, by the desires we indulge, and by the actions which respond to them, we are steadily building up our own. Every hour we are adding stone upon stone, either for strength and beauty or for weakness and deformity; and, willingly or not, we thus help to form the characters of those around us.

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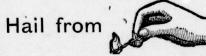
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Character Building Throug

NOVEMBER 30, 19

CHATS WITH YOU

J. Lincoln Brooks in S J. Lincoln Brooks in S
In setting about the ofeer, we must first unders is we fear. It is alway that has not yet happene is non-existent. Trouble ary something that we twhich frightens us with it Suppose you are afraid of that is, you are afraid of caused by the disease, and probable fatal termination you have not the fever, it probable fatal termination you have not the fever, it ist for you. If you have killed you yet, and it m The most that can actu you at any one time is pseal weakness. A state of vater every disagreeable illness and makes a fatal actain. By realisting the certain. By resisting the weakness, using the will proper remedial agencies proper remedial agencies physical manifestations of you will probably recoverage it is so feared that fatal, and even its contained be governed very largely people have of it, in spitt microscopic proofs of the development of the dise the germs do not often af

learless person.

During a yellow feve
New Orleans, in the days
doctors had agreed that contagious, a young Nor arrived at Natchez. Mi high fever. Dr. Samu was called. The next m ing to Dr. William H. summoned the officers of all the regular boarders and made them a speech

this: "This young lady ha It is not contagious. N take it from her; and, low my advice, you will from a panic, and a pani of an epidemic. Say the case. Ignore it a the ladies of the house and take flowers and de and act altogether as i everyday affair, unatter I will save her life, and will save her life, and long run, those of many The advised course w

all but one woman, who quarantine herself in room of the hotel. The got well, and no one i sick with yellow fever.
"By his great rep strong magnetic power comb, "Dr. Cartwrigh fears of those around vented an epidemic. appreciation and succes

of a principal—the pow thought over physica power just dawning of of the race—he des monument than any w heroes and statesmen. Most people are air narrow place high a that same narrow spa on a broad walk, they in it perfectly, and losing their balance. ous thing about walking is the fear of falling people are simply fear allow the thought of p overcome them, but ke powers under perfect acrobat has only to perform most of the f spectators. For son training and deve muscles, or of the e

The images that fri convulsions in a di exist for the parent is convinced that the sters are not real, A city child who had on yielding turf, and ly as if it had been was nothing to be child thought there child thought ther-belief of danver w fear was gone. So grown up fears if and wrong early tra-in grooves that are If we could but rise that fear is only an and that it has no our consciousness, v

are necessary, but a

is all that is necessar

Take a very co-losing one's position make their lives about this possible discharged. As lor they are suffering n tion is therefore s charge comes, it is worry about its co ous worrying wou waste, duing no go ening one for the me get another situs worry about then the place will not be found, all the wor useless. Under n the worrying be ju

follow each one or follow each one of clusion thus, and that at the present you fear do not exagination. Wheth pass in the future waste of time, one and mental streament acress and mental streament. and mental strer just as you would ing something you you not you pain in the p Merely convinc you fear is imaguntil you have throw off sugges combat all thou make you have it required the suggest that we have you would be suggested.

In overcoming

combat all thou This will require and alert ment thoughts of foreb to suggest thems indulge them, an and black, but thought, and thi

CHATS WITH YOUNG MEN. Character Building Through Thought.

J. Lincoln Brooks in Success.

In 'setting about the overcoming of fear, we must first understand what it is we fear. It is always something that has not yet happened; that is, it is non-existent. Trouble is an imaginary something that we think of, and which frightens us with its possibility. Suppose you are afraid of yellow fever; that is, you are afraid of the suffering caused by the disease, and especially of probable fatal termination. As long as you have not the fever, it does not exist for you. If you have it, it has not killed you yet, and it may not do so. The most that can actually exist for you at any one time is pain and physical weakness. A state of terror aggravates every disagreeable feature of the illness and makes a fatal issue almost certain. By resisting the pain and the J. Lincoln Brooks in Success. illness and makes a ratal issue almost certain. By resisting the pain and the weakness, using the will power and proper remedial agencies for the purely physical manifestations of the disease, you will probably recover. It is because it is so feared that it is so often

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the germs do not often affect a healthy, During a yellow fever epidemic at New Orleans, in the days before all the doctors had agreed that the disease is contagious, a young Northern teacher arrived at Natchez Mississippi, in a high fever. Dr. Samuel Cartwright was called. The next morning, according to Dr. William H. H.Jicomb, be arranged the colleges of the head. summoned the officers of the hotel and all the regular boarders into the parlor and made them a speech something like

fatal, and even its contagion seems to be governed very largely by the fear people have of it, in spite of germs and microscopic proofs of their part in the development of the disease. That is,

This young lady has yellow fever "This young lady has yellow fever.
It is not contagious. None of you will take it from her; and, if you will follow my advice, you will save this town from a panic, and a panic is the hot bed of an epidemic. Say nothing about this case. Ignore it absolutely. Let the ladies of the house help nurse her, and take flowers and delicacies to her, and are altogether as if it were some and act altogether as if it were some everyday affair, unattended by danger. I will save her life, and perhaps, in the long run, those of many others."

The advised course was agreed to by all but one woman, who proceeded to quarantine herself in the most remote room of the hotel. The young teacher got well, and no one in the house exept this terror-stricken woman became

k with yellow fever.
"By his great reputation and his strong magnetic power," says Dr. Hol comb, "Dr. Cartwright dissipated the fears of those around him, and prevented an epidemic. For this grand appreciation and successful application of a principal—the power of mind and thought over physical conditions, a power just dawning on the perception of the race—he deserves a nobler monument than any we have accorded

heroes and statesmen."

Most people are afraid to walk on a narrow place high above ground. If that same narrow space were marked on a broad walk, they could keep with in it perfectly, and never think of losing their balance. The only danger ous thing about walking in such a place is the fear of falling. Steady-headed ous thing about waiking in such a place is the fear of falling. Steady-headed people are simply fearless; they do not allow the thought of possible danger to overcome them, but keep their physical powers under perfect control. An according head only to conquer fear to acrobat has only to conquer fear to perform most of the feats that astound

spectators. For some feats, special training and development of the muscles, or of the eye and judgment are necessary, but a cool, fearless head is all that is necessary for most. The images that frighten a child into

convulsions in a dark room do not exist for the parent. When the child is convinced that the ghosts and monsters are not real, the terror ceases. A city child who had never walked on grass showed terror when first placed

A city child who had never walked on grass showed terror when first placed on yielding turf, and walked as gingerly as if it had been hot iron. There was nothing to be alraid of, but the child thought there was. When the child thought there was. When the belief of dancer was eradicated, the grown up fears if habit, racethought, and wrong early training did not set us in grooves that are hard to get out of. If we could but rise to the conviction that fear is only an image of the mind, and that it has no existence except in our consciousness, what a boon it would be to the human race!

Take a very common fear—that of losing one's position! The people who make their lives miserable worrying about this possible have not, they are suffering nothing, and there is no danger of want. The present situation is there fore satisfactory. If discharged. As long as they have not, they are suffering nothing, and there is no danger of want. The present situation is there fore satisfactory. If discharge comes, it is then too late to worry about its coming, and all previous worrying would have been pure waste, duling no good, but rather weakening one for the necessary struggle to get another situation. The thing two gry about then will be that another place will not be found. If a place is found, all the worrying will again be useless. Under no circumstances can the worrying be justified by the condition of affairs at any particular time.

The probation officer differed some waste, duling no good, but rather weakening one for the necessary struggle to get another situation. The thing to get another situation. The thing to get another situation and the circumstances can the worrying be justified by the condition of affairs at any particular time.

The probation officer differed some of juvenile delinquents a mong one for the necessary struggle to get another situation. The thing to get another situation are place will not be

waste, doing no good, but rather weakening one for the necessary struggle to
get another situation. The thing to
get another situation. The single situation so
get digarette money, I believe, than
to get eigarette money of junction above og any other purpose.

"The reveas a boy before Judge
und not long ago who was as surely
doults.
"The was a pitable sight. His
hads and face were of a ghastly yellow
color and his eyes were sunk

the opposite direction. If the fear is of personal failure, instead of thinking how little and weak you are, how illprepared for the great task, and how sure you are to fail, think how strong and competent you are, how you have done similar tasks, and how you are going to utilize all your past experigoing to utilize an your pass experi-ence and rise to this present occasion, then do the task triumphantly, and be ready for a bigger one. It is such an attitude as this, whether consciously assumed or not, that carries men to higher places.

A man of honor! What a glorious title that is. Who would not rather have it than any that kings can bestow? It is worth all the gold and silver in the world. He who merits it, wears a jewel within his soul; and needs nor a non his become

"His word is as good as his bond."
And if there were no law in the land, one might deal just as safely with him.
To take unlair advantage is not in him To take untair advantage is not in him To quibble and guard his speech, so that he leads others to suppose that he means something that he does not mean, even while they can never prove that it is so, would be impossible to his frank nature. His speeches are never riddles. He looks you in the eye, and says straight out things he has to say, and he does unto others as he would they should do to him. He is a good they should do to him. He is a good son and a good brother. Whoever heard him disclose the faults or follies of his near kindred? And with his friends he proves himself sincere, cordial and generous. He does not fail when tried by the obligations that

when tried by the obligations that friendship imposes on him.

Honor, like reputation and character, displays itself in little acts. It is of slow growth. True honor is internal. False honor external. The one is founded on principles, the other on interests. Honor and virtue are not the same though true honor is not the same, though true honor is not the same, though that hadden always founded on virtue. When honor is not founded on virtue it becomes essentially selfish in design, and is unworthy of the name.—M. McG. in Catholic Columbian.

Pray and Wait. It is easy to pray for things, but hard to wait for them; and we often rush to the conclusion that because prayers are not answered in a moment they are not answered at all. A little thought would end this kind of skepticism and give us patience to wait on the Lord without repining or sinking of heart. Great blessings sometimes come sud-denly, but none before they have been prepared for by some kind of spiritual prepared for by some kind of appretual training; great orators sometimes suddenly come to light in apparently commonplace careers, but not unless there have been rich pessibilities hidden beneath the routine of daily work. No man, in any great crisis shows a gift to receip or action or herolem unless for speech or action or heroism unless the germs of those things were already in him. Great moments do not put great qualities in o the souls of ment they simply reveal what is already

OUR BOYS AND GIRLS.

Boys and Cigarettes.

Justice Willard Olmsted, of the Court of Special Sessions, first Judge of the Children's Court, New York, says "Cigarettes make weak boys ; weak boys make criminals."

"Cigareties make weak boys; weak boys make criminals."
Chief Probation Officer Graveur of the court, says: "Cigarettes make liars and thieves of boys;" and Justice Olmstead says Graveur probably knows as much about the evils of youthful smoking as any person in New York.
"Judge Olmsted, it has been sug gested that you know a good deal about cigarettes," said the reporter, who meant to add "and their effect on boys." but the Court interrupted in-

but the Court interrupted indignantly:
"I? Why, I never smoked a cigar-

ette in my life! And, what's more, if I live to be as old as Crime itself, I never will smoke one of them!" He admitted later that he had given considerable thought to the que

considerable thought to the question of juverile smokers and the relation between smoking and delinquency.

"The tobacco works great physical harm," he said. "Injury to a boy's physique makes injury to his morals easier. I have had hundreds of boys before me whose yellow-stained fingers furnished good evidence of a contributing cause to their criminality. Of course, aliboys who do things they hou d not do are not eigarette fiends or even smokers. Some of the eleverest young liars that have been before me have been model young men in that respect, but in most cases the parents are sure to say that eigarettes, if not the cause, are at least an important factor in their sons' erring.

"Mr. Graveur has more intimate knowledge of such cases than I have, since he follows them into their homes for investigation."

since he follows them into their holds for investigation."

The probation officer differed somewhat with the court. He believes cig arettes are responsible to a greater degree, than Judge Olmsted indicated, for orimes of the young.

"Not less than 90 per cent., perhaps are a givenile delinquents among

optic nerve or whether the smoke strik- PIUS X. WILL BUILD A CHURCH

optic nerve or whether the smoke striking the eyes does the harm.
"I don't think the fact I have never
used cigarettes mvself prejudices me
against them, but I believe they should
not be used by persons who have not
attained full growth. We cannot refuse to accept the evidence of stunted
bodies and weak intellects as proving
the had results of smoking.

the bad results of smoking.

"By weakening his memory, cigarettes makes a boy a liar; by causing the craving for smoke, they make him a thief indirectly, and by weakening his morals, a thief, directly."—The Parish Morthly

Perkins' Boy.

They used to call him "Perkins'
Boy" down where he was born. He
lived on a farm out a little way and in
winter he went to school in town. He

Then he went to work, because his father had to struggle along to give the other nine children a chance, and there wasn't any surplus for a college training. He needed a part of the money that "Perkins' Boy" could earn, and "Perkins' Boy" was willing to earn it. He got a place in a village store and read books nights, and in the course of a little time he had a chance to sweep out a lawyor's office, learn mortzages.

out a lawyer's office, learn mortgages, register as a law student, and he did He interested himself in everyday affairs, and was able to talk sanely and sensibly on current topics without get-ting mad, and one time they sent for him to make a Decoration Day address down at a little country picnic, and he acquitted himself so well that they said "Perkins' Boy" was a summat of a

One day he went into court on rather important case and won it, and he so impressed the jury that they de-clared "Perkins' Boy" would make

his mark.
One time they needed a compromise candidate for state attorney and some-body suggested "Perkins' Boy" and to the horror of those who feared intrust ing a boy with such important duties, he was nominated and elected. And they "vowed that 'Perkins Boy' was

certainly coming along."

He met with his u ual reverses, but He met with his u ual reverses, but one day he prosecuted an important criminal case, where the sympathies of the community were aroused in his favor because of the nature of the of fence charged, and he bandled the case os skillfully and tactfully, and addressed the jury with so much reason and so little bombast that they found the accused man guilty in five minutes.

""Parking" Boy" certainly did him "' Perkins' Boy' certainly did him self proud," they said.

He got along in years before he got out of the States' attorneyship and en tered a larger field of politics in the State, and one hot convention day he made an address that carried a closely fought battle, and somebody asked:

"Who's that speaker?"

And a gray bearded old delegate,
who had known him when he was going

who had known him when he was going to school, said:

"That's 'Perkins' Boy.'"

He had a few gray hairs by this time, and lots of sanity, patience and good nature, and when there was a matter of rather more than usual importance, the men of the town used to go down to his law office and talk it over with "Perkins' Boy.' His advice was generally sane and his instincts fair and just.

And one usy old Simon Kramer picked up a paper out on his farm and emitted a whoop of surprise which brought his wife in from the kitchen with her hands full of dough.

"What in the world is the matter, Simon?" she said.
"'That 'Perkins' Boy' has been nominated for Congress," declared Kramer, holding up the paper.
And "Perkins' Boy" was then near-

ly fifty.
Which shows how simply boys grow up rear at home.—True Voice.

Pontifical Mass in Prison. The sacrament of confirmation was administered to sixty prisoners at the California penitentiary last week after Pontifical Mass by Bishop Grace, of Sacramento. More than a hundred received Holy Communion. It was a memorable event in the history of the prison. As the Bishop entered the prison gates he was met by the brass band of the institution and escorted to the chapel. Here he was presented The sacrament of confirmation was band of the institution and control at the chapel. Here he was presented with a beautifully engrossed address of welcome from the prisoners. A choir composed of prisoners rendered Bor-dese's Mass.—Catholic Universe.

Keep thyself innocent, O my soul, that endowed with great delicacy, thou mayest feel thyself at all times pene-trated with the presence of God.

- Dividend No. 4 -The **HOME BANK** of Canada

CENT per annum upon the pald-up Capital Stock of The Home Bank of Canada has been declared for the Half-year ending November 30th. 1907, and that the same will be payable at the Head Office and Bran-ches of the Bank, on and after Mon-day the second day of December

The Transfer Books will be closed from the 16th to the 30th of November prox., both days inclusive. By order of the Board.

Toronto, October 23rd, 1907. JAMES MASON, Gen. Mgr.

Among Oriental countries Japan now offers a magnificent field for Catholic missionary zoal. The Japanese have not only buried their persecuting spirit sgainst Christianity, but both during their titanic struggle with Rus sia and since then there have been many indications to show that their old religious beliefs have lost hold on them, while there is a growing respect and admiration for the work and the lives of the Catholic missionaries in

the country.

Recently a Japanese dignitary who belongs to the Council of the Ancients, wishing to show his esteem for the Church which produces such mission aries, made a donation of a piece of ground of about five acres in the sub-urbs of Tekio " to Joseph Sarto, Pope winter he went to school in town. He did his share of fighting and wearing of old clothes cut down, and eventually was graduated, with a head full of knowledge and a face full of freekles. He wasn't the valedictorian of his class but he stood well up and had a lot of the control of the cont "Perkins' Boy is a likely lad," they aid.

Then he went to work, because his ather had to struggle along to give the donor, but resolved to hold the site in his own name and to build the Church and monastery out of his own money.

The new mission will be entrusted to an Italian community of some religious order yet to be selected. — Catholic

THE WORK SPEAKS FOR ITSELF.

The statement was made at the meeting of the directors of the Catholic Missionary Union last Tuesday that since the inception of the Mission Move ment as it is organized about the Apostolic Mission House \$345,000 has been paid out to missionaries who are actively at work giving missions to non Catholics in the southern dioceses. More over all these missionaries have been trained to this Apostolic work at the Mission House and the reports of their work are submitted annually to the directors. During the past year there has been given by these missionaries a total of 84 missions in which 896 sermons were preached to audiences number of 1896 per page 1896 pe bering in the aggregate 122,057 persons of whom about fifty per cent or 62,456 were non Catholics. There were 84 con verts actually received into the Church and 108 left under instruction to be re ceived later by the parochial clergy. While these very notable figures go to show what the work of these missionaries bears immediate results still they do not indicate by any means the amount of good that is done. The best good perhaps is in the removal of prejudice. It would take a miracle almost equal to the one that happened to St. Paul to transform a Southerner who had been brought up to hate the Catholic Church into one who ready to live and die for her teachings during the few days of a Catholic mission. But what is done, and it is by



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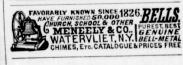
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no miracle either the crowds that come to listen to these missionaries are rid of the many bigoted notions that filled their minds and their hearts, are pre pared for reception into the Church.
By the next time the missionary comes
they have got to know the Catholic
Church as she is and then in all honesty submit to her authority. In this way during the last few years many thou-sands of converts have been received into the Church and mountains of pre judice have been removed.

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THE INTELLECTUAL BUTURE OF CATHOLICISM.

CONTINUED FROM PAGE FIVE.

is to say, in living things of the lowest type there is but a slight differentiation of the organs. Their parts, indeed, are so much alike that a species is often multiplied by the simple process of fission. In living things of the higher types, the organs are differentiated more and more organs are differentiated more and me organs are differentiated more and more, and yet are, at the same time, more and more definitely related to one single whole, and one common sensorium. And what helds good of individual organisms holds good of social organisms also. It is only necessary to carry Mr. Spencer's doctrine farther, and to add that what holds good of social organisms holds good of religious organisms likewise. organisms likewise.

JUDGED BY THE LAWS OF ORGANIC EVOLUTION PROTESTANTISM A COM

PLETE FAILURE. We shall find that we have before us we shall find that we have before as in the Church of Rome an organism whose history corresponds in the minut est way with the process of organic evolution as modern science reveals it to us, while Protestantism will appear as an organism so low down in the scale that its evolution seems hardly to have yet begun. It is almost structure have yet begun. It is almost structure less; it is made up of heterogeneous, yet similar, parts; it has no single brain by which the whole body is guided, and new sects are born from it by the simple process of fission.

THE CATHOLIC CHURCH THE PERFECT

TYPE OF ORGANIC EVOLUTION AS

TYPE OF ORGANIO EVOLUTION AS DEFINED BY SPENCER.

The Church of Rome, on the contrary, by a process of continuous growth, has developed through the differentiation of parts, an increasing conscious unity, and a single organ of thought and historic memory, contantly able to explain and to restate doctrine, and to attest, as though from personal experience, the facts of its earliest history, is doubt thrown on the Resurrection and Ascension of Christ? The Church of Rome replies: "I was at the door of the Sepulchremyself. My eyes saw the Lord come forth. My eyes saw the cloud receive forth. My eyes saw the cloud receive Him." Is doubt thrown on Christ's miraculous birth? The Church of Rome replies, "I can attest the fact, even if no other witness can, for the angel said Hail ! in my ear as well as ITS GROWTH BY ASSIMILATING PAGAN

PHILOSOPHY.

But the strength of the Roman position does not end here. Besides thus generally offering all the features of a complete organism, the detailed his tory of the means by which the Cardinal Christian doctrines have taken a definite share and hear imposed on the definite shape and been imposed on the ace ptance of the world affords, in the light of the theory just indicated, fresh evidence that this theory is scientifically sound, and that the doctrines themselves are true; and points also to another conclusion which is, in some respects, even more important. One of the principal facts which historical of the principal facts which historical criticism has elucidated is the fact that, though Christianity began as a religion among the Jews, the doctrinal explanation of Christianity was founded. on the philosophy of the Greeks—firstly, on the philosophy of Plato, subse-quently upon that of Aristotle. That is to say, from the day when the Apostle John declared that Christ was the Logos who was with God, and who was God, the Christian Church has been adopt ing, and making part of its teaching science of an outside world, which was either opposed to Christianity, or ignorant of it. Were the Church merely, as according to Protestantism

modern intellectual history, in so far as it is not tending to make all religions incredible, is tending to prepare this argument for the use of the Roman Apologist, and to render its use impossible for apologists of any other school; and if one who is not a Catholic may venture to give such an opinion, it appears to me that, the credibility of any religion being granted, the in-tellectual prospects of Christianity were never more reassuring than they are as now represented by the prospressure of historical criticism and the philosophy of organic evolution.

CATHOLIC NOTES.

Right Ray Mgr. Joseph M. Dunn, Pa, and one of the ablest and most be of priests in the Erie diocese, died on Sanday, November 3.

Archiestop Farley, of New York, repart week that the Holy See had confor a the dignity of domestic prelate on R.v. topph Fren, director general of the Society for the propagation of

fourdress of the Ursuline order, was recently [exhumed at Brescia. It was foun' intact after three centuries and cert : 4 as such by the physicians

Sister Thomas, of the Sisters of St.
Joseph, of Buffalo, will celebrate the
fiftieth anniversary of her entrance
into religion on November 1. Sister
Thomas was one of the first to receive
the habit from the hands of the late
Bishop Timon.

Bishop Timon.

The Sisters of Mercy, on the celebration recently of the golden jubilee of their foundation in Sacramento, Cal., were presented with a purse of \$5,800 by the citizens. The Sisters also received a special blessing from the Pope. At the public reception held in honor of the occasion, the Mayor celivered a congritulatory address and letters, expressing appreciation of the services rendered the community by the Sisters were received from the Protestant Episcopal Bishop Moreland, Rabbi Elkus and other prominent non-Catholics. Pontifical High Mass of thanksgiving was celebrated at the Cathedral by Right Rev. Bishop Grace, and the sermon was delivered by Right Rev. Mgr. Capel, a large number of priests assisting at the cubiles services.

CONVERT'S SAD DEATH.

DAVID ST. GEORGE WEST. FORMER EPISCOPAL MINISTER AND CANDI DATE FOR THE PRIESTHOOD.

DATE FOR THE PRIESTHOOD.

A long and interesting career was closed on November 3, by the death of David St. George West in the Seminary of our Lady of Angels, Niagara University, N. Y. The death of a seminarian always seems a grief, since it means a hope and life work unrealised; but a peculiar sadness as well as interest attaches to the decease of Mr. West, as he was formerly a "High Church" Episcopalian minister, and was at the time of his death a candidate for the priesthood.

date for the priesthood.

He was born in New Berlin, N. Y., on
July,25,1847, and received his early edu-July, 25, 1847, and received his early edu-cation at Cooperstown Seminary and Deveaux College. He entered St. Stephen's College, Annaudale, N. Y., in 1868, and later Trinity College, Hartford, Conn., graduating from the latter with the degree of A. B. in 1872. His theological studies were pursued from 1872 to 1876 at the Gen-ral Theological Seminary New York.

oral Theological Seminary, New York.

Mr. West was for over thirty years in the ministry, during which time he had charge of congregations in Medin, N. Y., Indianapolis, Ind., and the Isle of Pines. In April, 1906, he became a Catholic and was received into the Church by Bishop Colton, of Buffalo.

Three months later he made application to enter the priesthood, and with this in view he entered the Seminary of Our Lady of Angels, Niagara University, N. Y., on September 8, 1906.

On the evening of the feast of All Saints he suffered a stroke and two days later died, fortified with all the of the Church he loved and which he hoped shortly to serve in the

character of priest.

He was buried from the seminary chapel and interred in the little cem tery close by, on the banks of the tur-bulent Niagara. Bishop Colton sang the Solemn Pontifical Mass and preached the sermon—a worthy tribute to the noble, gentle, religious soul of Mr. West, whose memory must ever remain an inspiration to his younger brethren of Oar Lady of Angels.—Philadelphia Catholic Standard and Times.

DIOCESE OF HAMILTON.

THE REOPENING OF THE CHURCH OF

HE REOPENING OF THE CHURCH OF Morely, as according to Protestantism it is, a homogeneous mass of heterogeneous individuals, this fact that Christian theology altogether; but the moment the Church is greather; but the moment the Church of organism, with a single directing brain from non-Christian sources, it is exhibited me ely as the selection by some individual living creature of the food that suits it, and the conversion of it into the substance of its own body. Such being the case, then, let us turn from the past to the future.

THE CHURCH OF ROME AS A LIVING ORGANISM COMMANDS THE INTELLECT-UAL FUTURE

Just as it me has absorbed Platonism in the Fourth Gospel, in the doctrine of the Trinity, and has absorbed Aristoric specification; and may find in the Spence in the Bendarists, so we mature, absorb some day the main ideas of that evolution; and may find in the Spence in main in the Sucharist, so we may naturally expect that it will, in its theory of its own authority like that with which Aristoric imagine "estined to accomplish its destroit in the cortine of certain philosophy a basis for its own authority like that with which Aristoric imagine "estined to accomplish its destroit may be in the destrine of certain philosophy a basis for its own authority like that with which Aristoric length of the course of modern intellectual history, in so far as it is not tendence in the length of the course of modern intellectual history, in so far as it is not tendence in the length of the market and a section. THE REOPENING OF THE CHURCH OF GOLDAN ARCHISTORY. Support the past course of the food intellectual history and the control of th

noor is tiled and partly carpeted with crimson 10.30 the bell of the church pealed the approach of the Papal Delegate and the procession of honor. This was composed of the Papal Delegate and the procession of honor. This was composed of the procession of honor. This was composed of the representatives from the various social and the procession of the p

Rev. Lecompte, Provincial of the Society of Jesus in Canada; those to His Jerdshin the Bishop of London, were: Dann Mahmey, of Hamilton; and Rev. Father Hand, of Faronto. The sanctuary was aglow with the rich vestments of the efficient glergy, and the seene was one that the immense solvergation, composed, lof representative cit zons, are not likely to forget.

Among the cleryy inside the altar rails were; Rev. Fathers McKeon. London; McKeon. St. Columban; Brennan, Sa. Mary's; Egan Stratford; Gehl. Preston; Doyle, Frection; Asymans, St. Agatha; Zing'r, Rector St. Jorones College, Berlin Facester, New Germany Kelly, Walkerton; Dean O'Conneil, McJerest; Layden, Draylon, Gallagher, Grest; Layden, Draylon, Gallagher, Gratton; Brohmann, G. Belleville; Sasnlon, Gratton; Brohmann, G. Belleville; Sasnlon, Gratton; Brohmann, G. Gallagher, Father Belleman, and Jon Montreal, Rev., Father Belleman, T. Jandfron, T. awater, Rev. Father Cochrane. The May and Company to the Delegate, and Rev. Father Cochrane.

the Faith.

For the centenary of her canonization the body of St. Angela Meriot,

The speaker was Rev Father Drummond.

S. J., who journeyed from Wienipeg to be present at these opening services. Father Drummond is an earnest, elequent speaker,

marks he spoke of the completed beauty of the church, its commanding situation, high on a hill when the spoke of the completed beauty of the church, from the time when the magnificent plan on which it was built was conceived in the mind of the late fabraber the magnificent plan on which it was built was conceived in the mind of the late fabraber Hammeil B. J., through the patient of the late fabraber Hammeil B. J., through the patient of the late fabraber Hammeil B. J., through the patient is bors of the present pater. Rev. Fabra Connection and the late of the debt that lay on it, to the present time, when at the institution and through the patient is bors of the present pater. Rev. Fabra Connection at the institution of the continuing, the speaker said: But the glory of the King's daughter is within. Those splendid pillars rising beavenward, the glory of blend d light and color that was vertically confined a prisoner behind the walls of the Vatican his enemies had protoned to the promise of the Church. Thirty years ago, when Pius IX was practically confined a prisoner behind the walls of the Vatican his enemies had protoned to the walls of the Vatican his enemies had protoned to the present Pope Pius X., simple and earnest, had mit the arguments, the philosophy of the Church and switch application of which application was the present Pope Pius X., simple and earnest, had mit the arguments, the philosophy of the Church of Rome with a philosophy of the Church of Rome with the prisoner of the completion of which short teachings had thrown many. The speaker went on to contrast the philosophy of the Church was a common sense philosophy.

After the sermon the Papal Benediction was given, and the Divine service completed. On the completion of which and the Higgs.

All the Excellency with an address of welcome on behalf of the congregation and clergy. Mar. Sharett is drived by many gestures as elequent in themselves as his spoken words.

The music through the service ompletion was a great one who had been an addressed

tions.

Permit us, then, to hall Your Excellency's advent in our mids!, and we trust that his will leave in Your Excellency's mind a lasting impression.

DWYER-In this city on Nov 24, Jane, be-loved wife of William Dwyer of Ann St. May her soul rest in peace!

Useful Almanac and Calendar The Aportleship of Prayer, 801 West Islat street, New York, has issued its annual Al-manac and Calendar for 1908. There is a large budget of good reading in this little book and the price is only 10 cents. It should be in every Catholic home.

A Useful Book. "Tuberculois as a disease of the masses and how to compatite" should be read with the greatest care by all who take at interest in promoting the health of the pseuloi. In is the nig. assay, written by S. A. Knopf. M. D., N. w. York. Paper 25 cents cloth 50 cents, Published by Fred. P. Fiori, 514 East 22ad, Sh. New York City.

GREETING TO A CANADIAN BARD Suggested by Reading 'The Toiler and other Poems," by My Esteemed Friend, Dr William J. Fischer.

Thy book lies open on my knees,

For ev'ry path thy Toller treads Is filled with lillies white as snow; The wayside roses in their beds In whitest raiment blow.

And snow white fares thy llly—Muse. (A very vestal queen of song!) The bloasoms share her crystal dews; Her lays, the birds prolong.

All gentle things, all gracious springs Of Faith and Ho ,e and Love divine

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-ELEANOR C. DONNELLY in Catholic Sun,

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PPS'S

God bless thee and thy silvern lyre, Attend to all that's good and true !— D ar poet, shed abroad thy fire, And kindle hearts anew!

Within thy pages find their wings, And upward soar and shine.

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TEACHERS WANTED.

Assumption college alumni banquet.

A very large and representative gathering of clergy and laymen from Detroit and London diocese assembled last week in the college shalls to do honor to their Alima Maier. The cay's proceedings opened with the celebration of a Solemn High Mass. Very Rev Dean McManus of Pa, Huron, Mich. was celebrant, Rev. D. Forster o' Mt. Carmel, Ont. deacon, and Rev. M. O'Neil. London. Ont., subdeacon. Rev. J. Stanley, Woodstock Ont. delivered an elequent sermon on the dignity of the Catholic Christian. A:1 o clock the visitors assembled in the spacious dining hall and partook of the inviting repast prepared by the officers of the Alumni Association. Rev. F. Van Antwerp the well known and popular pastor of the Church of the Holy Rosary. Detroit, proved an efficient tosstmaster. He first called upon Right Rev. Bishop McEvay. London. Ont. to respond to the toast. The Holy Father. The Right Rev. Bishop expressed his confidence in the college staff and hoped that the Government of Ontario would not overlook the work that they were doing in the interests of education and good citizenship.

Rev. J. M. Schreiber responded to the toast. "Alma Master." Father R. Command's responded to the toast. "Alma Master." Father R. Command's responded to the toast. "Alma Master." Father R. Command's responded to the toast. "Alma Mr. T. Kelly spoke in the name of "The Sudents." Mr. T. Kelly spoke in the name of "The Sudents." Mr. T. Kelly spoke in the name of "The Sudents." Alwelling particularly upon the utility of a college paper. Father Van Antwerp next exiled upon Hon. D. Reaume. Minister of Public Works, to defend the Government. The Hon, Minister recommended that our Catholic colleges devote more attention to technical education. Very Rev. Dean O Brien, Kalamazoo, Mich., concluded the speeches by replying very brit fly to the toast. "The Future." After the barquet the guests assembled in the students club room to transact the usual business of the association. Officers were elected for the coming year: Pres TEACHER WANTED FOR R. C SEPAR ate school No. 12, Peel Township Duties to begin January 20d, 1998. Salary \$400. Apply stating experience and qualifications to Wm J. Farley, Arthur, Ont. 1518 3.

TWO TEACHERS WANTED FOR R C. Separate school, section No. 3, village of Pain Court, township of Dover. Head teacher capable of teaching French and English. Apply stating experience and qualifications Salary \$500. Assistant capable of teaching French and English. State qualifications and alary expected. School near church, post office and boarding house. Two and half miles from electric road, Address J. A. Pinsonneault Dover South. Ont. 1518-2.

bary, Rev. C. Collins. C. S. B. Sandwich, Ont.; Chaplain, Very Rev. J McManus, Port Huron, Mich.

The suggestion regarding a college paper made by Mr. Kelly was taken up and after some discussion the idea was generally favored. The Association pledged its most generous support and the publication of the paper is assured for the near future. Among the guests present bosides those already mentioned were noted, Rev. E. J. McCormick, Detroit, Mich.; Rev. J. Green Bunker Hill. Mich.; Rev. J. F. Warray Jackson. Mich.; Mr. M. F. Murray Jackson. Mich.; Mr. A. Gendron, Toledo, Ohio; Rev. C. Linskey, Datroit, Mich.; Rev. J. O'Brien Bunker Hill. Mich.; Rev. J. F. Needham Whittaker, Mich.; Rev. E. Taylor Ann Arbor, Mich.; Rev. A. Sharpe, Williamston, Mich.; Kev. L. Van Mach, Detroit, Mich.; Rev. E. Glemet, River Rouge, Mirh.; Rev. J. Stapleton, Detroit, Mich.; Mr. D. Quarry Detroit, Mich.; Mr. A. A. Langlois, De roit Mich.; Rev. J. Stapleton, Detroit, Mich.; Mr. D. Quarry, Detroit, Mich.; Mr. A. A. Langlois, De roit Mich.; Rev. Thos. Luby, Mt. Morris, Mich.; Rev. J. Stapleton, Detroit, Mich.; Rev. B. Sundwich Ont.; Rev. E. Champion. River Rouge Mich.; Rev. B. Beaton, Wallaceberg, Ont.; Rev. M. J. Br. dy. Wallaceberg, Ont.; Rev. D. J. Downey, Windson, Ont.; Rev. E. Goz Z. Walkerville, Ont.; Rev. F. P. White, London, Ont.; Rev. P. L'Heureux, Belle River, Ont.; Mr. P. S Greiner Mt. Clemens, Mich.; Rev. P. Donahue, Pore Lambion, Ont.; Rev. D. Thomoto, Howeil, Mich.; Rev. T. Hussey, Detroit Mich.; Rev. P. Pandrieux Windson On.; Rev. M. J. Comeford, Pinckney, Mich.; Rev. J. P. Thornton, Howeil, Mich.; Rev. T. Hussey, Detroit Mich.; Rev. P. Chalandard, C.S.B., Sundwich, Mr. E. M. George, Flint, Mich.; Mr. Norbert Farrel, Flint, Mich.; Rev. B. Ook. TEACHER WANTED FOR PUBLIC school section No. 1, Brougham Either male or female, holding a first or second class certificate. Duties to commence on Jan. 1st. 1808. Applicants state qualifications and salary wanted. Apply at once with references to John J. Carter Sec. Tress, Mt. St. Patrick P. O., Co Renfrew.

CEPARATE S. S. NO. 6-TWO ROOMS-D Two teachers wanted-Senior to have second-class p ofessional or better, for two years continuation work. In addition for either teacher a position as organist worth \$150 is open. Apply, stating salary, to Jose Glavin. Mt. Carmel, Ont. 1518.4

TEACHER WANTED FOR R. C. S. S. T. No. 1 McGillivary, Duties to commence January 2nd 1908. Address stating salary, and experience. School is conyeni-nuly sit uated opposite church, near post office and station Address Denis Farmer, Secretary, Centralia, P. O. Ont.

TEACHER WANTED FOR R C. SEPAR. Tate school, in the town of Cache Bay. Duties to commence after Christmas bolidays. One holding a first or second class certificate, and one holding a third class certificate, Applicants state salary and experience, etc. Apply at once to D. A. Chenier, Sec. Tressurer, Cache Bay, Ont. 1519.4

TEACHER WANTED FOR THE FERGUS
Catholic Separate school, to commence
January 1908 Salary \$30. Address, Martin
Carroll, Sec, Separate School Board. Fergus,
1519.2

Ont. 1519.2

TEACHER WANTED FOR CONTINUA tion class in No. 10 Nepsan. Holding a first class certificate for 1903 Duties to commence January 2nd. State experience and salary. Apply Michael J. Kennedy, Sec. Tress., Jock vale. Ont. 1519.1.

WANTED. TWO FEMALE TEACHERS bolding a second class professional certicate for the Separate school. Ournwall, Ont. (Graded school.) Duties to commence January 1908. Salary \$355 00 per annum. Apply. giving experience and references to J. E. Tallon. Soc. Treas. R. C. S. S. B., Box 59, Cornwall, Ont.

Cornwall, Unt.

[EACHER WANTED FOR R. C S. S. S. N. 6 Ellice and Lygan. Male or female holding first or second class certificate. Duties to commence on January 2nd, 1998. State salary and *xperience. Address. T. Coughlin, Sec. Treas., Kinkora, P. O. On. 1519 3.

OUALIFIED TEACHER WANTED FOR R. C. Separate school No. 3, Tilbury East, Oue capable of teaching English and French preferred. Duties to commence Jan. 2, 1908, State salary, experience and qualifications to Peter Simard, Fietcher P. O., Ont. 1519-3

WANTED CATHOLIC FEMALE TEACHER for R.C. S. S. Sec. N. 5. Sombra, Lamb ton Go. Duties to commence Jan. 2nd. State experience qualifications and salary expected. Apply at once to A. A. O'Leary, Sec., Portunbton. Ont. 1519.2.

A TEACHER WANTED HOLDING A second class professional certificate, for R. C. Separate school of the village of Dublin, Duties to communee on January 2ad, 1908. State experience and salary expected, Address Bynard O'Connell, Secretary Treasurer, Dublin, Ont. SITUATION WANTED.

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Father has done ing Modernism. ary and wrong -well because mand us to see libility or of ou argument. Bu before—it is the message deposit of faith its progress a it is marching dead. Ere th been dubbed a and able enor

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